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- Provides ALANA* students with tools essential for their constructive survival on and off campus
- · Assists ALANA students in the resolution of academic and personal problems
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- Serves as a resource center for students, faculty, and administrators relative to cross-cultural issues
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- Provides a place for ALANA students to share and discuss experiences and to validate or invalidate the interpretation of those experiences
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RUANZAA A Celebration of Family, Community and Culture



"A VISION FOR THE AFRICAN FAMILY"

DECEMBER 26, 2000 - JANUARY 1, 2001

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, if it the expression of the selfconscious 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 necessary for our agreement to established 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 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 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 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 identity 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 award 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

- MAZAO (Crops) represent the rewards 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.
- 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 commitments made and kept by the children and of the fruits of the labor of the parent. 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.
- 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 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 Economics) - to build and maintain our 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

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 righteousness leaders and the our struggle.

and victory of





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 PhD's; his first in Political Science with focus on the theory and practice of nationalism (United States International University), and his second in Social Ethics with a focus on the classical African ethics of Ancient Egypt (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. He has had a profound and far-reaching effect on Black intellectual and political culture. Through his 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 is also widely known as the creator of Kwanzaa, an African American and Pan-African holiday; celebrated throughout the world African community on every continent in the world. He is the author of the definitive book on the subject: Kwanzaa: A Celebration of Family, Community and Culture and lectures regularly and extensively on the vision and values of Kwanzaa, especially the Nguzo Saba (The Seven Principles), in various national and international venues.

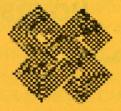
Dr. Karenga has also played a key role in national united front efforts, serving on the founding and executive committee of the Black Power Conference of the 60's, the National Black United Front, the National African American Leadership Summit, the Black Leadership Retreat, the Million Man March/Day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

Dr. Karenga is author of numerous scholarly articles and twelve books. Included in his works are <u>Introduction to Black Studies</u>, the most widely used intro text in Black Studies; <u>Selections From the Husia</u>; <u>Sacred Wisdom of Ancient Egypt</u>, and The Book of Coming Forth By Day; The Ethics of the <u>Declarations of Innocence</u>, and <u>Kawaida</u>; a <u>Communication African Philosophy</u>, and a translation and ethical commentary classical

Yoruba test: The Odu of Ifa: The Ethical Teachings. 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 Peoples Republic of China, Cuba, Trinidad, Britain, and Canada.

Dr. Karenga also served as chairman of the African American delegation to the Second World Black and African Festival of Arts and Culture, Lagos, Nigeria, 1977; the spokesman for a delegation of African American Educators of Independent Schools to the People's republic of China, 1977; member of the Planning Committee for the Pan-African Festival of Arts and Culture, Dakar, Senegal, 1986; chairman of the delegation of educator/activists of the Organization Us to Cuba, 1986; coplanner and co-convener of the Annual Ancient Egyptian Studies Conference of the Association for the Study of Classical African Civilizations, Cairo, Egypt, 1987; and Inaugural Lecturer for the initiation of Black History Month, London, England, 1987.

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 form the National Council for Blacks Studies, the Diop Exemplary Leadership Award form the Department of African American Studies Temple University, the Richard Allen Living legend Award from the African Methodist Episcopal Church, the Pioneer Award from the Rainbow PUSH Coalition and Citizenship Award for a Lifetime of Achievements, Department of Africology, University of Wisconsin-Milwaukee.



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Happy Kwanzaa

Best Wishes to the Kwanzaa Committee of Buffalo



Join Us For The 25th Annual Juneteenth Festival



Saturday and Sunday June 16 and 17th, 2001 11:00 a.m. - 7:00 p.m. In Martin Luther King Jr. Park

Vendor applications will be mailed 3/1/20001 to those on our mailing list. If you participated as a vendor last year or have been on our mailing list in the past, no need to contact us. Please report address changes to our voice mail.

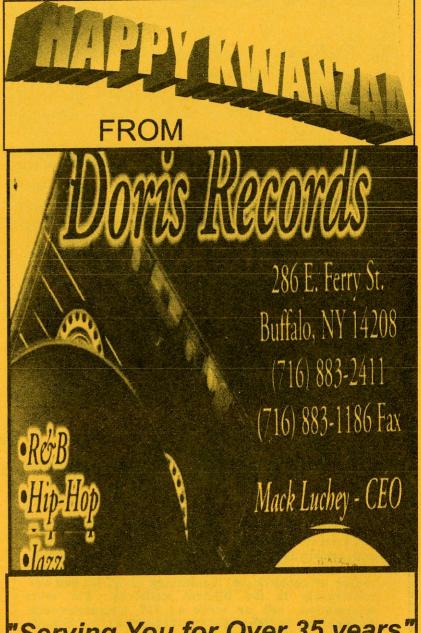
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and the

"Right Story International Ministry", founded by Min. Marsha Story,

extend our deepest appreciation to the members of the Kwanzaa Committee of Buffalo, and to Sharon and Kenneth Holley, the founders of the Buffalo Committee, active since 1978, for this

22nd Renewal
of the
Celebration of Kwanzaa in Buffalo

The Return to Promise Ministry is dedicated to the call of Christ to the children of Africa and the ressurrection and restoration of Africa as a community of people. Our ministry publishes, produces, lectures and is the source of research on the history of Africa and our relationship to the Biblical testimony. For more information, call or write at 315 Commonwealth Avenue in Buffalo, 14216, 716-877-0210, e-mail: harehood@AOL.com. Yimhotep!

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joins the entire community of Buffalo in celebrating this 22nd renewal of the celebration of Kwanzaa in our city.

The Berkshire Farm Center is a statewide foster care agency dedicated to preserving families and giving every child in our community the opportunity to experience a happy and satisfying childhood, and the opportunity to enter adulthood stable and well prepared.

So often we say that our children are our future. Yet, another truth is that we are our children's future, because the choices we adults make today determine the conditions of life for our children tomorrow.

Join us in helping families make the transition from difficulty to stability. Become a foster parent or a respite provider.



Rose Washington, Executive Director

L. Nathan Hare, Regional Director - Western Region
Sharon Zon, District Office Supervisor

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"A Vision for the African Family"

ALL PROGRAMS BEGIN AT 7:00PM

Tuesday, December 26 - UMOJA (UNITY)

Pratt-Willert Center

7PM TO 9PM

422 Pratt Street

Speaker Rita Jackson

Wednesday, December 27- KUJICHAGUILIA (SELF-DETERMINATION)

McCoy Convention Center 653 Clinton Street at Adam:

7PM to 9PM

Speaker Dr. Maulana Karenga

(\$5.00 Admission Fee)

Thursday, December 28 - UJIMA (COLLECTIVE WORK & RESPONSIBILITY)

African American Culture Center

350 Masten Avenue

7PM to 9PM

Afrikan Market, Music Dance, Poetry

Friday, December 29- UJAMAA
(COOPERATIVE ECONOMICS)

Martha Mitchell Center

Kenfield Projects

7PM to 9PM

Speaker Bro. Jamil Muhammad



Saturday December 30 - NIA (Purpose)

Children Kwanzaa: Afternoon Program -Central Library 12 noon to 2 p.m.

Evening Program (African Village)

3 p.m. to 9 p.m.

Muhammad Mosque #23

5 Walden Avenue

Sunday, December 31 - KUUMBA (CREATIVITY)

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Moot Senior

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7 PM to 9PM

Karamu Feast (Bring a dish To Share- No Pork or

Red Meat)

Monday, January 1- IMANI (FAITH)

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KWANZAA COMMITTEE OF BUFFALO WEBSITE



















In February, 2001, columnist Eva M. Doyle will celebrate 22 years as the author of the column Eye on History. Mrs. Doyle would like to thank the African- American community for supporting this work. A special thank you to the following: her husband Brother Romeo Muhammad, Mrs. Evelyn Merriweather, editors and publishers of the Buffalo Criterion, Al Nisa, editor of the Buffalo Challenger and the hundreds of readers who continue to read "Eye on History" every week

Happy Kwanzaa

CONGRATULATIONS

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Of Buffalo

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In The Name of Allah, The Beneficent, The Merciful, I bear Witness there is no God but Allah, And Muhammad is His Messenger.

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The Honorable Minister Louis Farrakhan
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Join us anytime with Minister Abdul Halim Muhammad

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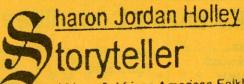
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Kwanzaa A Celebration of Family, Community and Culture



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What is Kwanzaa?



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- 4. 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 commitments made and kept by the children and of the fruits of the labor of the parent. 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.
- 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.
- 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 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 Economics) to build and maintain our 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.



Dr. Kareag efforts, serving Power Conferen National Africa Retreat, the Mill

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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 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 PhD's: his first in Political Science with focus on the theory and practice of nationalism (United States International University), and his second in Social Ethics with a focus on the classical African ethics of Ancient Egypt (University of Southern California).

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Dr. Karenga is also widely known as the creator of Kwanzaa, an African American and Pan-African holiday, celebrated throughout the world African community on every continent in the world. He is the author of the definitive book on the subject: Kwanzaa: A Celebration of Family. Community and Culture and lectures regularly and extensively on the vision and values of Kwanzaa, especially the Nguzo Saba (The Seven Principles), in various national and international venues.

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Dr. Karenga is author of numerous scholarly articles and twelve books. Included in his works are <u>Introduction to Black Studies</u>, the most widely used intro text in Black Studies; <u>Selections From the Husia</u>; <u>Sacred Wisdom of Ancient Egypt</u>, and The Book of Coming Forth By Day: The Ethics of the <u>Declarations of Innocence</u>, and <u>Kawaida</u>; a <u>Communication African Philosophy</u>, and a translation and ethical commentary classical

Yoruba test: The Odu of Ifa: The Ethical Teachings. 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 Peoples Republic of China, Cuba, Trinidad, Britain, and Canada.

Dr. Karenga also served as chairman of the African American delegation to the Second World Black and African Festival of Arts and Culture. Lagos, Nigeria. 1977; the spokesman for a delegation of African American Educators of Independent Schools to the People's republic of China. 1977: member of the Planning Committee for the Pan-African Festival of Arts and Culture, Dakar, Senegal. 1986; chairman of the delegation of educator/activists of the Organization Us to Cuba. 1986; coplanner and co-convener of the Annual Ancient Egyptian Studies Conference of the Association for the Study of Classical African Civilizations, Cairo, Egypt. 1987; and Inaugural Lecturer for the initiation of Black History Month, London, England, 1987.

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 form the National Council for Blacks Studies, the Diop Exemplary Leadership Award form the Department of African American Studies Temple University, the Richard Allen Living legend Award from the African Methodist Episcopal Church, the Pioneer Award from the Rainbow PUSH Coalition and Citizenship Award for a Lifetime of Achievements, Department of Africology, University of Wisconsin-Milwaukee.





In the "Eye On History" column will be 23 years old in February. Eva M. Doyle began writing it in 1979 in the Buffalo Challenger. The column continues today in the Buffalo Criterion newspaper. The column Eye On History has featured such articles as: The Black Knights, The Warrior King, Land of Brunt 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, Frank Merriweather and Evelyn Merriweather, owners of Criterion, Sister Al Nisa of the Buffalo Challenger and a special thank you to the community for supporting Eye On History for 23 years.

Mrs. Doyle is now writing a series of books for our youth to help them learn more about African History. These books include:

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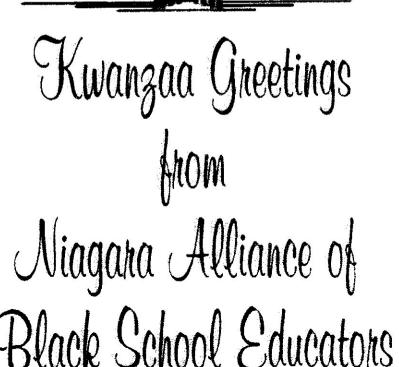


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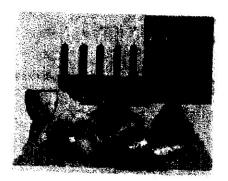
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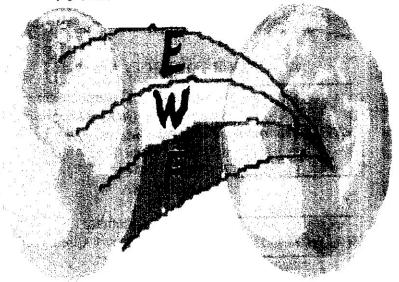
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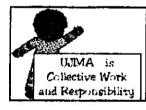
Wednesday, December 26 - Uncrowned Queens Program Langston Hughes Center 25 High Street 7PM TO 9PM

Speaker: TBA



Thursday, December 27-True Bethel Baptist Church 907 E. Ferry Street: 7PM to 9PM Speaker Dr. Maulana Karenga

Speaker Dr. Maulana Karen (\$5.00 Admission Fee)



Friday, December 28-African American Culture Center 350 Masten Avenue 7PM to 9PM Afrikan Market, Music Dance, Poetry



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Languen Englies

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"Catch as winds

Happy Kwanzaa

Best Wishes to the Kwanzaa Committee of Buffalo



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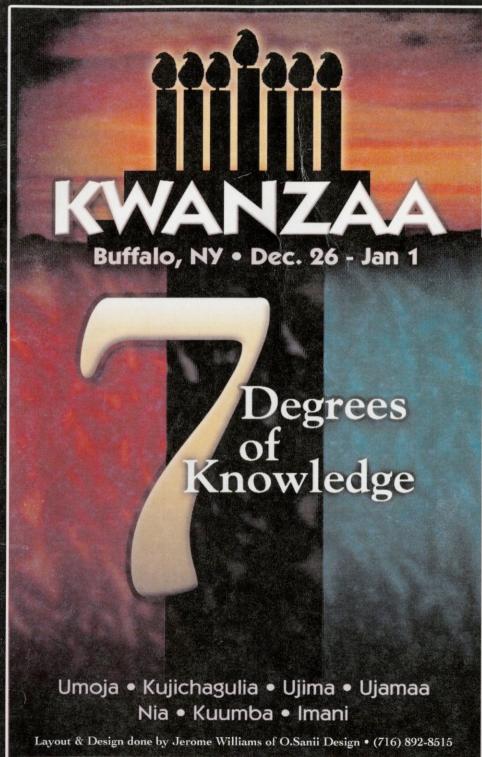
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2002





What is KWANZAA

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, 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 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 and 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, and recommitment, rewarding 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

Symbols of KWANZAA

- 1. MAZAO (Crops) represent the rewards 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 or 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 (Seven Principles)
 Umoja (Unity)
 Kujichagulia (Self-Determination)
 Ujima (Collective Work and Responsibility)
 Ujamaa (Cooperative Economics)
 Nia (Purpose)
 Kuumba (Creativity)
 Imani (Faith)





Dr. Maulana Karenga

Dr. Maulana Karenga is professor 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 International University) and his second in social ethics with a focus on the classical African ethics of ancient Egypt (University of Southern California). He also holds an honorary doctorate of philosophy from the University of Durban-Westville, South Africa.

Moreover, he 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, so named to stress the communitarian focus of the organization. Dr. Karenga has had a profound and far-reaching effect on Black intellectual and political culture. Through his 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 lifecycle ceremonies, the Simba Wachanga youth movement, and Black theological and ethical discourse.

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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 National Association of Kawaida Organizations (NAKO) and on the national organizing committee of the Million Man March/Day of Absence as well as authored the Mission Statement for this joint project.

Dr. Karenga is author of numerous scholarly articles and books, including: Introduction to Black Studies, the most widely used intro text in Black Studies, selections From The Husia: Sacred Wisdom of Ancient Egypt, The Book of Coming Forth By Day: The Ethics of the Declarations of Innocence; Kawaida: A Communitarian African Philosophy: and a translation and ethical commentary on the classical Yoruba text titled, Odu Ifa: The Ethical Teachings. 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 Senegal, Nigeria, Egypt, South Africa, the People's Republic of China, Cuba, Trinidad, Britain and Canada.

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3



HAPPY KWANZAA

PEACE AND BLESSINGS FOR THE NEW YEAR

In February, 2003, Columnist Eva M. Doyle will celebrae 24 years as the author of the column, "Eye on History". Mrs. Doyle would like to thank the community for supporting this work. A special thank you to the following: her husband, Brother Romeo Muhammad, Mrs. Evelyn Merriweather and Frank Merriweather III, editors and publishers of The Buffalo Criterion, Al Nisa, Editor of The Challenger and the hundreds of readers who continue to read the column "Eye On History" every week.

Mrs. Doyle is available for speaking engagements at churches, colleges, schools, and community groups and for anyone who would like to learn more about African history. For more information and to purchase any of the books written by Mrs. Doyle you can call 847-6010 (evenings) or send a message to Ewriter52@aol.com

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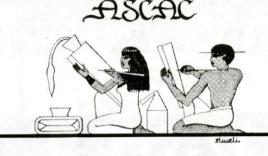
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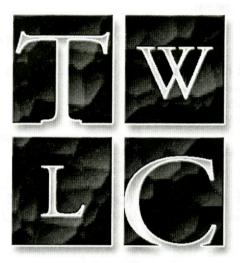
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Toxic Waste / Lupus Coalition

The Coalition began around September of 2000 to look at the issues of hazardous waste toxins and define if there was an inter-relationship to Lupus and other illnesses in the community.

An interest in the health of the environment created the Toxic Waste / Lupus Coalition. This coalition decided to explore the impact of environmental racism and other issues of discrimination in our community. We realize as we strive to live healthier lives we also need healthier environments.

For info. contact Kandee Nance - Coordinator 716.887.3210



| Thurs. Dec. 26: UMOJA (Unity) |
|--|
| Langston Hughes Institution |
| 25 High Street |
| 7:00 PM to 9:00 PM |
| Host (Makeda Holley) |
| Speaker: (Bro. Ausar Afrika) |
| Fri. Dec. 27: KUJICHAGULIA (Self Determination) |
| African American Cultural Center |
| 350 Masten Street |
| 7 PM to 9 PM |
| Host: (Brother Jomo Akono) |
| African Market Begins At 4:00 PM |
| Program By African American Cultural Center |
| Sat. Dec. 28: UJIMA (Collective Work & Responsibility) |
| Buffalo Museum of Science |
| 1020 Humboldt Pkwy |
| 12 Noon to 2:30 PM |
| Host (Bro, Afrika) |
| Speaker (Dr. Maulana Karenga) |
| \$5.00 for Adults and all children are free |
| Also, Children Kwanzaa at New Skateland |
| (33 E. Ferry St. 4:00 PM to 8:00 PM) Free for all children that attend Kwanzaa |
| Events. Children 10 & under must be accompanied by an adult |
| Sun. Dec. 29: UJAMMA (Cooperative Economics) |
| 1490 Enterprise, Inc. |
| 1490 Jefferson Avenue |
| 7:00 PM to 9:00 PM |
| Host (Bro. Modell Gault) |
| Speaker (Jennifer Parker) |
| Panel Discussion: Issues involving |
| Community Economic Empowerment |
| Mon. Dec. 30 NIA (Purpose) |
| Fillmore Leroy Area Residents (FLARE) |
| 307 Leroy Avenue |
| 7:00 PM to 9:00 PM |
| Host (Bro. Elbert Davis Jr.) |
| Program by (Tradition Keepers: Black Story Tellers of Western, NY) |



| Tu | ies. Dec. 31: KUUMBA (Creativity) |
|----|--|
| | Moot Senior Center 7:00 PM to 9:00 PM |
| | 292 High Street |
| | Host (Sis. Kandace Nance) |
| | · Open Micphone |
| | Karamu Feast Bring Dish To Share (No Pork orRed Meat) |
| | Karamu reast bring bish to share (140 rolk of Real) |
| | Maramu Feast Dring Dish to Share (140 Fork of Red Meat) |
| W | ed. Jan. 1: IMANI (Faith) |
| W | |
| W | ed. Jan. 1: IMANI (Faith) |
| W | ed. Jan. 1: IMANI (Faith) Langston Hughes Institute |
| W | ed. Jan. 1: IMANI (Faith) Langston Hughes Institute 25 High Street |
| W | ed. Jan. 1: IMANI (Faith) Langston Hughes Institute 25 High Street 7:00 PM to 9:00 PM |

Thank you to all who made Buffalo KWANZAA 2002 Possible

Buffalo Kwanzaa Committee:

Ausar Afrika

Akua Assata

Sharon Holley

Makeda Holley

Kandee Nance

Vonetta T. Rhodes

Jessica Thorpe

El Davis

Iyetta Latif

Tyrensa White (Bunny)

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SPECIAL THANKS TO AUSAR AFRIKA & AKUA ASSATA

Ausar Afrika and Akua Assata have taken on many tasks that call for commitment, integrity, hard work, and little economic benefit to ignite our Afrikan spirits to embrace and consistently practice our cultural pride! After 5 years, they are passing the responsibility to the next dedicated individuals of coordinating Kwanzaa, a celebration that incorporates Afrikan values and an increased worldview of our contributions. On behalf of our Afrikan family, we say Madasee, THANK YOU in the Afrikan language, Twi. Their warrior spirits help keep our beautiful culture alive by providing us with so many examples of Nsakasumsun, "one who touches the spirit". A term coined by Dr. Wade Nobles can be further explained as a "divine dance between the teacher and the student".

They have touched our spirits and honored our sacred Ancestors by remembering to provide opportunities for us to discover, appreciate, and learn about our culture that was forcibly and brutally taken away. They have patiently worked for our Afrikan growth and development while some of us as students got it and others are still trying to find the class. Further explained, they continued the legacy of uplifting our people by taking on community projects with others at a time when most of us wanted to sit back and relax or were too resistant, scared, or not trying to commit to an effort that would bring little recognition. Someone taught them, touched their spirits, and they remembered the importance of carrying on traditions that kept our sanity and survival during the Maafa, the enslavement of our people across the world. In the midst of our confusion and innumerable problems as a people, they understood our condition and knew the importance of educating and uplifting our community. In spite of their own misfortune of a store robbery and Ausar's health transition they have persevered and stayed consisted in their actions and practice of giving. Working colletively with others, they have assisted us to create a stronger Afrikan Village and for this we say Madasee!

If you don't know what I am talking about, where have you been? Are you aware of Harambee Bookstore, a place that was opened for us to buy hard to find books, videos, and other cultural necessities? Are you familiar with the 15 year long struggle with the Board of Education for the Afrikan Infusion program for our children's cultural development? I know you are aware of toxic waste, Lupus, and environmental racism in our community? Do you know the people who worked diligently to make sure we have a yearly Kwanzaa celebration? If your intellect still leaves you asking questions about projects that ensured our optimal well being, please understand the importance of the continual support by us to people, who made it their mission to see about us.

Ausar and Akua, we love, appreciate, and respect what you have taught us by the demostration of your practice and being a vessel for our Ancestors to work through! Attention learners, we must ensure the constant and collective organization of taking care of us. Who is going to be there now? Will the learners please stand!



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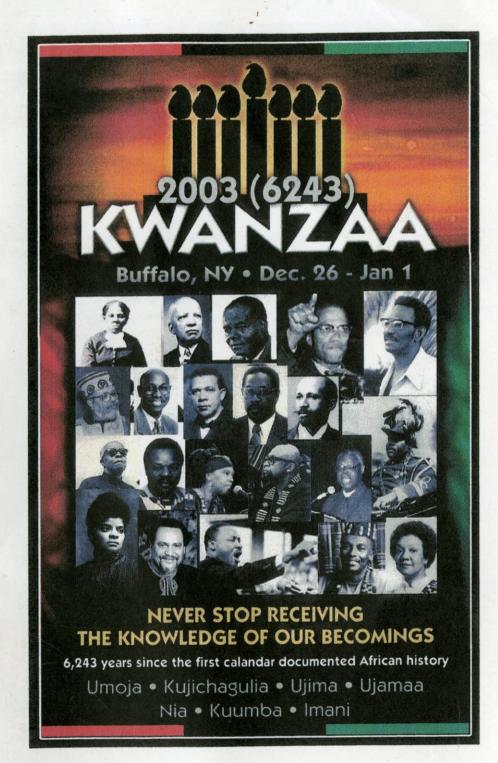
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The Essentials of Kwanzaa: A Summary

THE ORIGINS

Kwanzaa is an African American Holiday celebrated from December 26 through January 1. It is based on the agricultural celebrations of Africa called "the first-fruits" celebrations, which were times of harvest, ingathering, reverence, commemoration, recommitment, and celebration. Therefore, Kwanzaa is a time for ingathering of African Americans for celebration of their heritage and their achievements, reverence for the Creator and creation, commemoration of the past, recommitment to cultural ideals and celebration of the good.

Kwanzaa was created out of the philosophy of Kawaida, which is a cultural nationalist philosophy that argues that the key challenge in Black people's life is the challenge of culture, and that what Africans must do is to discover and bring forth the best of their culture, both ancient and current, and use it as a foundation to bring into being models of human excellence and possibilities to enrich and expand our lives.

It was created in the midst of our struggles for liberation in the 1960's and was part of our organization Us' efforts to create, recreate and circulate African culture as an aid to building community, enriching Black consciousness, and reaffirming the value of cultural grounding for life and struggle.

Kwanzaa is celebrated by millions of people of African descent throughout the world African community. As a cultural holiday, it is practiced by Africans from all religious traditions, all classes, all ages and generations, and all political persuasions on the common ground of their Africanness in all its historical and current diversity and unity.

THE FUNDAMENTAL ACTIVITIES

Kwanzaa, like other African first-fruits celebrations, is organized around five fundamental activities. And these activities are informed by ancient views and values which reaffirm and reinforce family, community and culture.

מובאייאזור אוראייאזור אוראייאזור אוראייאזור אוראייאזור אוראייאזור אוראייאזור אוראייאזור אוראייאזור אוראייאזור

First, Kwanzaa is a time of ingathering. Based on African first-fruits celebrations, it is a harvesting of the people; a bringing together of the most valuable fruit or product of the nation, its living human harvest, i.e., the people themselves. It is a time of ingathering for the family and of the entire community to renew and reinforce the bonds between them. Kwanzaa promotes rituals of communion, of sharing and renewal of peoplehood bonds, which strengthen mutual concern and commitment. And it stresses the need to constantly seek and stand together on common ground in the midst of our differences and diversity.

SPECIAL REVERENCE FOR THE CREATOR AND CREATION

Secondly, Kwanzaa is a time of special reverence for the Creator and creation. It is a time of thanksgiving for the good in life, for life itself, for love, for friendship, for parents and children, the elders and youth, man and woman, and for family, community and culture. As a harvest celebration, Kwanzaa is also a time of thanksgiving for the earth and all that is on it, humans, birds, animals, plants and all living things, water, air, land and all natural resources. At the same time it is a time for recommitment to protect and preserve the earth and relate rightfully to the environment.

COMMEMORATION OF THE PAST

Thirdly, Kwanzaa is a time of commemoration of the past. It is a time of honoring the moral obligation to remember and praise those on whose shoulders we stand; to raise and praise the names of those who gave their lives that we might live fuller and more meaningful ones. It is also a time to appreciate our role as "heirs and custodians of a great legacy" and to recommit ourselves honoring it by preserving it and expanding it. We are, as African people, fathers and mothers of humanity and human civilization, sons and daughters of the Holocaust of Enslavement and authors and heirs of the reaffirmation of our Africanness and social justice tradition in the 60's. Each period leaves a legacy of challenge, struggle and achievement. We honor each by learning it and living it. And Kwanzaa is a focal point for this.

RECOMMITMENT TO OUR HIGHEST IDEALS

Fourthly, Kwanzaa is a time of recommitment to our highest ideals. It is a time of focusing on thought and practice of our highest cultural vision and values which in essence are ethical values—values of the good life, truth, justice, sisterhood, brotherhood and respect for the transcendent, for the human person, for elders and for nature. It is here that the Nguzo Saba (The Seven Principles) serve as the central focus of Kwanzaa in thought and practice.

CELEBRATION OF THE GOOD

Finally, Kwanzaa is a time for celebration of the Good, the good of life, community, culture, friendship, the bountifulness of the earth, the wonder of the universe, the elders, the young, the human person in general, our history, our struggle for liberation and ever higher levels of human life. The celebration of Kwanzaa, then, is a ceremony of bonding, thanksgiving, commemoration, recommitment, a respectful marking, an honoring, a praising, and a rejoicing.

In terms of inclusion, Kwanzaa has two basic kinds of celebrations, family-centered and community-centered, although public celebrations are also held. Family-centered celebrations may be any activities that the family chooses to introduce, reaffirm, teach and express the Nguzo Saba (The Seven Principles) in particular and African cultural values and practices in general. For example, at a chosen meal, one or more members can explain the principle for the day and say how s/he practiced it, or discuss an issue, event, or person of African history and culture, or organize an activity around the principles or other cultural focus.

Community-centered activities can be the collective African karamu (feasts) especially on 31 December, various school activities or any other collective activity which calls for ingathering of the people, reinforcing their cultural values and the bonds between them as a people, and sharing the beauty, richness and meaning-fulness of African culture.

Dr. Maulana Karenga The Creator of Kwanzaa www.officialkwanzaawebsite.org

Pages 1-3 of this journal are excerpts from the book Kwanzaa: A Celebration of Family, Community and Culture by Dr. Maulana Karanga



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.
- VIBUNZI (Ears or 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 (Seven Principles)

Umoja (Unity)

Kujichagulia (Self-Determination)

Ujima (Collective Work and Responsibilit

Ujamaa (Cooperative Economics)

Nia (Purpose)

Kuumba (Creativity)

Imani (Faith)





Dr. Maulana Karenga

Dr. Maulana Karenga is professor 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 International University) and his second in social ethics with a focus on the classical African ethics of ancient Egypt (University of southern California). He also holds an honorary doctorate of philosophy from the University of Durban-Westville, South Africa.

Moreover, he 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, so named to stress the communitarian focus of the organization. Dr. Karenga has had a profound and far-reaching effect on Black intellectual and political culture. Through his 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 lifecycle ceremonies, the Simba Wachanga youth movement, and Black theological and ethical discourse.

Dr. Karenga is also widely known as the creator of Kwanzaa, an African American and Pan-African Holiday celebrated throughout the world African community on every continent in the world. He is the author of the authoritative book on the subject: Kwanzaa: A Celebration of Family, Community and Culture and lectures regularly and extensively on the vision and values of Kwanzaa, especially the Nguzo Saba (The Seven Principles), in various national and international venues.

Dr. Karenga is author of numerous scholarly articles and books, including: Introduction to Black Studies, the most widely used intro text in Black Studies, selections From The Husia: Sacred Wisdom of Ancient Egypt, The Book of Coming Forth By Day: The Ethics of the Declarations of Innocence, Kawaida: A Communitarian African Philosophy, and a translation and ethical commentary on the classical Yoruba text titled, Odu Ifa: The Ethical Teachings. 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 Senegal, Nigeria, Egypt, South Africa, the People's Republic of China, Cuba, Trinidad, Britain and Canada.

He also served as chairman of the African American delegation to the Second World Black and African Festival of Arts and Culture, Lagos, Nigeria, 1977, The Spokesman for a delegation of African American Educators of Independent Schools to the People's Republic of China, 1977, member of the Planning Committee for the Pan-African Festival of Arts and Culture, Dakar, Senegal, 1986, chairman of the delegation of educators/activists of the Organization Us to Cuba, 1986, co-planner and co-convener of the Annual Ancient Egypt Studies Conference of the Association for the study of Classical African Civilizations, Cairo, Egypt, 1987, Inaugural Lecturer for the initiation of Black History Month, London, England, 1987, Honorary Doctorate Recipient and Commencement Speaker, University of Durban-Westville, South Africa, 1998 and Official Guest and Lecturer, 160th Anniversary of Emancipation, Port-of-Spain, Trinidad and Tobago, 1998.

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HAPPY KWANZAA

PEACE AND BLESSINGS FOR THE NEW YEAR

CELEBRATING THE 25TH

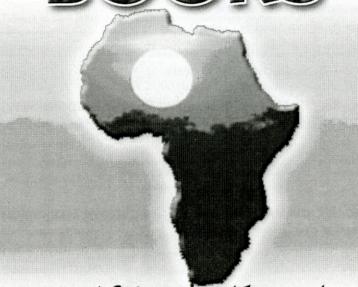
ANNIVERSARY OF THE COLUMN

"Eye on History"

In February, 2004, Columnist Eva M. Doyle will celebrate 25 years as the author of the column, "Eye on History". Mrs. Doyle would like to thank the community for supporting this work. A special thank you to the following: her husband, Brother Romeo Muhammad, Mrs. Evelyn Merriweather and Frank Merriweather III, editors and publishers of The Buffalo Criterion, Al Nisa, Editor of The Challenger and the hundreds of readers who continue to read the column "Eye On History" every week.

Mrs. Doyle is available for speaking engagements at churches, colleges, schools, and community groups and for anyone who would like to learn more about African history. For more information and to purchase any of the books written by Mrs. Doyle you can call 847-6010 (evenings) send a message to Ewriter52@aol.com or write to: P.O. Box 0211 Buffalo, N.Y. 14240-0211

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| Speaker: (Dr. Maulana Karenga) |
| Sat. Dec. 27: KUJICHAGULIA (Self-Determination) |
| African-American Cultural Center |
| Host: (Alicia Banner) |
| Entertainment AACC dance and drum troupe, children's theatre |
| African Market Begins At 6:00 PM |
| Program By African American Cultural Center |
| *Children's Kwanzaa at the Downtown Public Library |
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| Apollo Media Center |
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| Presentation by children, and children 's craft |
| Speaker Mr. Bharbwaj, UB Professor of African/African-American studies |
| 그리아 어떻게 되고 있는 집에 되어 있는 아무리 되는 이렇게 되어 집에 없는 것이라고 아이들이 되었습니다. |



| Wed. | ec. 31: KUUMBA (Creativity) |
|-------|---|
| Mo | t Senior Center |
| Ho | (Makeda Holly) |
| Spe | kerOpen Micphone |
| Ka | mu Feast Bring Dish To Share (No alcohol, pork or red meat) |
| Thurs | Jan. 1: IMANI(Faith) |
| Lo | nen Memorial A.M.E. Zion Church |
| Но | (Bro. Modell Gault) |
| Spe | kers Dr. Echols - Naturaopath |
| | Tiki Mercury-Clarke, Storyteller |
| Tri | ite to Dr. John H. Clarke and Consciousness Party |

Buffalo KWANZAA 2003(6243) was made possible by hardwork, dedication, donations, and fundraisers We say thank you to the Buffalo community for remembering collective work & responsibility.

Buffalo Kwanzaa Committee:

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Ausar Afrika

Akua Assata

Nazeer Bahavddeen

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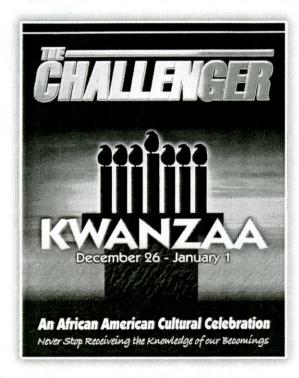
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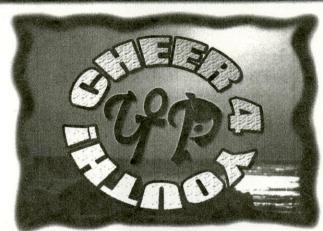
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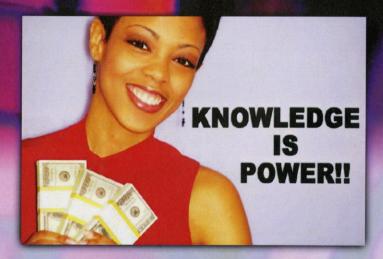
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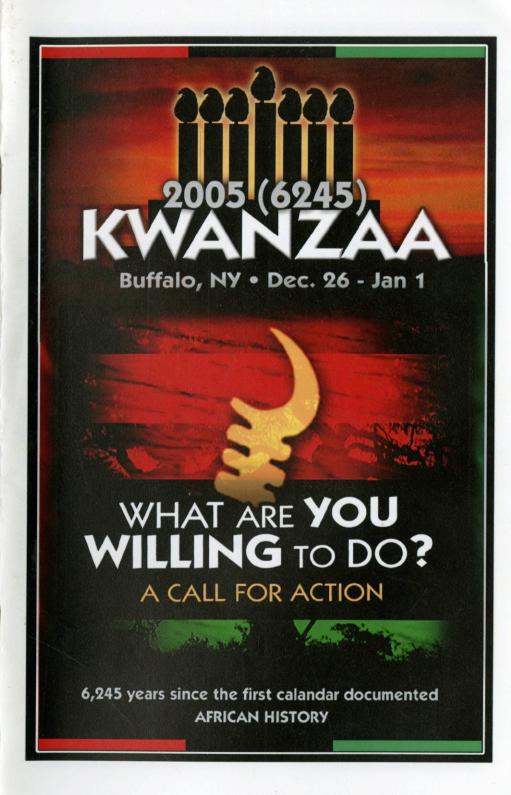
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The Essentials of Kwanzaa:

A Summary

THE ORIGINS

Kwanzaa is an African American Holiday celebrated from December 26 through January 1. It is based on the agricultural celebrations of Africa called "the first-fruits" celebrations, which were times of harvest, ingathering, reverence, commemoration, recommitment, and celebration. Therefore, Kwanzaa is a time for ingathering of African Americans for celebration of their heritage and their achievements, reverence for the Creator and creation, commemoration of the past, recommitment to cultural ideals and celebration of the good.

Kwanzaa was created out of the philosophy of Kawaida, which is a cultural nationalist philosophy that argues that the key challenge in Black people's life is the challenge of culture, and that what Africans must do is to discover and bring forth the best of their culture, both ancient and current, and use it as a foundation to bring into being models of human excellence and possibilities to enrich and expand our lives.

It was created in the midst of our struggles for liberation in the 1960's and was part of our organization Us' efforts to create, recreate and circulate African culture as an aid to building community, enriching Black consciousness, and reaffirming the value of cultural grounding for life and struggle.

Kwanzaa is celebrated by millions of people of African descent throughout the world African community. As a cultural holiday, it is practiced by Africans from all religious traditions, all classes, all ages and generations, and all political persuasions on the common ground of their Africanness in all its historical and current diversity and unity.

THE FUNDAMENTAL ACTIVITIES

Kwanzaa, like other African first-fruits celebrations, is organized around five fundamental activities. And these activities are informed by ancient views and values which reaffirm and reinforce family, community and culture.

INGATHERING OF THE PEOPLE

First, Kwanzaa is a time of ingathering. Based on African first-fruits celebrations, it is a harvesting of the people; a bringing together of the most valuable fruit or product of the nation, its living human harvest, i.e., the people themselves. It is a time of ingathering for the family and of the entire community to renew and reinforce the bonds between them. Kwanzaa promotes rituals of communion, of sharing and renewal of peoplehood bonds, which strengthen mutual concern and commitment. And it stresses the need to constantly seek and stand together on common ground in the midst of our differences and diversity.

SPECIAL REVERENCE FOR THE CREATOR AND CREATION

Secondly, Kwanzaa is a time of special reverence for the Creator and creation. It is a time of thanksgiving for the good in life, for life itself, for love, for friendship, for parents and children, the elders and youth, man and woman, and for family, community and culture. As a harvest celebration, Kwanzaa is also a time of thanksgiving for the earth and all that is on it, humans, birds, animals, plants and all living things, water, air, land and all natural resources. At the same time it is a time for recommitment to protect and preserve the earth and relate rightfully to the environment.

COMMEMORATION OF THE PAST

Thirdly, Kwanzaa is a time of commemoration of the past. It is a time of honoring the moral obligation to remember and praise those on whose shoulders we stand; to raise and praise the names of those who gave their lives that we might live fuller and more meaningful ones. It is also a time to appreciate our role as "heirs and custodians of a great legacy" and to recommit ourselves honoring it by preserving it and expanding it. We are, as African people, fathers and mothers of humanity and human civilization, sons and daughters of the Holocaust of Enslavement and authors and heirs of the reaffirmation of our Africanness and social justice tradition in the 60's. Each period leaves a legacy of challenge, struggle and achievement. We honor each by learning it and living it. And Kwanzaa is a focal point for this.

RECOMMITMENT TO OUR HIGHEST IDEALS

Fourthly, Kwanzaa is a time of recommitment to our highest ideals. It is a time of focusing on thought and practice of our highest cultural vision and values which in essence are ethical values—values of the good life, truth, justice, sisterhood, brotherhood and respect for the transcendent, for the human person, for elders and for nature. It is here that the Nguzo Saba (The Seven Principles) serve as the central focus of Kwanzaa in thought and practice.

CELEBRATION OF THE GOOD

Finally, Kwanzaa is a time for celebration of the Good, the good of life, community, culture, friendship, the bountifulness of the earth, the wonder of the universe, the elders, the young, the human person in general, our history, our struggle for liberation and ever higher levels of human life. The celebration of Kwanzaa, then, is a ceremony of bonding, thanksgiving, commemoration, recommitment, a respectful marking, an honoring, a praising, and a rejoicing.

In terms of inclusion, Kwanzaa has two basic kinds of celebrations, family-centered and community-centered, although public celebrations are also held. Family-centered celebrations may be any activities that the family chooses to introduce, reaffirm, teach and express the Nguzo Saba (The Seven Principles) in particular and African cultural values and practices in general. For example, at a chosen meal, one or more members can explain the principle for the day and say how s/he practiced it, or discuss an issue, event, or person of African history and culture, or organize an activity around the principles or other cultural focus.

Community-centered activities can be the collective African karamu (feasts) especially on 31 December, various school activities or any other collective activity which calls for ingathering of the people, reinforcing their cultural values and the bonds between them as a people, and sharing the beauty, richness and meaning-fulness of African culture.

Dr. Maulana Karenga The Creator of Kwanzaa www.officialkwanzaawebsite.org

Pages 1-3 of this journal are excerpts from the book Kwanzaa: A Celebration of Family, Community and Culture by Dr. Maulana Karanga



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 or 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 (Seven Principles)

Umoja (Unity)

Kujichagulia (Self-Determination)

Ujima (Collective Work and Responsibility

Ujamaa (Cooperative Economics)

Nia (Purpose)

Kuumba (Creativity)

Imani (Faith)





Dr. Maulana Karenga

Dr. Maulana Karenga is professor 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 International University) and his second in social ethics with a focus on the classical African ethics of ancient Egypt (University of southern California). He also holds an honorary doctorate of philosophy from the University of Durban-Westville, South Africa.

Moreover, he 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, so named to stress the communitarian focus of the organization. Dr. Karenga has had a profound and far-reaching effect on Black intellectual and political culture. Through his 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 lifecycle ceremonies, the Simba Wachanga youth movement, and Black theological and ethical discourse.

Dr. Karenga is also widely known as the creator of Kwanzaa, an African American and Pan-African Holiday celebrated throughout the world African community on every continent in the world. He is the author of the authoritative book on the subject: Kwanzaa: A Celebration of Family, Community and Culture and lectures regularly and extensively on the vision and values of Kwanzaa, especially the Nguzo Saba (The Seven Principles), in various national and international venues.

Dr. Karenga is author of numerous scholarly articles and books, including: Introduction to Black Studies, the most widely used intro text in Black Studies, selections From The Husia: Sacred Wisdom of Ancient Egypt, The Book of Coming Forth By Day: The Ethics of the Declarations of Innocence, Kawaida: A Communitarian African Philosophy, and a translation and ethical commentary on the classical Yoruba text titled, Odu Ifa: The Ethical Teachings. 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 Senegal, Nigeria, Egypt, South Africa, the People's Republic of China, Cuba, Trinidad, Britain and Canada.

He also served as chairman of the African American delegation to the Second World Black and African Festival of Arts and Culture, Lagos, Nigeria, 1977, The Spokesman for a delegation of African American Educators of Independent Schools to the People's Republic of China, 1977, member of the Planning Committee for the Pan-African Festival of Arts and Culture, Dakar, Senegal, 1986, chairman of the delegation of educators/activists of the Organization Us to Cuba, 1986, co-planner and co-convener of the Annual Ancient Egypt Studies Conference of the Association for the study of Classical African Civilizations, Cairo, Egypt, 1987, Inaugural Lecturer for the initiation of Black History Month, London, England, 1987, Honorary Doctorate Recipient and Commencement Speaker, University of Durban-Westville, South Africa, 1998 and Official Guest and Lecturer, 160th Anniversary of Emancipation, Port-of-Spain, Trinidad and Tobago, 1998.

Moreover, he 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, the Diop Exemplary Leadership Award from the Department of African American Studies-Temple University, the Richard Allen Living Legend Award from the African Methodist Episcopal Church, the Pioneer Award from the Rainbow PUSH Coalition and Citizenship Education Fund, the Executive Committee Award for a lifetime of Achievements, Department of Africology, University of Wisconsin-Milwaukee, the Outstanding humanitarian Award, the Nigerian Community of Southern California and Associated Groups, the C.L.R. James Award for Outstanding Publication of Scholarly Works that Advance the Discipline of Africana and Black Studies, the National Council for Black Studies, and the Distinguished Africanist Award, the New York African Studies Association.



HAPPY KWANZAA Eva M. Doyle

Columnist Eva M. Doyle will celebrate her 27th year as the author of the column eye on history with a new radio show. The title of the radio show will be "Eye on History" tune in every Tuesday, beginning on January 3, 2006

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Eva Doyle would like to thank the following for their continued support: Her husband, Brother Romeo Muhammad, Evelyn Merriweather and Family of the Criterion, Sister Al Nisa from the Challenger and the African American Community. The Column Eye on History began in the Challenger in 1979 and continues today in the Criterion.

You can also write Mrs. Doyle at P.O. Box 211, Buffalo, NY 14240 Tune in to Eye on History Where Black History comes alive all year long!

For more information call **847-6010** or visit

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HAPPY KWANZAA

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Community Action Organization of Erie County, Inc.

joins with Jerome and Jennifer Williams, and the entire Kwanzaa Committee of Buffalo in extending our best wishes to all in our community throughout this and every year end season.

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== KWANZAA SCHEDULE

| ALL PROGRAMS WILL START at 7PM-9PM. *exception Mon. Dec. 26: UMOJA |
|---|
| Tue. Dec. 27: KUJICHAGULIA (Self-Determination) African-American Cultural Center |
| Wed. Dec. 28: UJIMA (Collective Work & Responsibility) Uptown Theatre |
| Thurs. Dec. 29: UJAMAA |
| Fri. Dec. 30 NIA |
| Sat. Dec. 31: KUUMBA |



| *Sun. Jan. 1: IMANI |
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| *Elders Kwanzaa |
| *Youth Kwanzaa Talent Show |

THANK YOU'S

Buffalo KWANZAA 2005 (6245) was made possible by hardwork, dedication, donations, and fundraisers
We say thank you to the Buffalo community for remembering collective work & responsibility.

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Eva Doyle

Betty Jean Grant

Rafi Green

Makeda Holley

JoAnn Peters

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Jennifer Williams - Co-Chair

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4 Little Girls

Four little girls who wanted no more than to raise their voices in prayer became martyrs of a racist South and all the hate that lingered there

Four little girls who wanted no more but to grow up proud and free were slaughtered by hate and died amid bombed out church debris

Four little girls who wanted no more than for America to regect her past gave credence to the notion that the evil that men do will last

Four little girls who forever more live on in African history their heroic deaths were not in vain they paid the price for us to be free.

Betty Jean Grant

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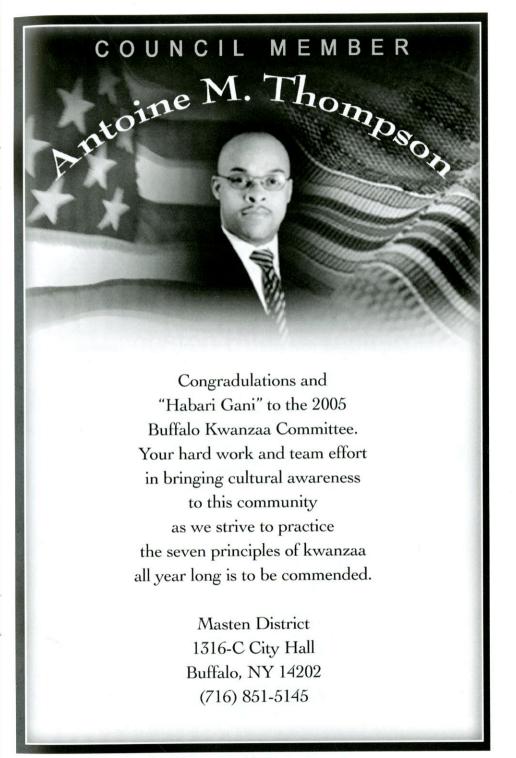
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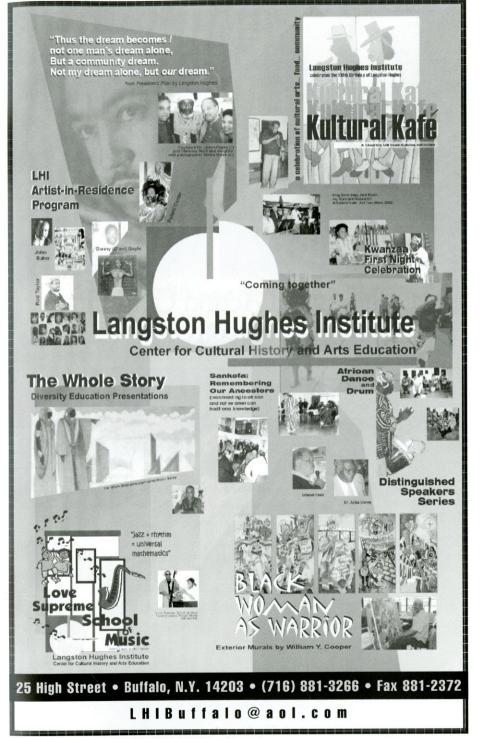
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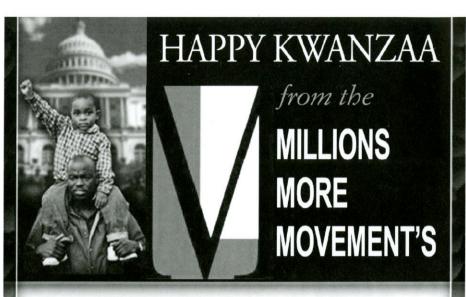
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Buffalo Local Action Committee (BLAC)

Congratulations to the Kwanzaa Committee of Buffalo for persevering in preserving the continuity of our African Cultural and Traditions. For 26 years your Kwanzaa Committee has preserved a Buffalo tradition started by Dr. Kenneth and Sharon Holley.

The torch has been passed into the able chairmanship of Jerome & Jennifer Williams, to whom we pass the warmest greetings and appreciation for a job well done.

The Buffalo Local Action Committee (BLAC) is the Buffalo Area implementation of the Millions More Movement, launched in Washington, D.C., October 15th of this year. The Millions More Movement has formed to marshal the resources, energies, talents and genius of our people to create a new reality for ourselves, both here and throughout the world. That new reality is one in which our people are in control of our present, and are able to determine our future on the basis of the decisions and will of ourselves, in our own self-interest. *Join us*.

We meet every Thursday from 6:30 – 8:30 PM at the Pratt-Willert Community Center, 422 Pratt Street





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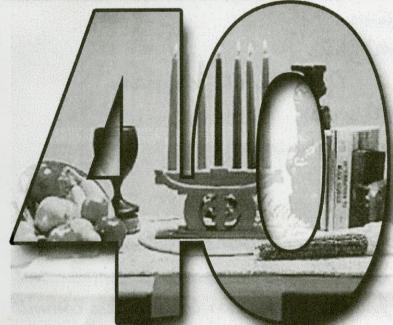
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40 Years
Of Kwangaa

The Buffalo Kwangaa Committee would like to say Asante Sana to Jennifer and Jerome Williams for their tireless commitment to the Buffalo Kwangaa Committee. We appreciate everything you have done to preserve the tradition.

What is Kwanzaa

Kwanzaa is an African American Holiday celebration from December 26th through January 1st. It is based on the agricultural celebration of Africa called "the first-fruits" celebration, which were times of harvest, ingathering, reverence, commemoration, recommitment, and celebration. Therefore, Kwanzaa is a time for ingathering of African Americans for celebration of their heritage and their achievements, reverence for the Creator and creation, commemoration of the past, recommitment to cultural ideals and celebration of the good.

Kwanzaa was created out of the philosophy of Kawaida, which is a cultural nationalist philosophy that argues that the key challenge in Black people's life is the challenge of culture, and that what Africans must do is to discover and bring forth the best of their culture, both ancient and current, and use it as a foundation to bring into being models of human excellence and possibilities to enrich and expand our

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It was created in the midst of our struggles for liberation in the 1960's and was part of the organization US' efforts to create, recreate and circulate African culture as an aid to building community, enriching Black consciousness, and reaffirming the value of cultural grounding for life and struggle.

Kwanzaa is celebrated by millions of people of African descent throughout the world African community. As a cultural holiday, it is practiced by Africans from all religious traditions, all classes, all ages and generations, and all political persuasions on the common ground of their African-ness in all its historical and current diversity and unity.

Dr. Maulana Karenga The Creator of Kwanzaa www.officialkwanzaawebsite.org

Page 3 and 4 of this journal is an excerpt from the book:

Kwanzaa: A Celebration of Family, Community and Culture

By Dr. Maulana Karenga

Symbols of KWARZAA

- 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. **MUHINDI** (Ears or 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
- 7. **MISHUMAA SABA** (The Seven Candles) represents the Nguzo Saba (The Seven Principals) 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 (Seven Principles)
 Umoja (Unity)
 Kujichagulia (Self-Determination)
 Ujima (Collective Work and Responsibility)
 Ujamaa (Cooperative Economics)
 Nia (Purpose)
 Kuumba (Creativity)
 Imani (Faith)



CALIFORNIA STATE UNIVERSITY, LONG BEACH

Dr. Maulana Karenga is professor 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 International University) and his second in social ethics with a focus on the classical African ethics of ancient Egypt (University of Southern California). He also holds an honorary doctorate of philosphy from the University of Durban-Westville, South Africa. Moreover, he 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, so named to stress the communitarian focus of the organization. Dr. Karenga has had a profound and farreaching effect on Black intellectual and political culture. Through his 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 is also widely known as the creator of Kwanzaa, an African American and Pan-African holiday celebrated throughout the world African community on every continent in the world. He is the author of the authoritative book on the subject: Kwanzaa: A Celebration of Family, Community and Culture and lectures regularly and extensively on the vision and values of Kwanzaa, especially the Nguzo Saba (The Seven Principles), in various national and international venues.

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 National Association of Kawaida Organizations (NAKO) and on the national organizing committee of the Million Man March/Day of Absence as well as authored the *Mission statement* for this joint project.

Dr. Karenga is author of numerous scholarly articles and books, including,: Introduction to Black Studies, the most widely used intro text in Black Studies; Selections From The Husia: Sacred Wisdom of Ancient Egypt; The Book of Coming Forth By Day; The Ethics of the Declarations of Innocence; Kawaida; A Communitarian African Philosophy; and a translation and ethical commentary on the classical Yoruba text titled, Odu Ifa: The Ethical Teachings. His most recent publication is Maat, the Moral Ideal in Ancient Egypt: A Study in Classical African Ethics from Routledge / University of Sankore Press. 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 Senegal, Nigeria, Egypt, South Africa, the People's Republic of China, Cuba, Trinidad, Britain and Canada.

He also served as chairman of the African American delegation to the Second World Black and African Festival of Arts and Culture, Lagos, Nigeria, 1977; the spokesman for a delegation of African American Educators of Independent Schools to the People's Republic of China 1977; member of the Planning Committee for the Pan-African Festival of Arts and Culture, Dakar, Senegal, 1986; chairman of the delegation of educators/activists of the Organization Us to Cuba, 1986; co-planner and co-convener of the Annual Ancient Egyptian Studies Conference of the Association for the Study of Classical African Civilization, Cairo, Egypt, 1987; Inaugural Lecturer for the initiation of Black History Month. London, England, 1987, Honorary Doctorate Recipient and Commencement Speaker, University of Durban-Westville, South Africa, 1998 and Official Guest and Lecturer, 160th Anniversary of Emancipation, Port-of Spain, Trinidad and Tobago, 1998. Moreover, he 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: the Diop Exemplary Leadership Award from the Department of African American Studies-Temple University; the Richard Allen Living Legend Award from the African Methodist Episcopal Church: the Pioneer Award from the Rainbow PUSH Coalition and Citizenship Education Fund; the Executive Committee Award for a Lifetime of Achievements, Department of Africology, University of Wisconsin-Milwaukee; the Outstanding Humanitarian Award, the Nigerian Community of Southern California and Associated Groups; the C.L. R. James Award for Outstanding Publication of Scholarly Works that Advance the Discipline of Africana and Black Studies, the National Council for Black Studies; and the Distinguished Africanist Award, the New York African Studies Association.

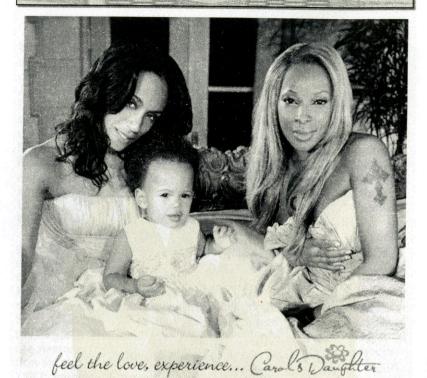
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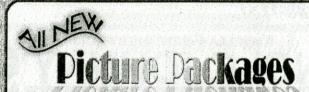
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Buffalo Kwanzaa Committee presents "From Umoja to Imani: Celebrating 40 years of Cultural Reawakening"

ALL PROGRAMS WILL START AT 7PM-9PM ** Exception

Tuesday Dec. 26: Umoja

(Unity)

Langston Hughes Institute

25 High Street

Community Cultural presentations

Wednesday Dec. 27: Kujichagulia

(Self-Determination)

Frank E. Merriweather Jr. Library

1324 Jefferson Ave

Speaker: Dr. Maulana Karenga

Professor, Department of Black Studies California State University, Long Beach

-Creator of Kwanzaa and the Nguzo Saba

Topic: "Nguzo Saba: The principles and practice of

bringing good into the world"

Thursday Dec. 28: Ujima (Collecti

(Collective Work & Responsibility)

African American Cultural Center

350 Masten Ave.

Speaker: Karima Amin

African-American Cultural Center Dancers and Drummers

Friday Dec. 29: Ujamaa

(Cooperative Economics)

Delaven-Grider Community Center

881 E. Delavan

Speaker: Dr. Alim Muhammad

Tradition Keepers: Black Storytellers of Western New York

Saturday Dec. 30: Nia

(Purpose)

C.R.U.C.I.A.L. Community Center

230 Moselle

Night of Positivity

Carl Stokes

Elijah Moses

Abu Bilal Abdur-Rahman

IAM

Sunday Dec. 31:

Kuumba

Moot Senior Citizen Center

292 High Street

Karamu (Feast)

(Bring a dish to share: no red meat, pork, or alcohol)

Monday Jan. 1:

Imani

CELEBRATE AT HOME WITH FAMILY AND FRIENDS!!!

** Children's Kwanzaa at African American Cultural Center Sat. Dec. 30 (11AM - 2PM)

African hip-hop class Talent showcase Spelling Bee

Thank You

Makeda Holley-Chairperson Sabriyah Amin-Co-chairperson

Sis, Kumba Sankoh

Sis. Taaliba Asante

Robin Hibbert

Jayla Tiye Keaton

Sis. Iyetta Latif

Bro. Rafi Green

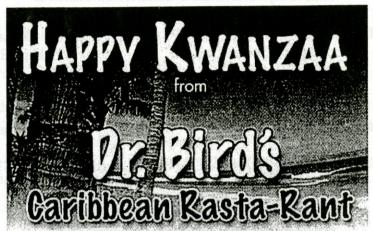
Bro. Abu Bilal Abdur-Rahman

Bro. Simba Mlee

Bro. Kamau Fields
Queen Halima
Sharon & Kenneth Holley
Sis. Karima Amin
Sis. Eva Doyle
Minister Halim Muhammad
Sis. Maryam Muhammad
Sis. Venita Abdur-Rahman
Bro. Lord

Baba Raymond Sylla

Special Thanks to: Langston Hughes Institute, Buffalo Challenger, Buffalo Criterion, African-American Cultural Center, Frank E. Merriweather Jr. Library, C.R.U.C.I.A.L Community Center, Moot Senior Services, Delaven- Grider Community Center, Ras Jomo, PrintTEK, and Jerome Williams.



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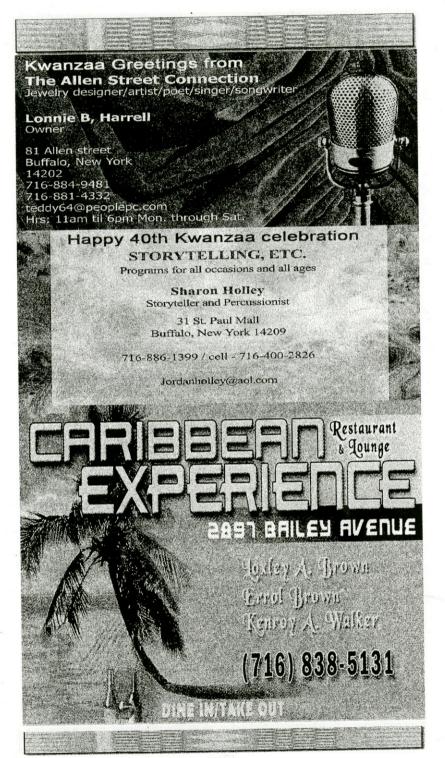
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Kwanzaa Greetings

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Delores Bolden-Milan



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| | | | cken Wings | 7.50 | |
| | | | es-rried Corn, String beans, Ki caroni & Cheese | 2.50 | |
| Collard Greens & Combread | | | Combo(Pepper Steak & Ribs) 7.50 Sides-Fried Corn, String beans, Rice and Combreac | | |
| Sides-Macaroni & Cheese, Black eye peas | | | | 7.25 | |
| Advantage and the second secon | | | Pepper Steak Rib and Rice | | |
| Short Ribs of Beef | 8.00 | Smothered Pork Chops | | 7.50 7.25 | |
| F & B Chicken Leg and Thigh Hamhock Dinner | 7.25 | Turkey Wings with Dressing | | 8.00 | |
| | 7.25 | | Fried Chicken Breast or Wings | | |
| Wednesday Fried Breast or Baked | 7.50 | - | urday | 7.50 | |
| Walanday | | THE BUILD OF | Kizchen Paelfiden | | |
| Macaroni & Cheese | 2.50 | | | | |
| Sides-Collard Greens, Fried Corn | | or (| Coleslaw and Cornbread | | |
| Combo (Pepper Steak & Ribs) 7.50 | | | Sides-Collard Greens, Mixed Beans, Potato Salad, | | |
| Rib & Rice | 7.25 | 170,110 | | 8.25 | |
| Pepper Steak | 7.25 | | ed Chicken | 7.50 | |
| Smothered Pork Chop | 7.50 | | ean Perch | 8.25 | |
| Turkey Wings and Dressing | | 8.00 Catfish Dinner | | 8.50 | |
| Oxtails | 8.00 | | | 8.50 | |
| Tuesday | A Boncoo | - | day | | |
| Macaroni &Cheese | 2.50 | | | | |
| Rice & Combread | | | | | |
| Sides-Pinto beans, String beans | | | | | |
| Combo (Pepper Steak & Ribs) 7.50 | | Ric | ce & Combread | | |
| Rib & Rice 7.25 | | Sid | Sides-Fried Corn, Stringbeans | | |
| Pepper Steak 7.25 | | Ch | Chuck Roast Beef | | |
| Smothered Pork Steak 7.50 | | | Salmon Patties | | |
| urkey Wings and Dressing 8.00 | | | Turkey Wings with Dressing | | |
| Monday Pigfeet 7.00 | | - | Thursday Smothered Pork Chops | | |

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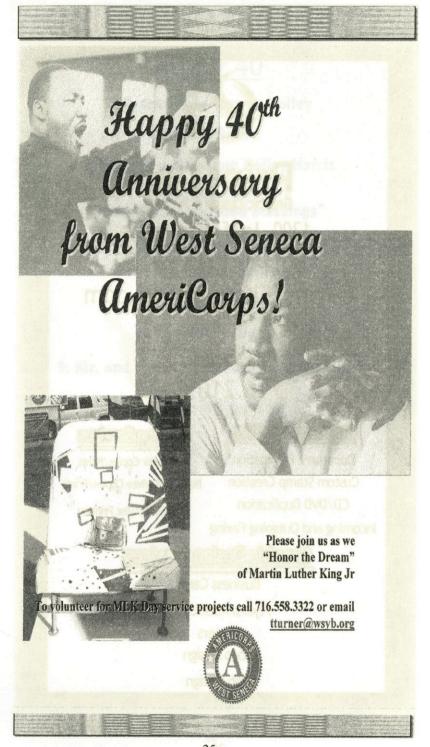
"If we stand tall, it is because we stand on the shoulders of those who came before us."

African Proverb



Congratulations to the Kwanzaa Committee and the "Passing of the torch" to the next generation.

-The Challenger Staff





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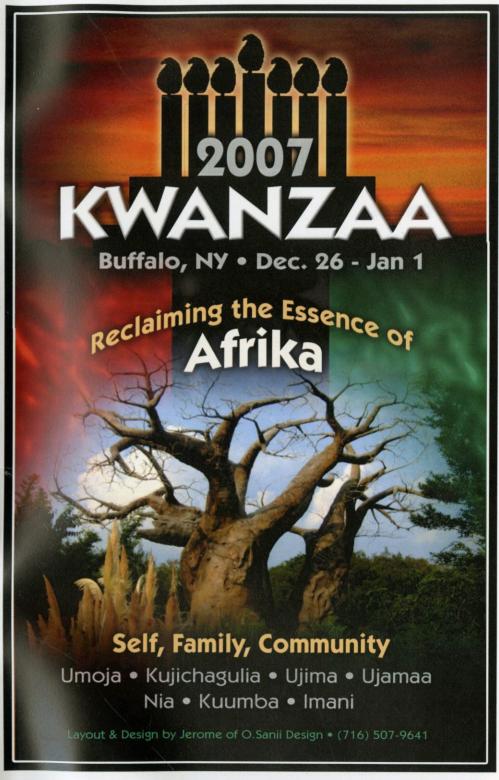
7. Elizabeth Aiken

8. Ziyadah H. Ugdah

9. Mr. and Mrs. Clarence and Dolores Milan

10. Sandra Williams Bush







The Essentials of Kwanzaa:

A Summary

THE ORIGINS

Kwanzaa is an African American Holiday celebrated from December 26 through January 1. It is based on the agricultural celebrations of Africa called "the first-fruits" celebrations, which were times of harvest, ingathering, reverence, commemoration, recommitment, and celebration. Therefore, Kwanzaa is a time for ingathering of African Americans for celebration of their heritage and their achievements, reverence for the Creator and creation, commemoration of the past, recommitment to cultural ideals and celebration of the good.

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Kwanzaa is celebrated by millions of people of African descent throughout the world African community. As a cultural holiday, it is practiced by Africans from all religious traditions, all classes, all ages and generations, and all political persuasions on the common ground of their Africanness in all its historical and current diversity and unity.

THE FUNDAMENTAL ACTIVITIES

Kwanzaa, like other African first-fruits celebrations, is organized around five fundamental activities. And these activities are informed by ancient views and values which reaffirm and reinforce family, community and culture.

INGATHERING OF THE PEOPLE

First, Kwanzaa is a time of ingathering. Based on African first-fruits celebrations, it is a harvesting of the people; a bringing together of the most valuable fruit or product of the nation, its living human harvest, i.e., the people themselves. It is a time of ingathering for the family and of the entire community to renew and reinforce the bonds between them. Kwanzaa promotes rituals of communion, of sharing and renewal of peoplehood bonds, which strengthen mutual concern and commitment. And it stresses the need to constantly seek and stand together on common ground in the midst of our differences and diversity.

SPECIAL REVERENCE FOR THE CREATOR AND CREATION

Secondly, Kwanzaa is a time of special reverence for the Creator and creation. It is a time of thanksgiving for the good in life, for life itself, for love, for friendship, for parents and children, the elders and youth, man and woman, and for family, community and culture. As a harvest celebration, Kwanzaa is also a time of thanksgiving for the earth and all that is on it, humans, birds, animals, plants and all living things, water, air, land and all natural resources. At the same time it is a time for recommitment to protect and preserve the earth and relate rightfully to the environment.

COMMEMORATION OF THE PAST

Thirdly, Kwanzaa is a time of commemoration of the past. It is a time of honoring the moral obligation to remember and praise those on whose shoulders we stand; to raise and praise the names of those who gave their lives that we might live fuller and more meaningful ones. It is also a time to appreciate our role as "heirs and custodians of a great legacy" and to recommit ourselves honoring it by preserving it and expanding it. We are, as African people, fathers and mothers of humanity and human civilization, sons and daughters of the Holocaust of Enslavement and authors and heirs of the reaffirmation of our Africanness and social justice tradition in the 60's. Each period leaves a legacy of challenge, struggle and achievement. We honor each by learning it and living it. And Kwanzaa is a focal point for this.

RECOMMITMENT TO OUR HIGHEST IDEALS

Fourthly, Kwanzaa is a time of recommitment to our highest ideals. It is a time of focusing on thought and practice of our highest cultural vision and values which in essence are ethical values—values of the good life, truth, justice, sisterhood, brotherhood and respect for the transcendent, for the human person, for elders and for nature. It is here that the Nguzo Saba (The Seven Principles) serve as the central focus of Kwanzaa in thought and practice.

CELEBRATION OF THE GOOD

Finally, Kwanzaa is a time for celebration of the Good, the good of life, community, culture, friendship, the bountifulness of the earth, the wonder of the universe, the elders, the young, the human person in general, our history, our struggle for liberation and ever higher levels of human life. The celebration of Kwanzaa, then, is a ceremony of bonding, thanksgiving, commemoration, recommitment, a respectful marking, an honoring, a praising, and a rejoicing.

In terms of inclusion, Kwanzaa has two basic kinds of celebrations, family-centered and community-centered, although public celebrations are also held. Family-centered celebrations may be any activities that the family chooses to introduce, reaffirm, teach and express the Nguzo Saba (The Seven Principles) in particular and African cultural values and practices in general. For example, at a chosen meal, one or more members can explain the principle for the day and say how s/he practiced it, or discuss an issue, event, or person of African history and culture, or organize an activity around the principles or other cultural focus.

Community-centered activities can be the collective African karamu (feasts) especially on 31 December, various school activities or any other collective activity which calls for ingathering of the people, reinforcing their cultural values and the bonds between them as a people, and sharing the beauty, richness and meaning-fulness of African culture.

Dr. Maulana Karenga The Creator of Kwanzaa www.officialkwanzaawebsite.org

Pages 1-3 of this journal are excerpts from the book Kwanzaa: A Celebration of Family, Community and Culture by Dr. Maulana Karanga



Symbols of KWANZAA

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- 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 (Seven Principles)

Umoja (Unity)

Kujichagulia (Self-Determination)

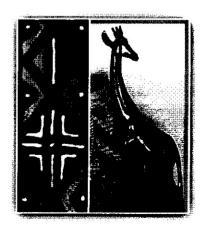
Ujima (Collective Work and Responsibility

Ujamaa (Cooperative Economics)

Nia (Purpose)

Kuumba (Creativity)

Imani (Faith)





Dr. Maulana Karenga

Dr. Maulana Karenga is professor 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 International University) and his second in social ethics with a focus on the classical African ethics of ancient Egypt (University of southern California). He also holds an honorary doctorate of philosophy from the University of Durban-Westville, South Africa.

Moreover, he 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, so named to stress the communitarian focus of the organization. Dr. Karenga has had a profound and far-reaching effect on Black intellectual and political culture. Through his 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 lifecycle ceremonies, the Simba Wachanga youth movement, and Black theological and ethical discourse.

Dr. Karenga is also widely known as the creator of Kwanzaa, an African American and Pan-African Holiday celebrated throughout the world African community on every continent in the world. He is the author of the authoritative book on the subject: Kwanzaa: A Celebration of Family, Community and Culture and lectures regularly and extensively on the vision and values of Kwanzaa, especially the Nguzo Saba (The Seven Principles), in various national and international venues.

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 National Association of Kawaida Organizations (NAKO) and on the national organizing committee of the Million Man March/Day of Absence as well as authored the Mission Statement for this joint project.

Dr. Karenga is author of numerous scholarly articles and books, including: Introduction to Black Studies, the most widely used intro text in Black Studies, selections From The Husia: Sacred Wisdom of Ancient Egypt, The Book of Coming Forth By Day: The Ethics of the Declarations of Innocence, Kawaida: A Communitarian African Philosophy, and a translation and ethical commentary on the classical Yoruba text titled, Odu Ifa: The Ethical Teachings. 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 Senegal, Nigeria, Egypt, South Africa, the People's Republic of China, Cuba, Trinidad, Britain and Canada.

He also served as chairman of the African American delegation to the Second World Black and African Festival of Arts and Culture, Lagos, Nigeria, 1977, The Spokesman for a delegation of African American Educators of Independent Schools to the People's Republic of China, 1977, member of the Planning Committee for the Pan-African Festival of Arts and Culture, Dakar, Senegal, 1986, chairman of the delegation of educators/activists of the Organization Us to Cuba, 1986, co-planner and co-convener of the Annual Ancient Egypt Studies Conference of the Association for the study of Classical African Civilizations, Cairo, Egypt, 1987, Inaugural Lecturer for the initiation of Black History Month, London, England, 1987, Honorary Doctorate Recipient and Commencement Speaker, University of Durban-Westville, South Africa, 1998 and Official Guest and Lecturer, 160th Anniversary of Emancipation, Port-of-Spain, Trinidad and Tobago, 1998.

Moreover, he 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, the Diop Exemplary Leadership Award from the Department of African American Studies-Temple University, the Richard Allen Living Legend Award from the African Methodist Episcopal Church, the Pioneer Award from the Rainbow PUSH Coalition and Citizenship Education Fund, the Executive Committee Award for a lifetime of Achievements, Department of Africology, University of Wisconsin-Milwaukee, the Outstanding humanitarian Award, the Nigerian Community of Southern California and Associated Groups, the C.L.R. James Award for Outstanding Publication of Scholarly Works that Advance the Discipline of Africana and Black Studies, the National Council for Black Studies, and the Distinguished Africanist Award, the New York African Studies Association.



HAPPY KWANZAA

Eva M. Doyle

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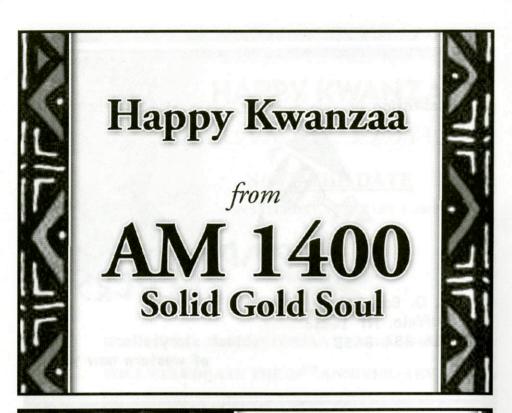
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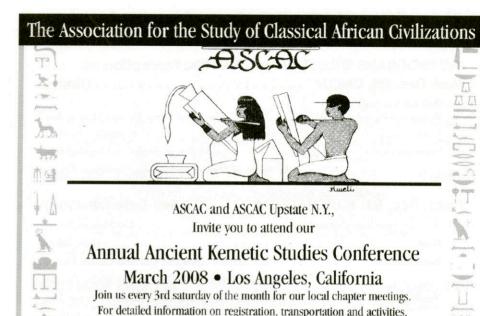
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BEST WISHES and HAPPY KWANZAA





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contact Nana Kobina Aduku 1 (AKA Modell Gault Ir.)



The Bush Family

from Niagara Falls wishes everyone a Merry XMAS and a happy soulful Kwanzaa. From Jonathan, Charlene, Sophia, and Jacob

BEST WISHES TO KWANZAA

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| ALL PROGRAMS WILL START at 7PM-9PM. *exception Wed. Dec. 26: UMOJA(Unity) | |
|---|--|
| Buffalo Academy of the Visual and Performing Arts | |
| Thurs. Dec. 27: KUJICHAGULIA (Self-Determination) | |
| African-American Cultural Center | |
| Host:(Abu Bilal) | |
| Entertainment The African American Cultural Center Dance | |
| & Drum Performance Troop, The Alafia Theater | |
| Vending: Please come prepared to support our vendors | |
| Shopping will begin at 6:15pm | |
| Fri. Dec. 28: UJIMA (Collective Work & Responsibility) | |
| Frank E. Merriweather Jr. Library | |
| (Corner of Jefferson Ave. and E. Utica St). | |
| Host (JoAnn Peters) | |
| Entertainment Tribute to the B.U.I.L.D. Organization | |
| Film and Panel Discussion | |
| Sat. Dec. 29: UJAMAA (Cooperative Economics) | |
| Juneteenth Headquarters | |
| Host (Michael Hill) | |
| Speakers Holistic Health Panel Discussion | |
| Vending: Please come prepared to support our vendors | |
| Shopping will begin at 6:15pm | |
| Sun. Dec. 30 NIA (Purpose) | |
| Delavan Grider Community Center | |
| (Corner of Delavan Ave. and Moselle St.) | |
| Host | |
| An Evening of Black Love Tradition Keepers of Western NY, | |
| Poet Abu Bilal, I AM, Lonnie Harrell, Eva Doyle | |



| Mon. Dec. 31: KUUMBA(Creativity) |
|---|
| Moot Senior Center |
| Host (Kamau R.E. Fields) |
| Speaker |
| Karamu Feast Bring Dish To Share (No alcohol, pork or red meat) |
| Tues. Jan. 1: IMANI |
| Happy New Year! Spend the day at home with family and friends. Take this time to |
| engage in quiet reflection, focus on what you have learned during the week of Kwanzaa, |
| reflect on who you are, and maintain a quiet, humble, and calm attitude with regards to |
| self and neighbors. |
| *Childrens Kwanzaa |
| Juneteenth Headquarters |
| Hip Hop Dance Class |
| |

2007 Buffalo Kwanzaa Committee:

SANA

Sabriyah Amin-Chairperson
JoAnn Peters-CoChairperson
Sharon Holley
Karima Amin
Eva Doyle
Milissa Fields
Kamau R.E. Fields
Rafi Green
Abu Bilal Abdur Rahman
Robin Hibbert
Carla Abrams

ASANTE

Michael Hill
Bro. Loyd
Lyne Westbrook
Sis. Iyetta Latif
Jasmine Traylor
Betty Jean Grant
Cheree Luagerre
Lonnie Harrell
Gail Lucas
Takiyah Nur Amin
LaMarr Smith

THANK

YOU

Special Thanks to: Buffalo Board of Education, African American Cultural Center, Frank E. Merriweather Jr. Library, Juneteenth Festival Inc. of Buffalo, Delevan Grider Community Center, Moot Senior Citizen Center, Flight 104, Allen Street Connection, Buffalo Challenger, Buffalo Criterion, Apollo Media Center, Community Action Organization of Erie County, Inc., Prisoners are People Too!, Jerome Williams

Thank you to the Community for your continuing love and support. Harambee...let's continue to keep pulling together!

HAPPY KWANZAA

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Workers, Inc. and the
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HAPPY KWANZAA

from the

Bolden, Harwell, Milan family.

Happy Kwanzaa

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Our world Boutique 863 E. Ferry Street (Corner of Kehr) Best Wishes and Congratulations to the Buffalo Kwanzaa Committee from

Juneteenth Festival

of Buffalo, New York www.juneteenthofbuffalo.com

Juneteenth of Buffalo, Inc. exists exclusively for charitable and educational purposes. Staffed by volunteers, its mission is to actively preserve and promote the broad spectrum of African American heritage through educational and cultural activities that will benefit the community as a whole.

Please address inquiries to: P.O. Box 412 Buffalo, NY 14205 24 hour voice mail: 716-891-8801

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African Proverb

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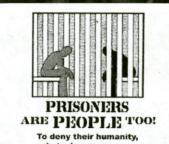
Established June 16th, 1935 at the State University of New York at Buffalo, Malika Kambe Umfari CMKUI Separity. Inc. holds as its purpose the cultivation of sinterbood amongst collegiste and graduate? aturnase/professional women of Afrikan/Latino descent. Dedicated to academic, philandicopic, cultural spiritual and social growth. MKU Sorprity, Inc. is committed to being a six territoral of feeders devoted to leaving a positive and visible impact on the communities we serve. We strive to make conscientions, progressive and lasting contributions and to enhance the quality of life throughout the Disapona by perpetuating the reclamation of Afrikan/Latino contributions to world history & culture It's More Than A Sorority...It's A Movement.



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from Lyne Westbrook

Buffalo Kwanzaa Challenge!

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Betty Jean Grant

Margaret Gillette

Eva & Romeo Doyle

Ingrid Jackson

JoAnn Peters

The Challenger

Cecil Von Stepp

Charlene Miller

Darryl Rasuli

Thank you for all of those who accepted the challenge!!! Your contributions helped to make Buffalo Kwanzaa 2007 a huge success. Asante Sana.



COMMUNITY ACTION ORGANIZATION OF ERIE COUNTY, INC.



Let us be grateful for the heritage we share, the blessings we enjoy, and the promise of dreams...for us and for the generations of tomorrow...

Blessings to you this Kwanzaa Season!

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-L. Nathan Hare

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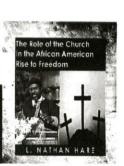
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Committee Chairs
Queen Halima Vonetta Rhodes
Lonnie Harrell
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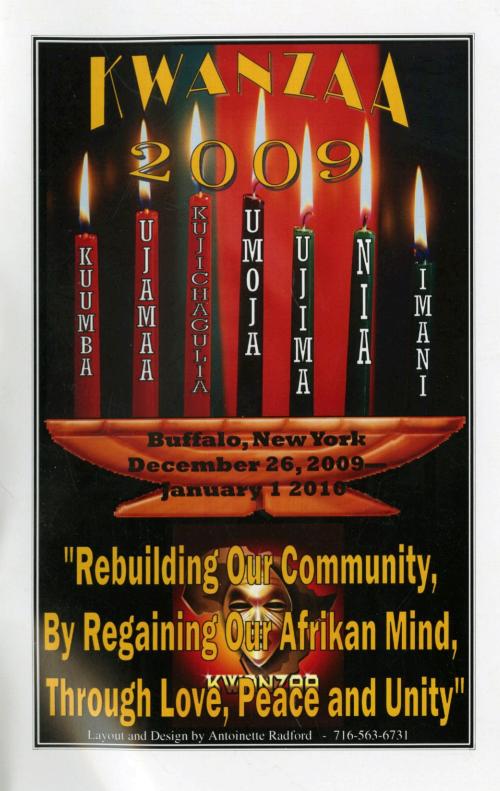
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Frank E. Merriweather Jr., Library, Moot Senior Citizen Center,
First Shiloh Baptist Church, True Bethel Baptist Church, Our Healing
Center, Buffalo Challenger, Buffalo Criterion, Buffalo News, WUFO,
WHLD, Umoja Presents, Community Hour, Access to Afrika and All
our Vendors.



| The Essentials of Kwanzaa |
|--|
| |
| THE ORIGINS |
| Kwanzaa is an African American Holiday celebrated from December 26 through January 1. It is based on the agricultural celebrations of Africa called "The first—fruits" celebrations, which were times of harvest, ingathering, reverence, commemoration, recommitment, and celebration. Therefore, Kwanzaa is a time for ingathering of African Americans for celebration of their heritage and their achievements, reverence for the Creator and creation, commemoration of the past, recommitment to cultural ideas and celebration of the good. |
| Kwanzaa was created out of the philosophy of Kawaida, which is a cultural nationalist philosophy that argues that the key challenge in Black people's life is the challenge of culture, and that what Africans must do is to discover and being forth the best of their culture, both angient and current, and use it as a |

ch is a cultural Black people's life to discover and bring forth the best of their culture, both ancient and current, and use it as a foundation to bring into being models of human excellence and possibilities to enrich and expand our lives.

It was created in the midst of our struggles or liberation in the 1960's and was part of our organization Us' efforts to create, recreate and circulate African culture as an aid to building community, enriching Black consciousness, and reaffirming the value of cultural grounding for life and struggle.

Kwanzaa is celebrated by millions of people of African descent throughout the world African community. As a cultural holiday, it is practiced by Africans from all religious traditions, all ages and generations, and all political persuasions on the common ground of their Africannes in all its historical and current diversity and unity.

THE FUNDAMENTAL ACTIVITIES

Kwanzaa, like other African first-fruit celebrations, is organized around five fundamental activities. These activities are informed by ancient views and val-



INGATHERING OF THE PEOPLE

First, Kwanzaa is a time of ingathering. Based on African first- fruits celebrations, it is a harvesting of the people; a bringing together of the most valuable fruit or product of the nation, its living human harvest, i.e., the people themselves. It is a time of ingathering for the family and of the entire community to renew and reinforce the bonds, which strengthen mutual concern and commitment. It stresses the need to constantly seek and stand together on common ground in the midst of our differences and diversity.

SPECIAL REVERENCE FOR THE CREATOR AND CREATION

Secondly, Kwanzaa is a time of special reverence for the Creator and creation. It is a time of thanksgiving for the good in life, for life itself, for love, for friendship, for parents and children, the elders and youth, man, woman, for family, community and culture. As a harvest celebration, Kwanzaa is also a time of thanksgiving for the earth and all that is on it, human, birds, animals, plants and all living things, water, air, land and all natural resources. At the same time it is a time for recommitment to protect and preserve the earth and relate rightfully to the environment.

COMMEMORATION OF THE PAST

Thirdly, Kwanzaa is a time of commemoration of the past. It is a time of honoring the moral obligation to remember and praise those on whose shoulders we stand; to raise and praise the names of those who gave their lives that we might live fuller and more meaningful ones. It is also a time to appreciate our roles as "heirs and custodians of a great legacy" and to recommit ourselves honoring it by preserving it and expanding it. We are, as African people, fathers and mothers of humanity and human civilizations, sons and daughters of the Holocaust of Enslavement and authors and heirs of reaffirmation of our Africannes and social justice tradition in the 60's. Each period leaves a legacy of challenge, struggle and achievement. We honor each by learning it and living it. And Kwanzaa is a focal point for this.

RECOMMITMENT TO OUR HIGHEST IDEALS

Fourthly, Kwanzaa is a time of recommitment to our highest ideals. It is a time of focusing on thought and practice of our highest cultural vision and values which in essence are ethical values—values of the good life, truth, justice, sisterhood, brotherhood and respect for the transcendent, for the human person, for elders and for nature. It is here that Nguzo Saba (The Seven Principle) serve as the central focus of Kwanzaa in thought and practice.



CELEBRATION OF THE GOOD

Finally, Kwanzaa is a time for celebration of the Good, the good of life, community, culture friendship, the bountifulness of the earth, the wonder of the universe, the elders, the young, the human person in general, our history, our struggle for liberation and ever higher levels of human life. The celebration of Kwanzaa, then is a ceremony of bonding, thanksgiving, commemoration, recommitment, a respectful marking, an honoring, a praising, and a rejoicing.

In terms of inclusion, Kwanzaa has two basic kinds of celebrations, family-centered, although public celebrations are also held. Family —centered celebrations may be any activities that the family chooses to introduce, reaffirm, teach and express the Nguzo Saba (The Seven Principles) in particular and African cultural values and practices in general. For example, at chosen meal, one or more members can explain the principle for the day and say how s/he practiced it, or discuss an issue, event, or person of African history and culture, or organize an activity around the principles or other cultural focus.

Community-centered activities can be the collective African karamu (feasts) especially on 31 December, various school activities or any other collective activity which calls for ingathering of the people, reinforcing their cultural values and bonds between them as a people, sharing the beauty, richness and meaningfulness of African culture.

Dr. Maulana Karenga The Creator Of Kwanzaa www.officialkwanzzawebsite.org

Kwanzaa: A Celebration of Family, Community and Culture By Dr. Maulana Karenga







The Symbols of Kwanzaa

Mazao (The Crops)

These are symbolic of African harvest celebrations and of the rewards of productive and collective labor.

Mkeka (The Mat)

This is symbolic of our tradition and history and therefore, the foundation on which we build.

Kinara (The Candle Holder)

This is symbolic of our roots, our parent people - continental Africans.

Muhindi (The Com)

This is symbolic of our children and our future which they embody.

Mishumaa Saba (The Seven Candles)

These are symbolic of the Nguzo Saba, the Seven Principles, the matrix and minimum set of values which African people are urged to live by in order to rescue and reconstruct their lives in their own image and according to their own needs.

Kikombe cha Umoja (The Unity Cup)

This is symbolic of the foundational principle and practice of unity which makes all else possible.

Zawadi (The Gifts)

These are symbolic of the labor and love of parents and the commitments made and kept by the children.

Bendera (The Flag)

The colors are black, red and green; black for the people, red for their struggle, and green for the future and hope that comes from their struggle. It is based on the colors given by the Hon. Marcus Garvey as national colors for African people throughout the world.

Nguzo Saba (Seven Principles)

Umoja- (Unity)

Kujichagulia- (Self- Determination)

Uiima- (Collective Work and Responsibility)

Ujamaa- (Coo+perative Economics)

Nia - (Purpose)

Kuumba - (Creativity)

Imani- (Faith)





Live the Nguzo Saba

urraja (unity) kujichogulla [mif-datermination] ujima [milactiva work & remonifolited utames (comerating economics) his (surposa) legenda (creativity)

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February 27 2010 2 p.m. Dance & Drum Workshop w Mouse, Lo



"Principles and Practices of Kwanzaa: Repairing and Renewing the World"

DR. MAULANA KARENGA

Dr. Maulana Karenga is professor of Africana Studies at California State University—Long Beach. He holds two Ph.D.'s, one in political science (United States International University) and another in social ethics (University of Southern California), as well as an honorary doctorate from the University of Durban, South Africa.

His fields of teaching and research within Africana/Black Studies are: ancient Egyptian (Maatian) ethics; ancient Yoruba (Ifa) ethics; Africana/Black Studies theory and history, Africana/Black (continental and diasporan) philosophy; African American intellectual history; ethnic relations and the socio-ethical thought of Malcolm X. He is currently writing a book on Malcolm X and the Critique of Domination: An Ethics of Liberation.

Dr. Karenga is also the author of numerous scholarly articles and books — including, Maat, The Moral Ideal in Ancient Egypt: A Study in Classical African Ethics; Selections From The Husia: Sacred Wisdom of Ancient Egypt; The Book of Coming Forth By Day: The Ethics of the Declarations of Innocence; Odu Ifa: The Ethical Teachings; and Introduction to Black Studies. Dr. Karenga is the creator of the pan-African cultural holiday Kwanzaa and the Nguzo Saba (The Seven Principles) and author of the authoritative text titled Kwanzaa: A Celebration of Family, Community and Culture.

An activist-scholar of national and international recognition, Dr. Karenga is one of the most important figures in recent African American history, having played a major role in Black political and intellectual culture since the 60's. He has, along with his Organization Us, played a major role in such movements as Black Power, Black Arts, Black Studies, the Independent Schools, Afrocentricity, Ancient Egyptian Studies, the Million Person Marches and currently the Reparations Movement. In addition, he has lectured on the life and struggle of African peoples on the major campuses of the USA and in Africa, the People's Republic of China, Cuba, Trinidad, Britain and Canada. Moreover, he is chair of the Organization Us and the National Association of Kawaida Organizations, and executive director of the African American Cultural Center and the Kawaida Institute of Pan-African Studies.

Dr. Karenga is the recipient of numerous awards for scholarship and service including the C.L.R. James Award for Outstanding Publication of Scholarly Works that Advance the Discipline of Africana and Black Studies and the National Leadership Award for Outstanding Scholarly Achievements in Black Studies from the National Council for Black Studies; the President's Award for Scholarship and Service in the Development of Black Studies, the African Heritage Studies Association; the Diop Exemplary Leadership Award from the Department of African American Studies-Temple University; the Richard Allen Living Legend Award from the African Methodist Episcopal Church; and the Pioneer Award from the Rainbow PUSH Coalition and Citizenship Education Fund.

For more Information:

Dr. Maulana Karenga, Professor, Department of Africana Studies, California State University-Long Beach, 1250 Bellflower Blvd., Long Beach, CA 90840-0905; (562) 985-5620;

FAX: (323) 299-0261.
Also visit: www.MaulanaKarenga.org
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Juneteenth of Buffalo, Inc. exists exclusively for charitable and educational purposes. Staffed by volunteers, its mission is to actively preserve and promote the broad spectrum of African American heritage through educational and cultural activities that will benefit the community as a whole.

Pre-Festival events: June 12 thru 18, 2010

Festival: June 19 & 20, 2010

Vendor, race, parade, and Health applications will be available on our web site February 1 and mailed March 1. No need to contact us if you participated last year or if you received an application in the mail last year.

Our newly decorated Afrocentric meeting place is available for family parties, dinners, and gatherings at a modest fee.

Perfect for funeral repast.

Kitchen Facilities

Ample Parking

1517 Genesee St.

Contact Judson Price

Donations and volunteers needed. Contact us!

"If we stand tall, it is because we stand on the shoulders of those who came before us."

African Proverb



LETHY'S FASHION HAT'S



Beautiful Hais for beautiful people

Our Passion is Fashion

We pledge to go beyond merely "Selling Hat's" and help our customers find the beauty in themselves in a way that is unique and appropriate for that individual.

Our aim is to attract the most dynamic designers, and be the first to introduce their product to the hat market.

Our mission is to be the pre-emptive fashion destination in Western New York for women's fashion hat.

Buffalo, NY 14215 Phone: (716) 939-9101

Email: lanniboner@verizon.net

Website: www.lethyfashionshats.com







The Association for the Study of Classical African Civilizations



ASCAC and ASCAC Upstate N.Y., Invite you to attend our

Annual Ancient Kemetic Studies Conference March 2010— Columbia, South Carolina

Join us every 3rd Saturday of the month for our local chapter meetings.

For more detailed information on registration, transportation and activities

Contact Nana Kobina Aduku 1 (AKA Modell Gault Jr.)

716) 896-1430 • ASCAC Epstate NY., P.O. Box 758 • Bulfalo, New York 14209

The Heru Glypics



Sisters and Brother at Tennessee A.S.C.A.C.
March 21, 2004
"SPRING INTO ACTION QUARTER"
"WAKE- UP- YALL"

The Belief that God will do everything for man
Is as untenable as the Belief that man can do
everything for himself. It too, is based on lack
of faith. We must learn that to expect God to do
everything while we do nothing is not faith, but



superstition.

Rev. Martin Luther King, Jr.

HAPPY KWANZAA 2009

Darwin & Yvonne Corley, Alva Johnson, Grace Tate



ALL PROGRAMS 7PM—9PM



December 26, 2009 - Saturday Umoja-Unity Opening Ceremony

Intergenerational Conversation

Buffalo Academy of the Visual and Performing Arts

450 Masten Ave. Corner of Ferry St.

Host-Bro. Sam and Sister Sabriyah

Performers/Speakers - Tradition Keepers/Queen Halima/

Drea/Cameron Woods/Dancers and Drummers

Special Tribute to Michael Hill and Langston Hughes Inst.

Children's Kwanzaa

C.R.U.C.I.A.L. Center

230 Moselle St.

12:00pm-2:00pm

Host-Queen Halima and Sister Sabriyah

Speaker - Jerome Williams

Arts and Crafts with Mary Jefferies

December 27, 2009 - Sunday

Kujichagulia-Self Determination

The African American Cultural Center

350 Masten Ave.

Featuring the African American Dance Troupe and Poetry

Host - Celeste Tisdale

December 28, 2009 - Monday

Ujima-Collective Work & Responsibility

True Bethel Baptist Church

907 E. Ferry St.

Host- Queen Taliba - Bro. Akil Ajamu

The Last Poets - Performers

Jomo Okono/Daughter of Creative Sound/Njozi Poets/

Njozi Choir





December 29, 2009 - Tuesday Ujamaa-Cooperative Economics Frank E. Merriweather Jr. Library 1324 Jefferson Ave. Corner of Jefferson Ave. and E. Utica St).

Host: Karima Amin – Bro. L. Nathan Hare

Speaker - Dr. Maulana Karenga, Creator of Kwanzaa I AM Poets

December 30, 2009 - Wednesday Nia-Purpose First Shiloh Baptist Church

15 Pine St.

Holistic Health Panel

Host – Iyetta Latif and Halim Muhammad First Shiloh Youth - Nguzo Saba Song

Panelist Dr. Alim Muhammad – Dr. Maat Lewis, Eva Doyle and Sabriah Amin

December 31, 2009 - Thursday Kuumba-Creativity Moot Senior Citizens Community Center 292 High St.

Host: Kamau and Melissa Fields

Karamu Feast and Open Mic Night

Please feel free to bring a dish to share (no red meat, alcohol, pork)

January 1, 2009 -Friday Imani-Faith

Happy New Year! Spend the day at home with family and friends. Take this time to engage in quiet reflection, focus on what you have learned during the week of Kwanzaa, reflect on who you are, and maintain a quiet, humble, and calm attitude with regards to self and neighbors.



PRISONERS ARE DEOPLE TOO:

To deny their humanity, is to deny our own.

P.O. Box 273 Buffalo, NY 14212

(716) 834-8438 (716) 862-4277 fax

Karima Amin karima@prisonersarepeopletoo.org



YVONNE JAMES-CORLEY, MSW, CASAC

DIRECTOR
DIVISION OF SUBSTANCE ABUSE SERVICES

PHONE: (716) 886-2137

191 NORTH STREET, STE 110
BUFFALO, NY 14201

FAX: (716) 886-3758

HAPPY KWANZAA

from CATTONYX SERVICES

- Computerized income tax preparation
 - Established 1980
- Contact Catherine Eberhart @716-856-1710
 - Visit www.1040.com/cattonyxservices

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If it's "natural" I sell it!

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- Visit www.youngliving.com/essentialindulg

PRODUCT OF THE YEAR

SeaAloe formerly SeaSilver
Retail \$39.95 SALE UNTIL 2/28/10 \$35.00 (32 oz bottle)
"You weren't made in a laboratory...your nutritional supplement shouldn't be either"!

SeaAloe has natural, liquid-based concentrates of important nutrients, a variety you will not find in any single vitamin or mineral supplement. Contains the key nutrients you need to purify your system and trigger your own revitalizing power. One Ounce daily.

Choose BALANCE not POTENCY->Try it - feel the difference

Also available SuperFruitsGT – antioxidant formula containing green tea and 8 super fruits...acai,

wolfberry,mangosteen,pomegranate,blueberry, white grape, peach, & pear. Check these out on-line and then call me for the discounted price.

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Wholesaler Retailer P.O. Box 232 Buffalo, NY 14209



Happy Kwanzaa

From the Buffalo Association

of Black Social Workers,

Inc. and the

Buffalo Club National Association of Negro

Business and Professional Women's Club, Inc.







"May the Principles of Kwanzaa

Enrich Your Lives

Throughout the Year"

The Holley Family

Kenneth and Sharon

Cadwell, Nzinga and Malcolm Harris

Asantewa and Nía

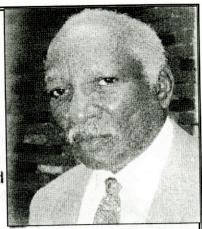
Makeda and Jayla







In Memory of: Bro. Romeo Doyle Muhammad



Support the Romeo Muhammad Scholarship Fund. Donations are still being accepted for this school year.

A Scholarship Award will be presented to an outstanding Student in math from a Buffalo School.

The recipients from last year were Amani Johnson, A graduate from East High School and Christian Cameron a graduate of Emerson School of Hospitality.

For more information contact Eva M. Doyle at (716) 847-6010 or send an cmail to: cwriter52/a/aol.com.

Happy Kwanzaa from Eva M. Doyle

You can purchase Eva Doyle's latest book entitled "The African Symbols on the Dollar Bill" during Kwanzaa.

Remember to: Keep Your Eye On History !!

Congratulations

Buffalo Kwanzaa Committee 2009
The Buffalo Association of Black Social
Workers, Inc.



Officers 2009

Yvonne James, President
Mildred Newuiett, Secretary
Mary Thrist, Treasurer
Lelia F. Byrd, Parliamentarian
Viola Hill, Historian
Andy Johnson, Sr., Sergeant at Arms
Rev. Dorothey Walker, Chaplain

Officers 2010

Maurice Samuel, President Carla Cyrus, Vice President Mildred Newuiett, Secretary Tuwanner Cleveland, Treasurer Lelia F. Byrd, Parliamentarian Pamela Westbrooke,Sgt at Arms Rev. Dorothey Walker, Chaplain Miss Viola Hill, Historian

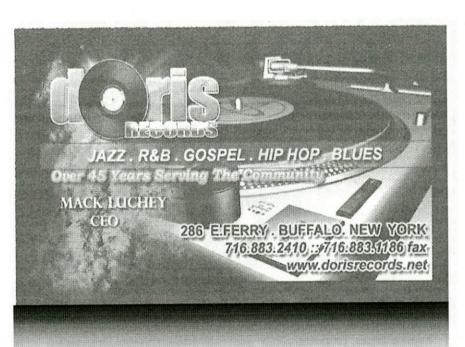
P. O. Box 1721 Buffalo New York 14215

Email: Buffaloabsw@yahoo.com

It is through other people's wisdom that we learn wisdom ourselves;

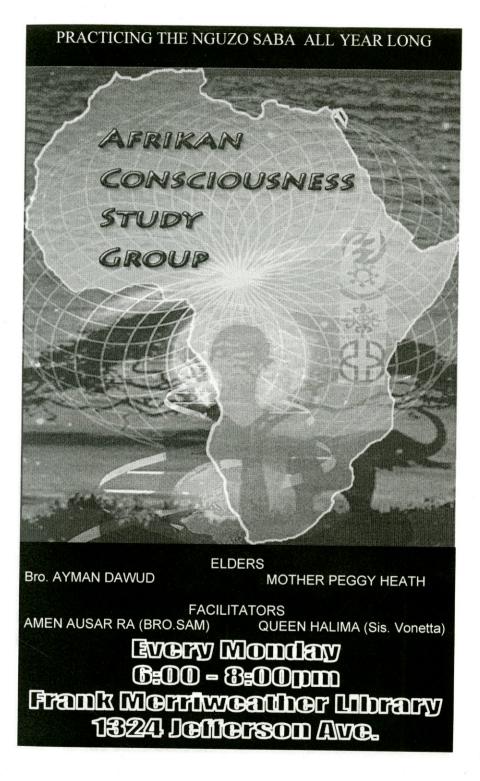
a single person's understanding does not amount to anything

For tomorrow belongs to the people who prepare for it today.









MILLIONS MORE MOVEMENT



The Buffalo
Local Action
Committee of the
Millions More
Movement



Hon. Minister Louis Farrakhan

Our Mission:

To gather the best, brightest and most willing minds to mobilize our people, and to develop short and long range plans and programs to enable our people to achieve both self determination, and the capacity to meet the needs of our people ourselves.



Phone - 948-5100 578-3571

mmmblac@gmail.com
www.mmmblac.com

Contact person: Sis. Kamala Muhammad Information Ministry Chair

Meeting Times: Every Thursday at 6:30 p.m. 422 Pratt Street, Buffalo, New York





Co-Chair Sabirah Muhammad



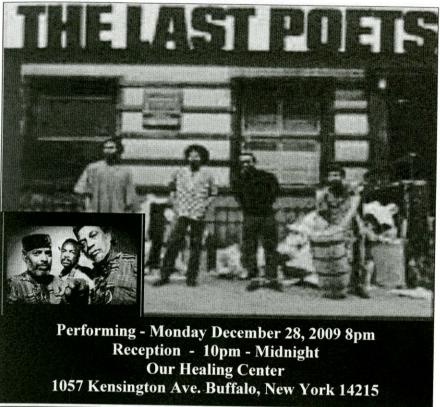
Local Convener
Eric Muhammad



Co-Chair Samuel Radford

Be apart of a powerful change, among a powerful people!

"OUR UNITY IS MORE POWERFUL THAN A NEUCLER BOMB!"
The Honorable Louis Farrakhan





Dr. Adbul Alim Muhammad, M.D.
Medical Director
Abundant Life Clinic - Washington D.C.

Abundant Life Clinic On the Road Buffalo, NY
Dec 26 to Dec 30
Get your 40 point nutritional evaluation!

Get your 40 point nutritional evaluation! For appointments call Sis Kamala at 716 949 5100

Dr. Alim will also be speaking at Muhammad Mosque #23 Sunday, Dec 27 11AM



Dr. Ma'at Erica Lewis

Director of Counseling - John Jay College
Will be guiding a MEDITATION on Friday,
Jan. 1 at Our Healing Center 1057 Kensington
For more info. Call Ras Jomo at 566-8716

Dr. Muhammad and Dr. Lewis will be speaking on Wednesday Dec 30 Shiloh Baptist Church at 7PM In Memoriam of Asa Hill

Kwanzaa Committee Special Tribute to Michael Hill & Langston Hughes Institute Asante Sana





UJAMAA Supporters

Francis and Judson Price

Special Thanks to Kwanzaa Committee Members & Supporters

Mother Peggy Heath Sopie Okono Carla Cyrus Sandra Bush

"Habari Gani" Harambee I