

# The Harambee Way:

Culture of the Harambee Charter School

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“Sankofa: Return and get it.”

**Abstract:** This document serves as a “how-to-manual” for those newly hired at Harambee, so that they may understand the attributes that make Harambee unique and set apart from other institutions of learning.

### **Introduction: Why do we need the “Harambee Way?”**

The **Harambee Way** is guided by the vision of Baba Skief and the mission of the founding coalition:

*\* To build self-respect, self-reliance, and empowerment through practical, educationally sound and culturally relevant curricula and services.*

The **Harambee Way** means educating the whole child:

*\* To create and promote a cultural-based value system where students develop self-respect, self-reliance, citizenship, positive communication, and problem-solving skills*

The **Harambee Way** is built on the foundational principles of the **Nguzo Saba and Rules of Maat.**

*\* It defines our values, belief system, school culture and guides our educational program.*

The **Harambee Way** will be continuously reinforced through our daily instruction, practices, rituals, policies and procedures.

*\* The Harambee Way should guide us in all we do.*

Daily practice of The **Harambee Way** will build our character, strengthen our commitment to our people, and advance our knowledge of our culture. In essence, it is a paradigm that will aid in our liberation as African people.

**Culture:** The total way of life of a people. Culture has many facets, and thus, so does the *Harambee Way*.

**Harambee Way:** Refers to the culture embodied by those both employed by and attending the Harambee Charter School. **The Harambee Way** includes worldview and behaviors; all of which are interrelated to the African centered approach.

**Harambeetized:** The state of being familiar with, and actively practicing the Harambee Way. The internalization of the Harambee culture.

***Harambee culture can be broken down into the following categories:***

- A. Rituals/Celebrations (p. 3-8)
- B. Language/vocabulary (p. 8-10)
- C. Attire/Dress (p. 10)
- D. Morals/Values (p. 10-11)
- E. Diet (p. 11)
- F. Behavior (p. 12)
- G. Fulfilling the Mission (p. 13-17)



“Nkonsonkonson: Unity, Human Relations”

A. Rituals and Celebrations

1. **Umoja Circle:**

*Frequency:* Daily; both Morning and Afternoon

~Umoja Circle or the “Unity Circle,” is the opening and closing ritual of each school day. It consists of \*watoto and \*walimu (see *language*) gathering into concentric circles based on grade and/or family. As a unified circle, participants listen to Kuzaliwa (birthday recognition) announcements, short stories, presentations,

current events etc. Umoja Circle represents the power of unity, and is an act of liberation. At one point in history it was illegal for Africans in America to gather and discuss pertinent issues affecting the community. As such, Umoja Circle is the cultural foundation for the day, and part of the instructional program at our school. **IT IS QUIET and SACRED.** Talking of any kind is prohibited, unless the person speaking is in the center of the circle, making an announcement; or participants are reciting the Harambee Pledge, or responding to a question asked by the person in the center. All staff are required to attend, and standing in \*aungalia (see *behavior/language*) is required. Norms of Umoja Circle:

- **Quiet and Sacred Place/Talking is Prohibited (unless asked a question from the person in the center or reciting the pledge/principle).**
- **All participants stand in Aungalia**
- **Designated families recite the Principle of the Day and Rule of Maat (afternoon circle)**
- **Administration leads circle; the person in the center creates the atmosphere for circle. The leader provides announcements/proverbs (Asilis) for the benefit of the group. Participants follow the lead of the person conducting it. A chair is placed in the center as a symbol of the ancestral presence.**
- **A Moors brother stands with the Twa family when the Twa recite the principle (represents Baba K; as the Twa were the first people to establish civil order.)**
- **At times, students assist in leading circle/model the Harambee Way**
- **Walimu or watoto are invited to share in circle**
- **Lalas are prompted by the leader in circle; lalas are not random**
- **Each day of the week, walimu come in to teach a mini lesson based on the subject for that day. Schedule (Monday/Math, Tuesday/Science, Wednesday/ELA, Thursday/Cultural Awareness, Friday/Arts (music, Visual Art) Example (On Wednesday, ELA teacher steps in and says “Today’s ELA word is inference can we all say inference? An inference is a prediction or conclusion we come to as readers. It’s based on what we’ve read and what we already know. We use hints in the text to help us make conclusions about the character or what will happen next in the story.” This presentation doesn’t exceed 5 minutes and may or may not have a visual with it.**

## **2. Naming Presentation**

*Frequency:* 1 time per year for each family; approximately every 7 school days from the first presentation. The presentations are only given when the principle of the day

is Kujichagulia/Self Determination. May be done during afternoon circle or a Kuzaliwa presentation in September-October. (Will be announced)

The Naming presentation is the culmination of what watoto have learned and studied about their family name, i.e. the Kikuyu. Watoto are guided by the walimu, to create and perform a presentation about the culture, traits and practices of their family name. The presentations must include:

- Origin of the people (example, Kikuyu are from Kenya; Moors are from Morocco)
- Religious or spiritual practices of the people
- Foods eaten
- Contributions made to society
- Facts that make the group unique

Presentations begin with the oldest watoto (Moors) and go in order of each descending family until the last family is Kikuyu.

### 3. **Kuzaliwa Celebration:**

*Frequency:* Monthly; last Friday in each month

Kuzaliwa Celebration is the monthly celebration of student and teacher birthdays. Kuzaliwa celebrations are held the last Friday of the month in John Skief Hall, complete with libation, drum call and a creative presentation done by every family. Presentations can include but are not limited to: poetry, songs, hip hop, dance, plays/drama, drumming etc. Kuzaliwa celebration is practiced as an alternative to cupcakes/cakes and ice cream parties in classrooms. Cake, ice cream and cupcakes are prohibited. Not only does it conflict with our healthy lunch program, but it may cause issues in regard to food allergies, and economic status of children (not all children can afford to do this for their birthday.) Kuzaliwa therefore is the cultural practice for birthdays. **Set up:** Ancestors table complete with pictures of both Baba Skief and Baba K; items associated with ancestors, a plant, and various African cultural paraphernalia. There is also a dish of rice, and one of beans to represent sowing seeds. One sister is to “sow” the rice into an empty dish, and one brother is to sow beans into an empty dish. This is done when each family presents.

### 4. **Libation:**

*Frequency:* Done at all cultural events/rituals

The pouring of liquid (usually water) into the ground, or a plant to pay honor to the ancestors. It is a ritual done to respect those that have come before us; it **does not** reflect “worship” of ancestors or a deity. Libations are done at all cultural rituals, including Closing Exercise for the 8<sup>th</sup> grade class.

### 5. **Umoja Karamu Feast:**

*Frequency:* At Harambee, we celebrate the 3<sup>rd</sup> Wednesday of November. The holiday is traditionally celebrated the 4<sup>th</sup> Sunday in November.

Umoja Karamu (The Unity Feast) is an African American Holiday celebrated the 4th Sunday in November. Founded by Edward Simms, it is focused primarily on unifying the Black family. The foods prepared and eaten are similar to Thanksgiving dinner, however there are certain foods prepared that represent time periods in African American history. Walimu are to teach the history and importance of Umoja Karamu throughout the month of November. About the second week in November we have an Umoja Karamu assembly, where participants learn the periods, colors and importance of the holiday. The 3<sup>rd</sup> Wednesday of the month, Harambee Charter School hosts an annual *Umoja Karamu Feast*. Wazazi and Walimu prepare food dishes for the entire Harambee family to eat; families eat together on this day. This event is held in John Skief Hall.

**6. John Skief Day of Service:**

*Frequency:* Once a year; 1<sup>st</sup> Monday in December

John D. Skief is a founder of Harambee Charter School. His vision was to educate and empower African children in an institution which focused on African centered values, self reliance and science and technology. His legacy is upheld on John Skief Day of Service held the first Monday of December. The day includes community service endeavors by **ALL** watoto. An assigned Mwalimu coordinates the event and will explain the role and responsibility of each class that day.

**7. Kwanzaa:**

*Frequency:* At Harambee there is 1 Pre- Kwanzaa program per year in December before winter break. The holiday Kwanzaa, is celebrated from December 26- January 1<sup>st</sup> each year.

Kwanzaa is an African American holiday celebrated from December 26-January 1; a total of 7 days. Founded by Malauna Karenga, this holiday is non-religious and encourages celebrants to focus on 7 principles of the Nguzo Saba in order to strengthen Black families and the community at large. For each day, there is a candle that is lit to represent the principle practiced that day. At Harambee, we have a Pre-Kwanzaa program in which watoto prepare presentations around the principles and theme of Kwanzaa. Walimu are to prepare lessons that teach the history of Kwanzaa.

**8. Founders Month:**

*Frequency:* The whole month of February; once a year

For February, Harambee celebrates Founder's Month. The month is dedicated to learning about both Baba John D. Skief and Baba Kaleb Whitby; where both are acknowledged for founding and developing Harambee Charter School of Science and Technology. Classes learn about, and then present, the information in which they have learned about the founders. The presentations take place during Kuzaliwa celebrations. Morning circle involves factoids shared about these individuals from both walimu and watoto.

**9. Malcolm X Assembly:**

*Frequency:* Once a year

Malcolm X is a civil rights/black power leader/ancestor. Born May 19, 1925, we honor and celebrate his Kuzaliwa throughout the month of May. The celebration culminates with an assembly program where all the presentations are dedicated to his legacy. It may also be celebrated during the monthly Kuzaliwa presentations. Staff is encouraged to wear cultural attire to the assembly in his honor.

**10. Move Up Day:**

*Frequency:* Once a year

Move Up Day is a cultural tradition in which students celebrate moving up/on to the next grade. The tradition is celebrated the second week in June. Students are to prepare a presentation to the incoming class and present them with the items and mentality they will need for that grade. Two representatives (a brother and a sister) are sent from each family (the giving and receiving) into the center of the circle. Once all items are given to the students moving up, the two will shake the ancestral staff equal to the grade they are moving into (ex 6<sup>th</sup> graders moving into 7<sup>th</sup> shake the staff 7 times). At this point, the two students return to the class, the class will rise, and the class formally moves into their new position in circle, and sits back down. The school offers a lala in congratulations. **ALL staff, ALL students MUST wear the Harambee red physical development shirt and black sweat pants. Those improperly dressed sit out of the ceremony.**

**11. Awards Assembly:**

*Frequency:* Once a year

The Awards Assembly is an annual assembly held in June. It serves to honor and reward watoto for the hard work they have displayed throughout the school year. Special recognition in the form of certificates, plaques, medals and trophies may be given to outstanding students in: all academic subjects including the arts, extra-curricular activities (dance, athletics etc), the Nguzo Saba Principles and the Rules of Maat. The Principal leads the assembly; and names are called for one category at a time. Example: Math award recipients are called to receive their awards, one name at a time. They stand, facing the audience and hold the award until all recipients for that category are called. The audience offers a lala **after** all have received the award. The students sit down, and the next category is called. Middle School teachers may be asked to announce their awards themselves, as well as the resource walimu. This is a universal **Black and White Day**. Those improperly dressed will sit out of the ceremony.

**12. African Street Festival:**

*Frequency:* Once a year in June

African Street Festival is an annual festival held in early June. It is a celebratory time that takes place outside in the front of the school. Vendors, performances, face painters, amusements, carnival style foods and pony rides are some of the highlights

of the event It serves as a “family style” end of the year event. **All staff and students wear RED and BLACK on this day.**

### **13. Ancestor’s Day (s)**

*Frequency:* Approximately once per month (whenever there is a federal holiday)

*October: ~~Columbus Day~~-Majani Marefu Day:* Majani Marefu was an African American scholar and scientist whom mentored Mama Renee, Baba K and Baba Skief. During the month of October, watoto and walimu are invited to learn and share information about him and his influence on Harambee Institute.

*November: ~~Veterans Day~~-African American Heroes/Sheroes:* Walimu should discuss the role of African Americans in the armed forces and their involvement in all of America’s wars. Special emphasis and acknowledgement can be made for Crispus Attucks, The Tuskegee Airmen to name a few.

*January: Martin Luther King Jr.:* Watoto learn about the contributions of Dr. Martin Luther King Jr. Students then develop presentations about Dr. King that are presented during January Kuzaliwa presentations. Because Dr. King is world renowned, emphasis can be made on his less recognized beliefs (Poor People’s Campaign, Black Love, and ownership of Black Businesses)

*February: ~~Presidents Day~~-Founder’s Month (**See rituals/celebrations**)*

*March- Women’s History Month:* While there is no day off for Women’s History Month, the school participates in learning information about various African women and their role in our community. The information studied culminates with a Kuzaliwa presentation. Some women to study may include (Queen Nzinga, Hatshepsut, Rosa Parks, Yaa Asantewaa, Angela Davis, Michelle Obama, Nanny of the Maroons and many others)

*May-Malcolm X Day (**see rituals/celebrations**)*



“Adinkrahene: Greatness”

### **B. Language/Vocabulary**

Terms used at Harambee are largely pulled from Kiswahili; an African language spoken in many East African countries. The list below **is not** an exhaustive list. These are the **primary** terms used by Harambee staff and students:

**Female Staff:** ALL are referred to as Mama (first name) i.e. “Mama Sandra”

**Male Staff:** ALL are referred to as Baba (first name) i.e. “Baba Damond”

***Female students:*** sisters

***Male students:*** brothers

***Hujambo:*** Hello from one person to one person

***Hamjambo:*** Hello from one person to a group

***Hatujambo:*** Hello from a group to one person

***Habari gani?:*** What's the news?

***Njema Asante Habari Gani:*** No worries; thank you

***Asante Sana:*** Thank you very much

***Tafadhali:*** Please

***Karibu:*** Welcome

***Una fahamo:*** Do you understand?

***Nina fahamo:*** Yes, I understand

***Ago:*** Are you listening?

***Amay:*** Yes, I am listening

***Choo:*** Bathroom

***Heshima:*** Respect

***Veggie Back:*** To continue or support the thought provided by another. Harambee alternative to "Piggy back"

***Mtoto:*** child

***Watoto:*** children

***Mwalimu:*** teacher

***Walimu:*** Teachers

***Wazazi:*** Parents

***Kuzaliwa:*** Birthday

***Furaha Kuzaliwa:*** Happy Birthday!

***Jina Langu:*** My name is...

***Nisamehe:*** Pardon me

**Tutaonana:** Until we meet again

**Lala:** A round of applause (as in, “please give them a lala”)

**Ase’:** Let it be so (stated after libation is poured to the ancestors, or when correct words are spoken; as in affirming the true words)

**Wanafunzi:** student

**Asili:** Seed or “Word of Wisdom”

**Moja:** 1 (one)

**Mbili:** 2 (two)

**Tatu:** 3 (three)

**Ritual:** a cultural practice done during ceremonies and special events.

***Special Sayings by the Founders:***

“Keep to the right, so you won’t go left” ~Baba K

“It’s easy to make life hard for yourself, but hard to make life easy for yourself” ~Baba Skief

“One of the most dangerous things we can do is educate Black children.” ~Baba Skief



“Duafe: Cleanliness, beauty”

C. Attire/Dress:

Aside from professional attire explained in the employee handbook, staff is **encouraged** to wear traditional African attire on the following Cultural days: Kuzaliwa celebrations, Umoja Karamu, Kwanzaa Program and Malcolm X Program. Every Friday is designated as Universal Black and White Friday. On this day, **ALL STAFF** are to wear black and white. Mamas are to model the proper uniform for the students by wearing a white blouse, and black skirt (at or below the knee) Babas are to model the uniform by wearing a white button up shirt, black pants with a belt and black shoes.

D. Morals/Values:

The value system utilized by Harambee Staff and students are the 7 principles of the Nguzo Saba, and the Rules of Maat. Each school day, staff and students are required to utilize the 7 principles and rules in conduct and work ethic. The principles are derived from the 7 principles of Kwanzaa, and the Rules of Maat are based on the ancient Kemet practice of Maat. The pairings are as follows:

**Principle/Rule of Maat**

Umoja-Unity/Justice

Kujichagulia-Self Determination/Truth

Ujima-Collective Work and Responsibility/Balance

Ujamaa-Cooperative Economics/Reciprocity

Nia-Purpose/Righteousness

Kuumba-Creativity/Harmony

Imani-Faith/Order

Each day, we recognize one of the principles and its paired Maatic rule. Example (1<sup>st</sup> day of school, the principle is Umoja Unity and the Rule of Maat is Justice. The cycle continues in the order listed above on each consecutive school day, until the cycle is finished and then it starts over again with Umoja Unity) On each day, in each class, students are to recite the principle and rule of Maat before lessons begin. A designated family recites the principle and rule in afternoon Umoja Circle. Example (1<sup>st</sup> day of school, the Moors/8<sup>th</sup> Grade recite the principle. The next day is Akan/7<sup>th</sup> Grade etc)



“Akoko Nan: Nurturing and Discipline”

*E. Diet*

Harambee Charter School promotes a Healthy well being for our watoto.

*A healthy lunch is **required** and may include:*

- A sandwich
- Water or 100 % juice
- Fruit
- Variations (leftovers from dinner in a thermal container, salad, graham crackers, pretzels, popcorn, oatmeal raisin bars, granola bars, yogurt, applesauce etc.)

*Unhealthy snacks include:*

- Chips of any kind
- Candy
- Soda
- Hugs, Artificial fruit punches
- Gum

It is expected of walimu to model healthy eating habits and promote the healthy lunch program. Items that are deemed “unhealthy,” are to be confiscated. Wazazi are notified if it continues to be an ongoing issue.



“Akoben: Vigilance”

#### *F. Behavior:*

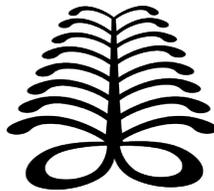
Watoto are expected to be in compliance with the code of conduct at all times. Good conduct includes those outlined in the student handbook.

***Aungalia:*** When addressing adults, students should have the arms folded in aungalia. Brother’s aungalia is the arms tucked in and folded across the chest. Sisters’ aungalia is arms folded across the chest in an “X” formation. Aungalia is also to be practiced when walking to and from circle, while standing in circle, walking in the hallways and to the lunchroom. Walimu are to also stand in aungalia when in Umoja Circle, when reciting the principles and pledges with the students, and when formally addressing the children. **The first model for the watoto are the walimu.**

***Consequences:*** Watoto who fail to comply with the expectations of the Code of good conduct have in essence infringed upon the entire community. In addition to an infraction, students may complete a writing assignment, serve a detention or in more serious cases face suspension or

expulsion. Before extreme consequences are implemented, students are to give back to the community as opposed to serving detention or suspension. This may include but is not limited to:

- Writing a letter of apology and reading it in class or in Umoja Circle (Reciprocity)
- Assisting janitorial staff in cleaning the school (Kuumba)
- Role modeling with the younger watoto and assisting teachers with care of the children (Ujima)
- Working together on a collaborative project with student(s) whom there is an existing conflict (Justice)
- Working under the direction of the mwalimu that was disrespected (Nia)



“Aya: Endurance; resourcefulness”

### *G. Fulfilling the Mission*

#### **Business Plans**

All families are required to have a business plan. Family businesses support the mission of our school (education for self reliance), promote independent black businesses, reinforce the Nguzo Saba (Ujamaa, Umoja, Ujima) and raise funds for trips. Business Plans vary, as do the frequency of selling the goods. Sample business plans include:

#### **Food Items:**

Popcorn (Kikuyu)

Pretzels (3-6 cluster)

Pizza (Akan and Moors)

#### **School Supplies**

Twa School Store (Twa)

Tri-fold boards (Zulu)

### **Special Events/Gifts**

Mother's Day Plants (Asante)

### **Dress Down Day**

Dress down day is a school wide fundraiser for the school. For \$1.00, students are permitted to come dressed out of uniform. Dress Down Day has specific clothing guidelines which must be followed, or children will have to go home and change. Prohibitions include:

- Midriff tops
- Shorts too short (above mid thigh)
- Revealing clothing (shows cleavage, bottoms, etc)
- Profane or offensive language written on clothing

***\*Dress Down Day is an activity which while raising funds, often changes the behavior of the watoto. With this in mind, it is not a day which is used frequently. It is a day which happens occasionally. During the time of Baba Skief, it occurred approximately every other month.***

**Thematic Units: Origins/Communities, Civil/Human Rights, Science and Technology, Images in the Media**

### **Origins/Communities: 1<sup>st</sup> Marking Period**

First Marking Period is dedicated to infusing the theme *Origins and Communities* into our lesson plans. Watoto learn through the various subjects:

- Our origins as African people ( The African continent, specific cultures)
- How communities are built and how they thrive (Neighborhoods, roles of people in families and in communities etc)

A sample lesson overview:

#### ***Science:***

*Topic:* Irrigation Systems

*Overview:* All human beings need water to survive. Communities are built around a supply of fresh water. In Philadelphia, our water comes from one of two rivers; the Schuylkill or the Delaware River. This water is funneled first through a waterworks system which cleans the water and then delivers it through pipelines throughout the city. Irrigation systems started in Ancient Kemet, an ancient African civilization. The people of Kemet discovered ways in which to

bring water from the Nile to the population of people so that they would have water to use for cooking and bathing. (This lesson would satisfy common core standards for science while teaching our origins (Kemet) and how communities thrive (water as an essential life source)

### **Civil/Human Rights: 2<sup>nd</sup> Marking Period**

Second marking period is dedicated to infusing *Civil/Human Rights* into our lesson plans. Watoto learn:

- The various violations against our Human Rights as a people (transatlantic slave trade, human trafficking etc.)
- The struggle to gain Civil Rights in America and abroad (Apartheid in South Africa, Voting Rights in America, Police Brutality etc.)

A Sample lesson overview:

#### ***Math:***

*Topic:* Proportions and/or percentages

*Overview:* There is a disproportionate amount of African American males serving time in prison. Proportion word problems can be used to teach/discuss this disparity while meeting the common core standard associated with proportions and percentages.

### **Science and Technology: 3<sup>rd</sup> Marking Period**

The third marking period is designed to further infuse science and technology into our lessons. Watoto learn:

- The African and African-American contribution to the advancement of science and technology
- How we can gain sovereignty and self-sufficiency through the use of science and technology

A Sample lesson Overview:

#### ***Social Studies:***

*Topic:* Continuity and change as a result of technology

*Overview:* African people have played a crucial role in the development of science and technology throughout the world. Thomas Edison is often credited for his contributions to developing the light bulb, but it was Lewis Latimer that improved his invention by crafting a longer lasting filament, enabling the light bulb to last longer. As a result, he was sought out to help install the first electric plants in Philadelphia, New York and Montreal.

### **Images in the Media: 4<sup>th</sup> Marking Period**

The 4<sup>th</sup> and last marking period is dedicated to constant discussion about the images of African people in various types of media. It focuses on:

- Positive vs. negative images of African people in the media
- How the media influences the perceptions/thoughts/beliefs about African people
- Our role in reclaiming a positive personal image and collective image

A sample lesson overview:

***ELA:***

*Topic/Skill:* Figurative language; author's purpose and genre

*Overview:* Using lyrics from songs/ballads, students can study lyrical content and the messages inherent in the music. Students can study the structure of the ballad paying attention to rhythmic/metric patterns, figurative language and rhyme. Students can study ads and match them with various propaganda techniques used in the advertising business. This satisfies the common core standard for Bias and Propaganda techniques, and helps students analyze how the African image is exploited for monetary gain.

*\*\*\*In addition to the thematic units being inherent in the curriculum, **consistent, daily** discussion of the themes take place in Umoja Circle (both morning and afternoon)\*\*\**

**Classroom Procedures/Start of each school day**

In each classroom, the cultural practices inherent to the Harambee Way must be visible. Students and teachers should be able to reference the Harambee Way at all times. In each room, the following **must** be displayed:

- The African Pledge
- The Classroom Family Pledge
- The 7 Principles of the Nguzo Saba
- The 7 Rules of Maat

At the start of each school day, students are to recite:

- The Principle and Rule of Maat for the day
  - The Classroom Family Pledge
- \*Middle school students recite the Principle and Rule of Maat at the beginning of each class.

In each classroom, on one designated board, teachers **MUST** post the following daily:

- The date
- Principle of the Day

- Rule of Maat of the Day
- Word of the Day (*see Umoja Circle “rituals/celebrations”*)
- Asili for the Day (*see Umoja Circle “rituals/celebrations”/vocabulary*)
- Standards/Objectives

Suggested items to have displayed in the classroom are:

- Posters/images of African people (past and present)
- Encouraging words, African proverbs and sayings
- Timelines of African/African American achievements

When a Mwalimu walks into the room to visit, students are to stand, in aungalia behind their desks, and count off and chorally greet the Mwalimu. Ex (Moja, mbili, tatu, ‘Jambo, Mama Renee.’) The Mwalimu will respond, and then allow the students to sit back down.

### Universal Heading

**All students**, no matter the grade level or subject, utilize the universal heading for class work, homework and assessments. This creates uniformity and consistency in their assignments:

Date _____	Name _____ Family _____
Assignment Title	



### RESOURCES

***“We will work, study and listen, so we may learn, learn so we may teach...”***  
***~Classroom Family Pledge***

*It is imperative that the Walimu study, so that we may impart the history of our people upon our watoto. Below is a list of suggested readings:*

- ***Nile Valley Contributions to Civilization*** by Anthony Browder
- ***Hip Hop Street Curriculum*** by Juwanza Kunjufu
- ***The Miseducation of the Negro*** by Carter G. Woodson
- ***Up From Slavery*** by Booker T. Washington

The symbols used throughout are Adinkra symbols, used by the Akan of Ghana. For more symbols and their meanings, visit:

<http://www.adinkra.org/htmls/adinkra/akok.htm>