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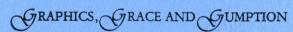


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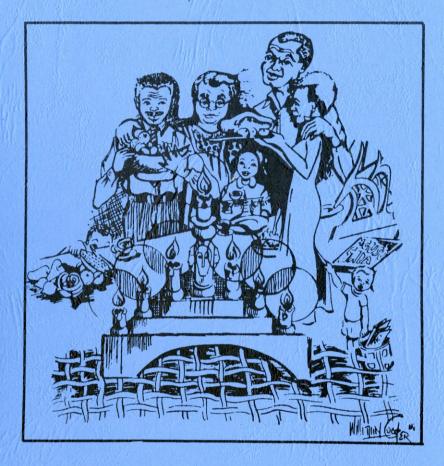
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Kwanzaa

December 26, 1990 - January 1, 1991

Buffalo, New York

What is Kwanzaa? Kwanzaa is...

Kwanzaa is an Afro-American holiday which grew out of transformation of past practices and concepts to conform to current needs. Like all holidays, **Kwanzaa** is both a cultural and political expression. Culturally, it is the expression of the *self-conscious creativity* of a people conscious and proud of its history and committed to its future. Politically, it is a projection of the power that comes from the unity and self-determination implied in and necessary for our agreement to establish and celebrate such a holiday.

As a reflection and product of our life experiences and needs, Kwanzaa serves the universal functions of all holidays and the particular functions shaped by its Afro-American character. First, Kwanzaa serves as a practical expression of Black consciousness and active commitment. It is in practice a dramatization of the views and values which have to be established among Blacks and defended and developed continuously. The Nguzo Saba stands at the summit of these values and forms the basis not only for bold, creative and proactive thought, but also practice of the same quality and urgency. Secondly, Kwanzaa is an annual reaffirmation of such a consciousness and active commitment to values and concepts which inform and inspire a practice that leads to our liberation and a higher level of human life. This is not to say our reaffirmation is only seven days a year. On the contrary, it is obvious that reaffirmation, if it is real, is a daily practice. But Kwanzaa is a special time, for gathering in and collective reaffirmation on a grand scale and more solemn level which serves as an encouragement and reinforcement of the daily reaffirmation rather than a substitute for it.

Thirdly, Kwanzaa serves as a reflection and reinforcement of the bonds between us as a people. It is homage to our history and struggle for liberation and a higher level of human life. It is a celebration of our collective identity and purpose. Fourthly, Kwanzaa is a model to emulate, especially in terms of its self-determined collective and creative character. As stated above, it is the first and only national, non-heroic Afro-American holiday. Moreover, communal in character and practice, it is a collective institution all Blacks can participate in and identify with in various ways. And it is creative both in conception and capacity for development and expansion.

Finally, Kwanzaa is a life-experience, not simply a celebration. As a living social practice, it is a week of actual remembering, reassessment, recommitment, rewarding and rejoicing. For ourselves and history, we remember our past, reassess our thought and practice and recommit ourselves to the achievement of liberation and ever higher levels of human life. We reward achievement and rejoice that we have come so far, done so much against such heavy historical and social odds. Such activity is alive and profoundly involving and thus, provides Kwanzaa with its value, vitality and durability.

KWANZAA...Origin, Concepts, Practice Maulana Karenga, Ph.D.

Symbols of Kwanzaa

- 1. MAZAO (Crops) represent the rewards of collective and productive labor.
- 2. MKEKA (Mat) represent the foundation upon which all other Kwanzaa symbols are placed. It is the symbol of tradition and by extension history.
- 3. KINARA (Candle Holder) is symbolic of our parent people, the continental Africans.
- 4. VIBUNZI (Ears of Corn) represent our children and thus, each house (family) uses as many ears of corn as it has children.
- 5. ZAWADI (Gifts) are symbolic of the commitments made and kept by the children and of the fruits of the labor of the parents. Kwanzaa gifts must always include two items: a.) a book and b.) a heritage symbol.
- 6. KIKOMBE Cha Umoja (The Unity Cup) is used to pour tambiko (libation) for the ancestors and then drunk from by each member of the immediate or extended family in a reinforcing gesture of honor, praise and collective work and commitment to continue the struggle they began.
- 7. MISHUMAA SABA (The Seven Candles) represent the Nguzo Saba (The Seven Principles) which stand at the heart of the Kawaida value system. The seven candles include one black, three red and three green.

 8. THE NGUZO SABA (The Seven Principles)

UMOJA (Unity) - to strive for and maintain unity in the family, community, nation and race.

KUJICHAGULIA (Self-determination) - to define ourselves, name ourselves, create for ourselves and speak for ourselves instead of being defined, named, created for and spoken for by others.

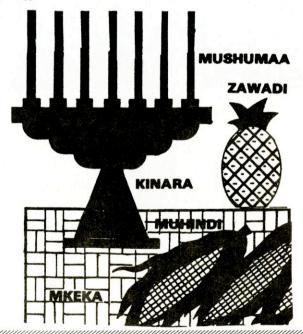
UJIMA (Collective Work and Responsibility) - to build and maintain our community together and make our sister's and brother's problems our problems and to solve them together.

UJAMAA (Cooperative Economic) - to build and maintain our own stores, shops and other businesses and to profit from them together.

NIA (Purpose) - to make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

KUUMBA (Creativity) - to do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

IMANI (Faith) - to believe with all our heart in our people, our teachers, our leaders and the righteousness and victory of our struggle.



KWANZAA REFLECTIONS



Dr. Maulana Karenga — Creator of Kwanzaa



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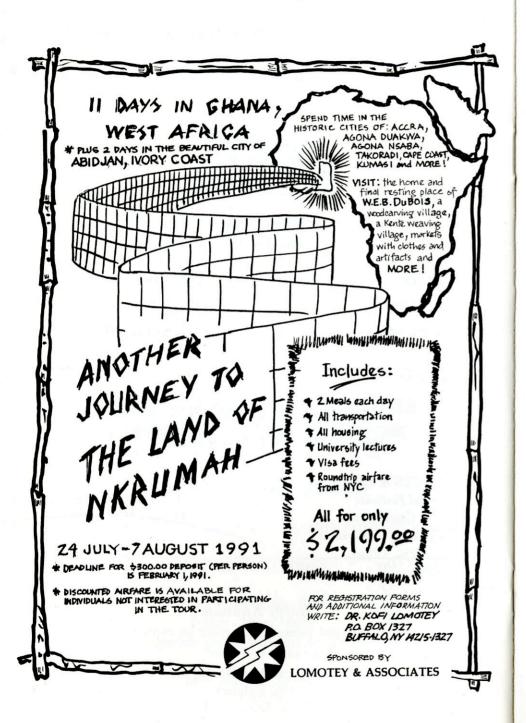
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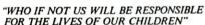
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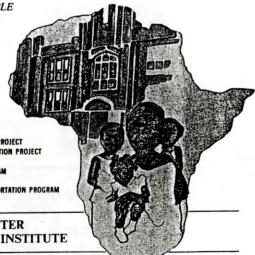


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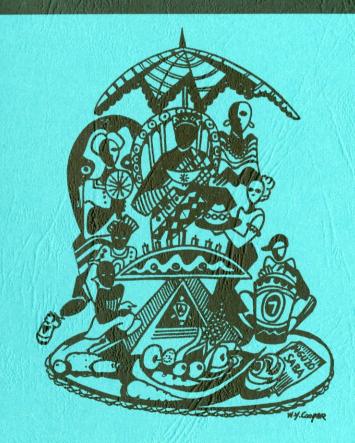
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Peace & Blessings of the Season

25 YEAR 1966 - 1991 - KUANZAA CELEBRATING OUR STORY



December 26, 1991 - January 1, 1992 Buffalo, New York

WHAT IS KWANZAA?

KWANZAA 18 ...

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KWANZAA ... ORIGIN, CONCEPTS, PRACTICE MAULANA KARENGA, Ph.D.

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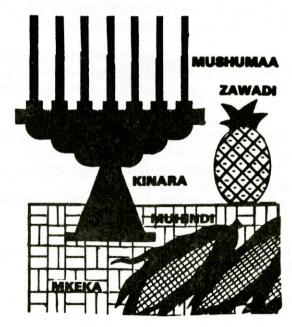
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DR. MAULANA KARENGA

Dr. Maulana Karenga is professor and chair of the Department of Black Studies at California State University, Long Beach. He also is the director of the Institute of Pan-African Studies, Los Angeles, and national chairman of Us Organization, a cultural and social change organization.

Dr. Karenga has taught Black Studies at California State University at Los Angeles, Long Beach, Dominguez Hills, San Diego and the University of California at Riverside. Moreover, he has served as Visiting Professor, Black Politics at Stanford University and Distinguished Visiting Scholar in Black Studies at University of Nebraska, Omaha. An activist-scholar of national and inter-national recognition, he has lectured on the life and struggle of African peoples on the major campuses of the U.S.A. and in Africa, the people's Republic of China, Cuba, Trinidad and Canada.

Dr. Karenga is also widely known as the creator of Kwanzaa, an African American holiday celebrated also in Africa, the Caribbean, Britain and other European countries. His philosophy of Kawaida is and ongoing synthesis of the best of nationalist, pan-Africanist and socialist thought.

Dr. Karenga is author of numerous scholarly articles and eight books. His latest works are **Introduction to Black Studies**, The most widely used intro text in Black Studies; his retranslation and commentary on ancient Egyptian texts which is titled,

Selections From The Husia: Sacred Wisdom of Ancient Egypt, The African American Holiday of Kwanzaa: A celebration of Family, Community and

Culture, and The Book of Coming Forth By Day: The Ethics of the Declarations of Innocence.

Finally, Dr. Karenga has recently completed work on his second doctorate in Social Ethics at USC. The title of his dissertation was "The Moral Ideal in Ancient Egypt: A Study in Classical African Ethics."

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Min. Farrakhan Sat. 9:00 AM WUFO 1080 AM MEETING TIMES:

Sunday 2 PM Wed. & Fri. 7:30 PM VIEW:

Min. Farrakhan Thur. 9:00 PM Cable Channel 32

Happy Kwanzaa

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Frank E. Merriweather - Editor/Publisher



Thursday, December 26 7pm - **UMOJA** Langston Hughes Institute - 25 High Street

Speaker: Alexis DeVeaux

Friday, December 27 7pm - KUJICHAGULIA African-American Cultural Center - 350 Mastern Avenue

Speaker: Akil Ajamu

African American Cultural Center Dancers & Drummers

African Marketplace

Saturday, December 28

7pm - UJIMA

Humboldt YMCA/Nile Valley Shule - 347 East Ferry Street

Forum: "An Education Agenda for African-American Children"

Sunday, December 29 12 noon - UJAMAA ErieCommunity College, City Campus - 121 Ellicott Street

DR. MAULANA KARENGA Chair & Associate Professor, Dept. of Black Studies, California State University, Long Beach; Author of several books and scholarly articles including: Introduction to Black Studies; Creator of Kwanzaa and the Nguzo Saba

Dance: Clyde Morgan and Stephen Collins of SUNY Brockport

"KWANZAA, COMMUNITY AND AFRICAN CULTURE: RECOVERING AND REAFFIRMING HERITAGE"

Monday, December 30

Bethel A.M.E. Church - Fellowship Hall, Michigan and East Ferry Street

7pm - NIA Speaker: Malik Shabazz African Marketplace

Tuesday, December 31
7pm - KUUMBA

BFNC - Moot Senior Citizen Center - 292 High Street

KARAMU - FEAST

Speaker: Sister Nas Afi

Wednesday, January 1

Celebrate at home with family and friends

(CHILDREN'S KWANZAA) Saturday, December 28 12 noon

African-American Cultural Center - 350 Masten Avenue

Dr. Maulana Karenga's visit is made possible by a grant from Eastside Coalition of the Arts, Inc., St. Augustine's Center, Journal Supporters and the Kwanzaa Committee of Buffalo.

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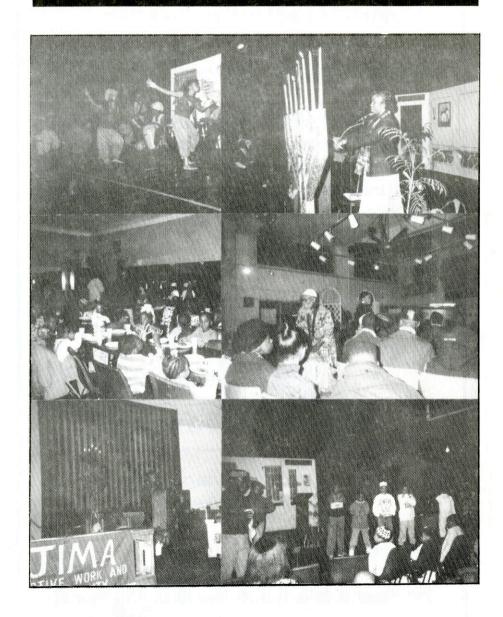
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Peace ...

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HUJAMBO! KWANZAA GREETINGS!

from SISTER NAS AFI & BROTHER NAZER JAJA MUHAMMAD

May this 25th Anniversary of Kwanzaa embody all blessings from the Creator for ...

- a joyous celebration of our African heritage, tradition and culture
- a deep remembrance of our history & the African and African-American heroes who fought with mind and body in the struggle for liberation
- a moving inspiration to commitment and action as individuals and community to do all we can to restore our race to its rightful place in the world

May the Creator guide and direct us in planting the seeds for future golden harvests

KWANZAA SUPPORTERS

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Kalaphandhi Scales
Nana, Jabari, Sofia and C.J.
Rasul Siraaj
Florence Flakes-Rozier (Counselor/Consultants)
Delores L. Bolden-Harwell, Raena and Zaire

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Mwalimu Shujaa
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Bro. Isa
Nas Afi
Iyetta Latif
Peggy Betram
Nzinga Holley
Ismail Johnson
Monique Broadus
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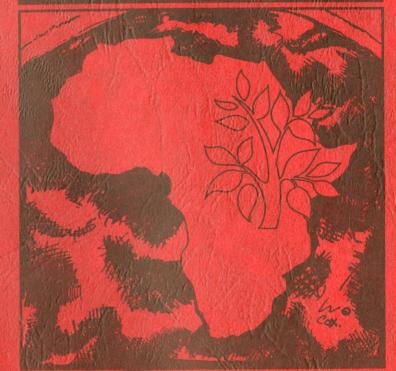
GRAPHICS, GRACE AND GUMPTION ...

"KWANZAA: A SPECIAL TIME FOR YOU AND ME!"

Baba Issa Omari Cecil von Marazo,

Artistic Communications Scientist

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"RETURNING TO OUR ROOTS TO STAY STRONG"

December 26, 1992 - January 1, 1993 Buffalo, New York

WHAT IS KWANZAA?

KWANZAA 18 ...

Kwanzaa is an Afro-American holiday which grew out of transformation of past practices and concepts to conform to current needs. Like all holidays, KWANZAA is both a cultural and political expression. Culturally, it is the expression of the self-conscious creativity of a people conscious and proud of its history and committed to its future. Politically, it is a projection of the power that comes from the unity and self-determination implied in and necessary for our agreement to establish and celebrate such a holiday.

As a reflection and product of our life experiences and needs, KWANZAA serves the universal functions of all holidays and the particular functions shaped by its Afro-American character. First, KWANZAA serves as a practical expression of Black Consciousness and active commitment. It is, in practice, a dramatization of the views and values which have to be established, defended and developed continuously among Blacks. The Nguzo Saba stands at the summit of these values and forms the basis not only for bold, creative and proactive thought, but also practice of the same quality and urgency. Secondly, KWANZAA is an annual reaffirmation of such a consciousness and active commitment of values and concepts which inform and inspire a practice that leads to our liberation and a higher level of human life. This is not to say our reaffirmation is only seven days a year. On the contrary, it is obvious that reaffirmation, if it is real is a daily practice. But KWANZAA is a special time, for gathering in and collective reaffirmation on a grand scale and more solemn level which serves as an encouragement and reinforcement of the daily reaffirmation rather that a substitute for it.

Thirdly, KWANZAA serves as a reflection and reinforcement of the bonds between us as a people. It is homage to our history and struggle for liberation and a higher level of human life. It is a celebration of self-determined collective and creative character. As stated above, it is the first and only national, non-heroic Afro-American holiday. Moreover, communal in character and practice, it is a collective institution all Blacks can participate in and identify with in various ways. And it is creative both in conception and capacity for development and expansion.

Finally, KWANZAA is a life-experience, not simply a celebration. As a living social practice, it is a week of actual remembering, reassessment, recommitment, rewarding and rejoicing. For ourselves and history, we remember our past, reassess our thought and practice and recommit ourselves to achievement of liberation and ever higher levels of human life. We reward achievement and rejoice that we have come so far, done so much against such heavy historical and social odds. Such activity is alive and profoundly involving and thus, provides KWANZAA with its value, vitality and durability.

KWANZAA ... ORIGIN, CONCEPTS, PRACTICE MAULANA KARENGA, Ph.D.

SYMBOLS OF KWANZAA

- 1. MAZAO (Crops) represents the reward of collective and productive labor.
- MKEKA (Mat) represent the foundation upon which all other Kwanzaa symbols are placed. It is the symbol of tradition and by extension history.
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- MISHUMAA SABA (The Seven Candles) represent the Nguzo Saba (The Seven Principles) which stand at the heart of the Kawaida value system. The seven candles include one black, three red and three green.
- 8. The NGUZO SABA (The Seven Principles)

UMOJA (Unity) - to strive for and maintain unity in the family, community, nation and race. KUJICHAGULIA (Self-determination) - to define ourselves, name ourselves, create for our selves and speak for ourselves instead of being defined, named, created for and spoken for by others.

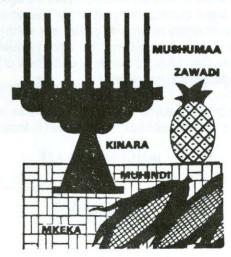
UJIMA (Collective Work and Responsibility) - to build and maintain our community together and make our sister's and brother's problems our problems and to solve them together.

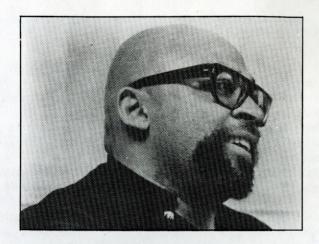
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IMANI (Faith) - to believe with all our heart in our people, our teachers, our leaders and the right — eousness and victory or our struggle.





DR. MAULANA KARENGA

Dr. Maulana Karenga is professor and chair of the Department of Black Studies at California State University, Long Beach. He also is the director of the Institute of Pan-African Studies, Los Angeles, and national chairman of Us Organization, a cultural and social change organization.

Dr. Karenga has taught Black Studies at California State University at Los Angeles, Long Beach, Dominguez Hills, San Diego and the University of California at Riverside. Moreover, he has served as Visiting Professor, Black Politics at Stanford University and distinguished Visiting Scholar in Black Studies at University of Nebraska, Omaha. An activist-scholar of national and inter-national recognition, he has lectured on the life and struggle of African peoples on the major campuses of the U.S.A. and in Africa, the people's Republic of China, Cuba, Trinidad and Canada.

Dr. Karenga is also widely known as the creator of Kwanzaa, an African American Holiday celebrated also in Africa, the Caribbean, Britain and other European countries. His philosophy of Kawaida is and ongoing synthesis of the best of nationalist, pan-Africanist and socialist thought.

Dr. Karenga is author of numerous scholarly articles and eight books. His latest works are **Introduction to Black Studies**, The most widely used intro text in Black Studies; his retranslation and commentary on ancient Egyptian texts which is titled, Selections From the Husia: Sacred Wisdom of Ancient Egypt, The African American Holiday of Kwanzaa: A celebration of family, Community and **Culture**, and **The Book of Coming Forth By Day: The Ethics of the Declarations** of Innocence.

Finally, Dr. Karenga has recently completed work on his second doctorate in Social Ethics at USC. The title of his dissertation was "The Moral Ideal in Ancient Egypt: A Study in Classical African Ethics."

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Always, George K. Arthur

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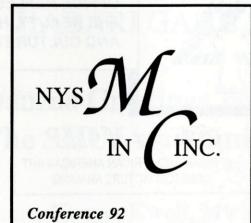
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Saturday, Dec. 26

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UMOJA-7PM

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PHOENIX: African American Dance Ensemble

Sunday, Dec. 27 KUJICHAGULIA - 7 PM AFRICAN-AMERICAN CULTURAL CENTER - 350 Masten Avenue

Speaker: Bro. Abdul Nuriddin

African-American Cultural Center Dancers and Drummers

African Marketplace African Naming Ceremony

Monday, Dec. 28 U J I M A - 7 PM **BUFFALO MUSEUM OF SCIENCE - 1020 Humboldt Parkway**

Speaker: Dr. Maulana Karenga- Professor and Chair, Department of Black Studies, California State University at Long Beach; Author of several books and scholarly articles including: <u>Introduction to Black Studies</u>; Creator of Kwanzaa and the Nguzo Saba. Topic: "Kwanzaa, Malcolm and Memory: Recovering the Vision and Value of Each"

African Fashions

Tuesday, Dec. 29 U J A M A A - 7 PM METROPOLITAN UNITED METHODIST CHURCH - 657 Best Street

Speaker: Sis. Dorothy Hill
African Marketplace

Wednesday, Dec. 30 N I A - 7 PM **KENSINGTON PLACE - 377 Kensington Avenue**

Speaker: Sis. Nah Dove

Children of Nile Valley Shule

Dinner at 6pm - \$6.00 (for dinner only)

Thursday, Dec. 31 K U U M B A - 7 PM **MOOT SENIOR CITIZEN CENTER - 292 High Street**

Speaker: Bro. Kalaphandhi Scales KARAMU - FEAST

Friday, Jan. 1 I M A N I Celebrate at Home with Family and Friends

** Sat. Dec 12 Noon CHILDREN'S KWANZAA

AFRICAN-AMERICAN CULTURAL CENTER - 350 Masten Avenue

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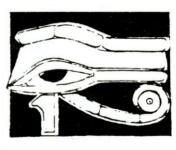
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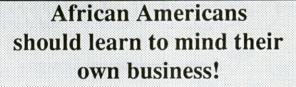
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Ismail Johnson

Malik Johnson

Malik Shabazz

Lassina Traore

Kamau R.E. Fields

L. Serena Graham

Elvirna Gidney

Kelly Thomas

Robert Rivera

Bilala Ka Ra

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Mr. and Mrs. Michael Williams
Nana, C.J., Bari and Fie
Kevin Ireland and Family
Albert Hall
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Juan M. Boyd
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Alliance of Afrikan Artist
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Al-Nisa Barbara Banks, Editor, Challenger
Carl Allen of Buffalo News
Isa Omari Cecil Von Marazo

Asante Sana

To all the workers & supporters of KWANZAA

from

KWANZAA COMMITTEE OF BUFFALO

Kenneth and Sharon Holley
Makeda Holley
Kweli Shujaa
Malik Shabazz
L. Serena Graham
Darryl Rasuli
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KWANZAA

1993 1993 "THIS FAR BY FAITH"



December 26, 1993 - January 1, 1994 Buffalo, New York

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KWANZAA is...

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KWANZAA ... Origin, Concepts, Practice Maulana Karenga, Ph. D.

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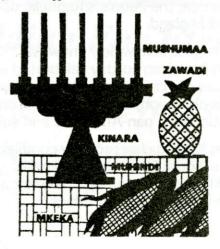
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IMANI (Faith) to believe with all our heart in our people, our teachers, our leaders and the right — eousness and victory or our struggle.



DR. MAULANA KARENGA

Dr. Maulana Karenga is professor and chair of the Department of Black Studies at California State University, Long Beach. He also is the director of the Institute of Pan-African Studies, Los Angeles, and national chairman of Us (the pronoun) Organization, a cultural and social change organization. Dr. Karenga is chair of the President's Task Force on Multicultural Education and Campus Diversity at California State University, Long Beach.

Dr. Karenga is author of numerous scholarly articles and eight books. His latest works are <u>Introduction to Black Studies</u>, the most widely used intro text in Black Studies; his retranslation and commentary on ancient Egyptian texts which is titled, <u>Selections From The Husia</u>: Sacred Wisdom of Ancient Egypt, <u>The African American Holiday of Kwanzaa</u>: A Celebration of Family, Community and Culture, and <u>The Book of Coming Forth By Day</u>: The Ethics of the Declarations of Innocence.

Dr. Karenga has taught Black Studies at California State University at Los Angeles, Long Beach, Dominguez Hills, San Diego and the University of California at Riverside. Moreover, he has served as Visiting Professor, Black Politics at Stanford University and Distinguished Visiting Scholar in Black Studies at University of Nebraska, Omaha. An activist-scholar of national and international recognition, he has lectured on the life and struggle of African peoples on the major campuses of the U. S. A. and in Africa, the People's Republic of China, Cuba, Trinidad, Canada and England.

Dr. Karenga is also widely known as the creator of Kwanzaa, and African American holiday celebrated also in Africa and within other African communities in the Caribbean, Brazil, Canada and Europe. His philosophy of Kawaida is an ongoing synthesis of the best of nationalist, pan-Africanist and socialist thought.

Also, Dr. Karenga has recently completed work for his second doctorate in Social Ethics at the University of Southern California. The title of his dissertation was "The Moral Ideal in Ancient Egypt: A Study in Classical African Ethics."

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diminishes it...
Anonymous

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Love always,

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Edith B. Robinson, President

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SUNDAY, DECEMBER 26 -- UMOJA (UNITY)

Langston Hughes Institute - 25 High Street Speaker: Bro. Salah Jason Ross Brown

MONDAY, DECEMBER 27 -- KUJICHAGULIA (SELF-DETERMINATION)

African American Cultural Center - 350 Masten Ave. Speaker: Sis. Debra Johnson (African Marketplace)

TUESDAY, DECEMBER 28 -- UJIMA (COLLECTIVE WORK & RESPONSIBILITY)

Nile Valley Shule @ Refuge Temple Cultural Center - 943 Jefferson Ave. "Village Festival Focusing on Our Roles and the Raising of Our Children"

WEDNESDAY, DECEMBER 29 -- UJAMAA (COOPERATIVE ECONOMICS)

C. H. McCoy Convention Center - 653 Clinton St. @ Adam
Speaker: Dr Maulana Karenga - Creator of Kwanzaa and the Nguzo Saba; Author of <u>The African American Holiday of Kwanzaa</u>: A Celebration of Family, Community and Culture; Professor and Chair, Department of Black Studies, California State University at Long Beach; Author of several books and scholarly articles including: <u>Introduction to Black Studies</u>. TOPIC: The Vision And Values Of Kwanzaa:
Returning To History And Culture. (\$3.00 Donation for adults)

THURSDAY, DECEMBER 30 -- NIA (PURPOSE)

Loguen Memorial A. M. E. Zion Church - 1301 Genesee @ Rohr Speaker: Rev. James Lewis (African Marketplace)

At 6:00 PM before the program, there will be a Candle Lighting Ceremony for victims of violent crime at the King statue in Martin Luther King Park. This ceremony is coordinated by the Action Committee.

FRIDAY, DECEMBER 31 -- KUUMBA (CREATIVITY)

BFNC - Moot Senior Citizen Center - 292 High Street Open Forum for Speakers and Entertainment

KARAMU - FEAST

SATURDAY, JANUARY 1 -- IMANI (FAITH)

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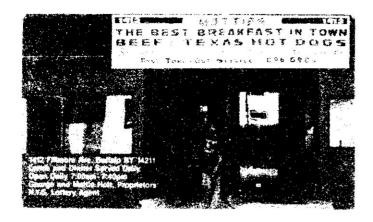
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The column "Eye on History" will be 15 years old in Tebruary, 1994. I would like to thank the community for their continued support. A special thank you to my husband, Brother Romea X, for his encouragement and inspiration.

"Eye on History" appears weekly in the Buffalo Criterion, Editor Mr. Frank Merriweather. It also appears biweekly in Today's African American Chronicle in Chicago, Ill.

Happy Kwanzaa

Columnist, Eva Doyle



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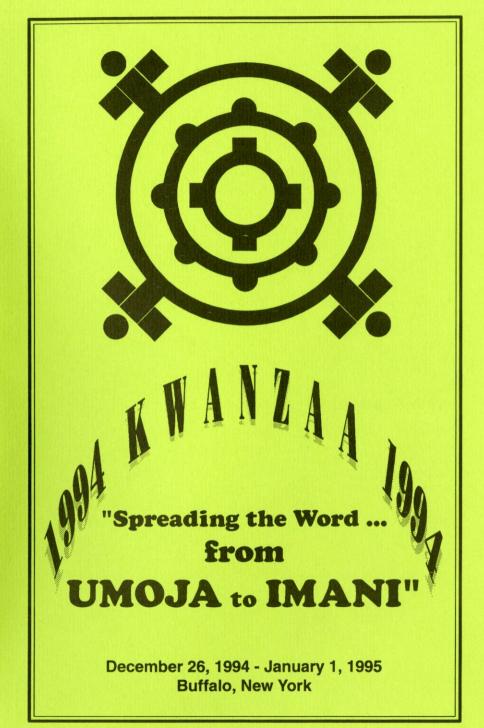
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What is KWANZAA?

KWANZAA is...

KWANZAA is an Afro-American holiday which grew out of transformation of past practices and concepts to conform to current needs. Like all holidays, KWANZAA is both a cultural and political expression. Culturally, it is the expression of the self-conscious creativity of a people conscious and proud of its history and committed to its future. Politically, it is a projection of the power that comes from the unity and self-determination implied in and necessary for our agreement to establish and celebrate such a holiday.

As a reflection and product of our life experiences and needs, KWANZAA serves the universal functions of all holidays and the particular functions shaped by its Afro-American character. First, KWANZAA serves as a political expression of Black Consciousness and active commitment. It is, in practice, a dramatization of the views and values which have to be established, defended and developed continuously among Blacks. The Nguzo Saba stands at the summit of these values and forms the basis not only for bold, creative and proactive thought, but also practice of the same quality and urgency. Secondly, KWANZAA is an annual reaffirmation of such a consciousness and active commitment of values and concepts which inform and inspire a practice that leads to our liberation and higher level of human life. This is not to say our reaffirmation is only seven days a year. On the contrary, it is obvious that reaffirmation, if it is real, is a daily practice. But KWANZAA is a special time, for gathering in and collective reaffirmation on a grand scale and more solemn level which serves as an encouragement and reinforcement of the daily reaffirmation rather than a substitute for it.

Thirdly, KWANZAA serves as a reflection and reinforcement of the bonds between us as a people. It is homage to our history and struggle for liberation and a higher level of human life. It is a celebration of self-determined collective and creative character. As stated above, it is the first and only national, non-heroic Afro-American holiday. Moreover, communal in character and practice, it is a collective institution all Blacks can participate in and identify with in various ways. And it is creative both in conception and capacity for development and expansion.

Finally, KWANZAA is a life-experience, not simply a celebration. As a living social practice, it is a week of actual remembering, reassessment, recommitment, rewarding and rejoicing. For ourselves and history, we remember our past, reassess our thought and practice and recommit ourselves to achievement of liberation and ever higher levels of human life. We reward achievement and rejoice that we have come so far, done so much against such heavy historical and social odds. Such activity is alive and profoundly involving and thus provides KWANZAA with its value, vitality and durability.

KWANZAA ... Origin, Concepts, Practice Maulana Karenga, Ph. D.



Dr. Maulana Karenga



Dr. Maulana Karenga is professor and chair of the Department of Black Studies at California State University, Long Beach. He also is the director of the Kawaida Institute of Pan-African Studies, Los Angeles, and national chairman of the organization Us, a cultural and social change organization. Moreover, Dr. Karenga is chair of the President's Task Force on Multicultural Education and Campus Diversity at California State University, Long Beach.

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Also, Dr. Karenga has recently completed work for his second doctorate in Social Ethics at the University of Southern California. The title of his dissertation was "Maat, The Moral Ideal in Ancient Egypt: A study in Classical African Ethics."

SYMBOLS OF KWANZAA

- MAZAO (Crops) represents the reward of collective and productive labor.
- MKEKA (Mat) represent the foundation upon which all other Kwanzaa symbols are placed. It is the symbol of tradition and by extension history.
- 3. KINARA (Candle Holder) is symbolic of our parent people, the continental Africans.
- VIBUNZI (Ears of Corn) represent our children and thus, each house (family) uses as many ears of corn as it has children.
- ZAWADI (Gifts) are symbolic of the commitments made and kept by the children and of the fruits of the labor of the parents. Kwanzaa gifts must always include two items: a.) a book and b.) a heritage symbol.
- KIKOMBE Cha Umoja (The Unity Cup) is used to pour tambiko (libation) for the ancestors and then
 drunk from by each member of the immediate or extended family in a reinforcing gesture of honor,
 praise and collective work and commitment to continue the struggle they began.
- MISHUMAA SABA (The Seven Candles) represent the Nguzo Saba (The Seven Principles) which stand at the heart of the Kawaida value system. The seven candles include one black, three red and three green.
- 8. The NGUZO SABA (The Seven Principles)

UMOJA (Unity) - to strive for and maintain unity in the family, community, nation and race. KUJICHAGULIA (Self-determination) - to define ourselves, name ourselves, create for our selves and speak for ourselves instead of being defined, named, created for and spoken for by others.

UJIMA (Collective Work and Responsibility) - to build and maintain our community together and make our sister's and brother's problems our problems and to solve them together.

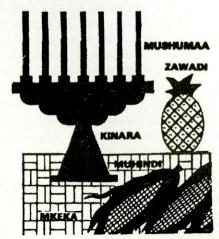
UJAMAA (Corporative Economic) - to build and maintain our own stores, shops and other

businesses and to profit form them together.

NIA (Purpose) - to make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

KUUMBA (Creativity) - to do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial ten we inherited it.

IMANI (Faith) - to believe with all our heart in our people, our teachers, our leaders and the right - eousness and victory or our struggle.



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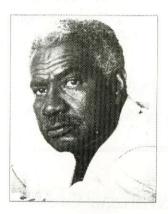
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Mon. Dec. 26 Umoja (Unity)

Langston Hughes Institute - 25 High Street

Speaker: Bro. Akil Ajamu Watoto of Nile Valley Shule,

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Tues. Dec. 27 - Kujichagulia (Self-Determination)

African American Cultural Center - 350 Masten Ave.

Speaker: Bro. Ron Fleming

African American Cultural Center Dancers and Drummers,

Naming Ceremony - Bro. Simba Mlee, (African Marketplace)

Wed. Dec. 28 - Ujima (Collective Work and Responsibility)

C.H. McCoy Convention Center - 653 Clinton St. at Adam
Speaker: Dr. Maulana Karenga - Creator of Kwanzaa and the
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California State University, Long Beach; Chair, President's Task
Force on Multicultural Education and Campus Diversity, CSULB;
Author of numerous scholarly articles and books including: The
African American Holiday of Kwanzaa: A Celebration of Family,
Community and Culture; TOPIC: CELEBRATING KWANZAA: ITS
CULTURAL AND MORAL MEANING.
Clycle Alafiju Morgan - Dances of the Orisha
(African Marketplace)

Thur. Dec. 29 - Ujamaa (Cooperative Economics)

<u>Downtown Africana Research Museum - 345 Franklin St. near Tupper</u> Panel Discussion: "Can We Get Some Justice?"

Fri. Dec. 30 - Nia (Purpose)

<u>Calvary Baptist Church - 1184 Genesee St.</u> Rites of Passage Program

Sat. Dec. 31 - Kuumba (Creativity)

BFNC - MOOT Senior Citizen Center - 292 High Street

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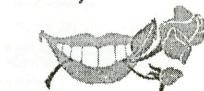
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Happy KWANZAA, Columnist, Eva M. Doyle

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What is KWANZAA?

KWANZAA is...

KWANZAA is an Afro-American holiday which grew out of transformation of past practices and concepts to conform to current needs. Like all holidays, KWANZAA is both a cultural and political expression. Culturally, it is the expression of the self-conscious creativity of a people conscious and proud of its history and committed to its future. Politically, it is a projection of the power that comes from the unity and self-determination implied in and necessary for our agreement to establish and celebrate such a holiday.

As a reflection and product of our life experiences and needs, KWANZAA serves the universal functions of all holidays and the particular functions shaped by its Afro-American character. First, KWANZAA serves as a political expression of Black Consciousness and active commitment. It is, in practice, a dramatization of the views and values which have to be established, defended and developed continuously among Blacks. The Nguzo Saba stands at the summit of these values and forms the basis not only for bold, creative and proactive thought, but also practice of the same quality and urgency. Secondly, KWANZAA is an annual reaffirmation of such a consciousness and active commitment of values and concepts which inform and inspire a practice that leads to our liberation and higher level of human life. This is not to say our reaffirmation is only seven days a year. On the contrary, it is obvious that reaffirmation; if it is real, is a daily practice. But KWANZAA is a special time, for gathering in and collective reaffirmation on a grand scale and more solemn level which serves as an encouragement and reinforcement of the daily reaffirmation rather than a substitute for it.

Thirdly, KWANZAA serves as a reflection and reinforcement of the bonds between us as a people. It is homage to our history and struggle for liberation and a higher level of human life. It is a celebration of self-determined collective and creative character. As stated above, it is the first and only national, non-heroic Afro-American holiday. Moreover, communal in character and practice, it is a collective institution all Blacks can participate in and identify with in various ways. And it is creative both in conception and capacity for development and expansion.

Finally, KWANZAA is a life-experience, not simply a celebration. As a living social practice, it is a week of actual remembering, reassessment, recommitment, rewarding and rejoicing. For ourselves and history, we remember our past, reassess our thought and practice and recommit ourselves to achievement of liberation and ever higher levels of human life. We reward achievement and rejoice that we have come so far, done so much against such heavy historical and social odds. Such activity is alive and profoundly involving and thus provides KWANZAA with its value, vitality and durability.

KWANZAA .. Origin, Concepts, Practice Maulana Karenga, Ph. D.

SYMBOLS OF KWANZAA

- 1. MAZAO (Crops) represents the reward of collective and productive labor.
- MKEKA (Mat) represent the foundation upon which all other Kwanzaa symbols are placed. It is the symbol of tradition and by extension history.
- 3. KINARA (Candle Holder) is symbolic of our parent people, the continental Africans.
- 4. VIBUNZI (Ears of Com) represent our children and thus, each house (family) uses as many ears of com as it has children.
- ZAWADI (Gifts) are symbolic of the commitments made and kept by the children and of the fruits of the labor of the parents. Kwanzaa gifts must always include two items: a.) a book and b.) a heritage symbol.
- KIKOMBE Cha Umoja (The Unity Cup) is used to pour tambiko (libation) for the ancestors and then
 drunk from by each member of the immediate or extended family in a reinforcing gesture of honor,
 praise and collective work and commitment to continue the struggle they began.
- MISHUMAA SABA (The Seven Candles) represent the Nguzo Saba (The Seven Principles) which stand at the heart of the Kawaida value system. The seven candles include one black, three red and three green.
- 8. The NGUZO SABA (The Seven Principles)

UMOJA (Unity) - to strive for and maintain unity in the family, community, nation and race.

KUJICHAGULIA (Self-determination) - to define ourselves, name ourselves, create for our selves and speak for ourselves instead of being defined, named, created for and spoken for by others.

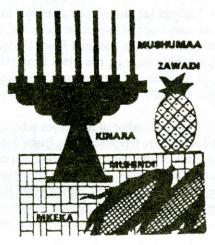
UJIMA (Collective Work and Responsibility) - to build and maintain our community together and make our sister's and brother's problems our problems and to solve them together.

UJAMAA (Corporative Economic) - to build and maintain our own stores, shops and other businesses and to profit form them together.

NIA (Purpose) - to make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

KUUMBA (Creativity) - to do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial ten we inherited it.

IMANI (Faith) - to believe with all our heart in our people, our teachers, our leaders and the right - eousness and victory or our struggle.



DR. MAULANA KARENGA

Dr. Maulana Karenga is professor and chair of the Department of Black Studies at California State University, Long Beach. He is also chair of the President's Task Force on Multicultural Education and Campus Diversity at California State University, Long Beach. Dr. Karenga holds two Ph.D.'s; his first in political science with focus on the theory and practice of nationalism (United States InternationalUniversity) and his second in social ethics with a focus on the classical African ethics of ancientEgypt (University of Southern California).



Dr. Karenga is also the director of the Kawaida Institute of Pan-African Studies, Los Angeles, and national chairman of the Organization Us, a cultural and social change organization, so named to stress the communitarian focus of the organization. He has had a profound and far-reaching effect on Black intellectual and political culture. Through is Organization Us and his philosophy, Kawaida, he has played a vanguard role in shaping the Black Arts Movement, Black Studies, the Black Power Movement, Black Student Union Movement, Afrocentricity, rites of passage programs, the study of ancient Egyptian culture as an essential part of Black Studies, the independent Black school movement, African life-cycle ceremonies, the Simba Wachanga youth movement, and Black theological and ethical discourse.

Dr. Karenga has also played a key role in national united front efforts, serving on the founding and executive committee of the Black Power Conferences of the 60's, the National Black United Front, the National African American Leadership Summit, the Black Leadership Retreat, the Million Man March/Day of Absence, and the National Association of Kawaida Organizations (NAKO).

Dr. Krenga is author of numerous scholarly articles and twelve books. Included in his works re Introduction to Black Studies, the most widely used intro text in Black Studies; his retranslation and commentary on ancient Egyptian texts which is titled, Selections From the Husia: Sacred Wisdom of Ancient Egypt, and The Book of Coming Forth By Day: the Ethics of the Declarations of Innocence, and Kawaida: A Communitarian African Philosophy. He is also working on a long-term project of translation of and

commentary on the classical Yoruba text: The Odu of Ifa. An activist-scholar of national and international recognition, he has lectured on the life and struggle of African peoples on the major campuses of the U.S.A. and in Africa, the People's Republic of China, Cuba, Trinidad, Britain, and Canada.

Dr. Karenga is also widely known as the creator of Kwanzaa, an African American and Pan-African holiday; celebrated also in Africa, the Caribbean, South America—especially brazil, and African communities in Britain and other European countries. He is the author of the definitive book on the subject: Kwanzaa: A Celebration of Family, Community and Culture.

Moreover, Dr. Karenga is the recipient of numerous awards for scholarship, leadership and community service including: The National Leadership Award for Outstanding Scholarly Achievements in Black Studies from the National Council for Black Studies and the Diop Exemplary Leadership Award from the Department of African American Studies--Temple University. In addition, he served as a Visiting Professor in Black Politics at Stanford University and as a Distinguished Visiting Scholar in Black Studies at the University of Nebraska, Omaha.

WISHING ALL A BLESSED KWANZAA SEASON!

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790 E. Delavan Avenue Buffalo, New York 14215 The "Eye On History" Column
will be 19 years cold in February. Eva M.
Doyle began writing it in 1979 in the Buffalo
Challenger. Excerpts from the column
have appeared in various newspapers
including the Chronicle in Chicago, Illinois.
Today, the column in Western New York's
oldest Black Newspaper, The Buffalo
Criterion. The column Eye On History
has featured such articles as: The Black
Knights, The Warrior King, Land of

Burnt Faces, the Original Master Builder,

and the Black Madonna.



Mrs. Doyle would like to thank the following for their support: her Husband, Brother Romeo Muhammad, the Editor and Publisher of the Criterion, the late Frank Merriweather, Sr., Mrs. Evelyn Merriweather, Mr. Willie Wright of the Chronicle in Chicago, Sister Al Nisa of the Buffalo Challenger, and a special thank you to the entire community for supporting Eye On History for 19 years.

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I BE FREE

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I be free! I be free!
Beaten into submission by a Godless hand
I be free! I be free!
Sold for whatever the market commanded
I be free! I be free!

Planting strange crops in foreign sand
I be free! I be free!
Lynched for daring to take a stand
I be free! I be free!
America deemed me not a man
I be free! I be free!

Sharecropping on familiar land
I be free! I be free!
Justice meted out by a Jim Crow hand
I be free! I be free!
Working for whatever the market command'd
I be free! I be free!

Watching dreams erode like grains of sand
I be free! I be free!
Branded a militant when I took a stand
I be free! I be free!
Demanding equality because I am a man
I be free! I be free!

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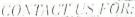
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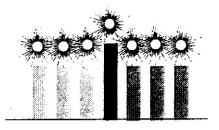
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REUNITING THE AFRICAN FAMILY KWANZAA 1997

(All programs begin at 7:00 p.m. unless noted.)

FRIDAY, DECEMBER 26 - UMOJA (UNITY)

Langston Hughes Institute - 25 High Street Speaker - Bro. Joe Wooley African Dancers with Babba Eesah and Drummers

SATURDAY, DECEMBER 27 - KUJICHAGULLA (SELF-DETERMINATION)

African American Cultural Center - 350 Master Avenue Speaker - Sister Karima Amin African Marketplace, Kakilambe Dancers and Drummers of the ACC

SUNDAY, DECEMBER 28 - UJIMA (COLLECTIVE WORK AND RESPONSIBILITY)

Hope Kensington United Methodist Church - 440 Leroy (at Grider)
Panel on Ujima - Black Chamber of Commerce, Our Market, and Others

MONDAY, DECEMBER 29 - UJAMAA (COOPERATIVE ECONOMICS)

C.H. McCoy Convention Center - 653 Clinton Street at Adam Speaker. Dr. Maulana Karenga - Creator of Kwanzaa and the Nguzo Saba; Professor and Chair Dept. of Black Studies, California State University, Long Beach; Chair—Organization US and the National Assoc. of Kawaida Organizations; Author of numerous scholarly articles and books; LECTURE TOPIC: "THE PRACTICE AND PROMISE OF KWANZAA: BRINGING GOOD INTO THE WORLD" (\$5.00 Donation Please.)

TUESDAY, DECEMBER 30 - NIA (PURPOSE)

Pratt-Willert Community Center, 422 Pratt Street Speaker: Sister Vera Martin African Marketplace

WEDNESDAY, DECEMBER 31 - KUUMBA (CREATIVITY)

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THURSDAY, JANUARY 1 - IMANI (FAITH)

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