

2024



KWANZAA

The Sixth Principle of Kwanzaa

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 when we inherited it.



Asante Sana to the
Urban Ounce of Prevention Youth Drummers.
Ohio Black Women Leadership Caucus.
Bayard Rustin LGBTQIA Resource Center



Unitarian
Universalist
Church of Akron
uuakron.org



AKRON AFRICAN AMERICAN
CULTURAL ASSOCIATION



OHIO BLACK WOMEN'S
LEADERSHIP CAUCUS, INC.
AKRON CHAPTER



URBAN OUNCE OF PREVENTION'S
AFRICAN YOUTH DRUMMERS



Dwight E. Robinson, IT Digital Graphics Productions



KUUMBA (Creativity)



Greater
Akron Canton
Association of Black Social Workers

KWANZAA

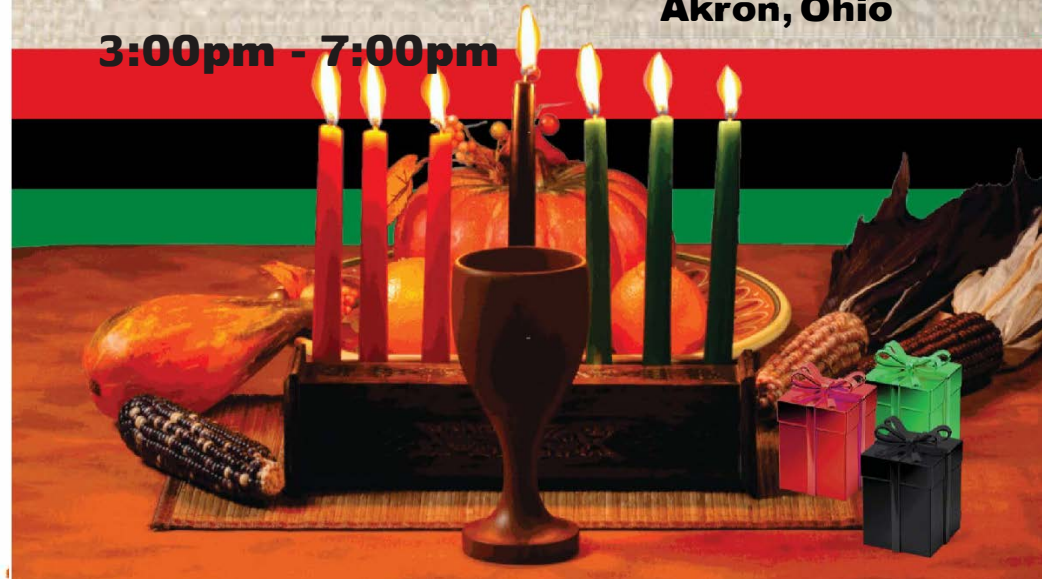
A CELEBRATION OF THE NGUZO SABA
(An African-American Value System)

2024

Bayard Rustin LGBTQIA
Resource Center
652 W. Exchange St.
Akron, Ohio

December 31

3:00pm - 7:00pm



KWANZAA

A CELEBRATION OF FAMILY,
COMMUNITY AND CULTURE



PROGRAM / AGENDA

DRUM CALL

REQUEST PERMISSION TO PROCEED FROM THE
ELDERS

SEATING OF THE ELDERS - MEDGAR JACKSON

GREETING - *HABARI GANI*
RESPONSE - *KUUMBA*

BLACK NATIONAL ANTHEM
"LIFT EVERY VOICE AND SING"

LIBATION

WHAT IS KWANZAA

SPIRIT OF KWANZAA

EXPLANATION OF THE KAWAIDA / KWANZAA

EXPLANATION OF THE PRINCIPLES AND SYMBOLS

INTRODUCTION OF THE SPEAKER

ACKNOWLEDGEMENTS

CLOSING RITUALS

ANNOUNCEMENTS

SIFA

FEAST

ADJUORN



Nguzo Saba The Seven Principles

Kwanzaa was created to introduce and reinforce seven basic values of African culture which contribute to building and reinforcing family, community and culture among African American people as well as Africans throughout the world African community. The Nguzo Saba which in Swahili means the Seven Principles. Developed by Dr. Karenga, the Nguzo Saba stand at the heart of the origin and meaning of Kwanzaa, for it is these values which are not only the building blocks for community but also serve to reinforce and enhance them.

-  **1** **UMOJA (Unity)**
To strive for and maintain unity in the family, community, nation and race.
-  **2** **KUJICHAGULIA (Self-Determination)**
To define ourselves, name ourselves, create for ourselves and speak for ourselves.
-  **3** **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.
-  **4** **UJAMAA (Cooperative Economics)**
To build and maintain our own stores, shops and other businesses and to profit from them together.
-  **5** **NIA (Purpose)**
To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.
-  **6** **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 when we inherited it.
-  **7** **IMANI (Faith)**
To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

ASSOCIATION OF BLACK SOCIAL WORKERS



HISTORY

National Association of Black Social Workers was created on May 8, 1968 in San Francisco, California during the 1960's Civil Rights Movement. A group of Black Social Workers was assembled for the meeting with an established national social work organization. Subsequently they withdrew from that meeting to form what has ultimately become the foremost advocacy group established to address the social issues and concerns of the Black community.

Before May 8, 1968, under various names, several social work-related groups of African ancestry were addressing issues of racism and poverty in America. Their common goal was Black liberation, and improved social work practice and service delivery. They recognized the need for educational institutions to revamp curricula and to demonstrate concern, appreciation, and understanding of all races and ethnic groups reflected in the social welfare service arena.

This coalition of human service practitioners of African Ancestry brought together various disciplines and educational standings. They came together to form the National Association of Black Social Workers, Inc. For the first time, people of African Ancestry had an opportunity to unify in combating racism and white supremacy in the social welfare system. The new organization immediately articulated demands for change within the existing welfare structure, and at the same time placed emphasis upon expanding and strengthening the NABSW network through local chapter development.

CODE OF ETHICS

In America today, no Black person, except the selfish or irrational, can claim neutrality in the quest for Black liberation nor fail to consider the implications of the events taking place in our society. Given the necessity for committing ourselves to the struggle for freedom, we as Black Americans practicing in the field of social welfare, set forth this statement of ideals and guiding principles.

If a sense of community awareness is a precondition to humanitarian acts, then we as Black Social Workers must use knowledge of the Black community, our commitments to its determination, and our helping skills for the benefit of Black people as we marshal our expertise to improve the quality of life of Black people. Our activities will be guided by our Black consciousness, our determination to protect the security of the Black community, and to serve as advocates to relieve suffering of Black people by any means necessary.

Therefore, as Black Social Workers we commit ourselves, collectively, to the interests of our Black brethren and as individuals subscribe to the following statements.

I regard as my primary obligation the welfare of the Black individual, Black family, and Black community and will engage in action for improving social conditions.

I give precedence to this mission over my personal interest.

I adopt the concept of a Black extended family and embrace all Black people as my brothers and sisters, making no distinction between their destiny and my own.

I hold myself responsible for the quality and extent of service I perform and the quality and extent of service performed by the agency or organization in which I am employed, as it relates to the Black community.

I accept the responsibility to protect the Black community against unethical and hypocritical practice by any individual or organizations engaged in social welfare activities.

I stand ready to supplement my paid or professional advocacy with voluntary service in the Black public interest.