

The Harambee Way:

Culture of the Harambee Charter School

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2019-2020



“Sankofa: Return and get it.”

Harambee: The Beginning

Harambee Institute was formed as an Independent Black Institution (IBI) in the early 1970s in response to a sustained teacher strike in the School District of Philadelphia. During that time, founder John Skief, Kaleb Whitby and their other colleagues, set up “educational hubs” in West Philadelphia to ensure students’ schooling would not be interrupted. They believed it was up to them as educators to take ownership of their issues within the community and provide solutions to the problems they faced, hence the name, “Harambee,” which is Kiswahili for “Let’s Pull Together.”

Funding was scarce for Independent Black Institutions (IBI) in a part of the city often forgotten by politicians, and many students eventually returned to the district because they could not afford tuition. Though there was no immediate remedy in sight, Baba Skief remained committed to his cause. In 1997, his commitment was rewarded, when Pennsylvania passed the Charter School Act. Shortly after the Act was passed, the Harambee Institute of Science and Technology was established as one of Philadelphia’s first public charter schools and Pennsylvania’s first African-centered charter school.

histcs.org

Tribute to Founder Baba John D. Skief

John D. Skief was born July 20, 1948 and transitioned December 1, 2007. He was the father of 5 children. Baba Skief was a promoter of the charter school movement in Pennsylvania, and was the founder of Harambee Institute Charter School. Harambee was one of the first charter schools to be approved in Philadelphia in 1997, and the 1st African centered Charter in Pennsylvania. Baba Skiefs' advocacy and dedication to African centered education is the legacy that continues to inspire us all.



“It’s easy to make life hard for yourself, but it is hard to make life easy for yourself” John D. Skief

Tribute to Baba K (Kaleb Whitby)



Kaleb Whitby, known affectionately as “Baba K” was born August 31, 1950 and transitioned March 25, 2004. Baba K was an Afrikan American Educator who dedicated his life to educating, encouraging, and mentoring others. He definitely understood the importance of teaching, nurturing and helping children. Baba K was a man of integrity, who wholeheartedly devoted his life to his family, our children and to educators. He was the nucleus and the definition of Harambee, establishing the cultural rituals and norms that we still use today.

“Stay to the right so you won’t go left.” Baba K

Tribute to Mama Renee (Renee Whitby)



Renee Whitby, known to us as “Mama Renee,” was born May 28, 1947. Her first experience with Harambee Institute was as a teacher in 1984. Baba Skief asked her to co-write the charter in the mid 1990's. She served as “keeper of the culture,” lead teacher, and administrator during her time at Harambee Charter School. Her educational philosophy is that all children are born with gifts to share with the world and it is up to educators to nurture, cultivate, and bring those gifts to life. Her dedication to Harambee continues- as she currently serves as a board member.

“Faith is what enables us to be a positive thinking people.” Mama Renee

The Harambee Way: Actualizing the Mission and Vision

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

*Our ***mission*** is to educate students to succeed as global citizens with a clear awareness of “who I am, where I am from, where I am going, and how I get there.”

*Our ***vision*** is a collective and informed African-American community utilizing science and technology as a means of promoting ‘education for self-reliance,’ locally and globally.

Our mission and vision is best summed up as

“EDUCATION FOR SELF RELIANCE!”

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

* It ***promotes*** a cultural-based value system where students develop self-respect, self-reliance, citizenship, positive communication, and problem-solving skills.

The ***Harambee Way*** is facilitated by using 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.

Defining the Harambee Way

The Harambee Way manual serves as a cultural guide for those hired at Harambee, so that they may understand the attributes that make Harambee unique and set apart from other institutions of learning.

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 a 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 includes the following categories:

- A. Morals/Values.....8-9
- B. Rituals/Celebrations.....9-15
- C. Universal Language: Kiswahili.....16-18
- D. Universal Thematic Units.....18-20
- E. Universal Classroom Procedures/Routines.....20-22
- F. Attire/Dress.....23-24
- G. Behavior/Student Expectations.....24-25
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“Nkonsonkonson: Unity, Human Relations”

A. 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 Kemetic (Egyptian) practice of Maat. The pairings are as follows:

Nguzo Saba Principles	Rules of Maat
Umoja-Unity: To strive for and maintain unity, in the family, community, nation and race.	Justice: I will always be fair in what I do, and I will not cheat myself, my family or my race.
Kujichagulia-Self-Determination: To define ourselves, name ourselves and speak for ourselves instead of being defined and spoken for by others.	Truth: I will always seek to know what is correct and I will not lie or speak falsely of my family or my race.
Ujima-Collective Work and Responsibility: To build and maintain our community, together; to make our brothers and sisters problems our problems and to solve them together.	Balance: I will strive to understand and respect the need to be complimentary and I will never be in conflict with myself, my family or my race.
Ujamaa-Cooperative Economics: To build and maintain our own stores shops and other businesses and to profit together from them.	Reciprocity: I will always strive to do the proper thing at the right time and I will not bring shame to myself, my family or my race.
Nia-Purpose: To make as our collective vocation the building and development of our community in order to restore our people to their traditional greatness.	Righteousness: I will always be correct in what I do and I will not allow others to influence me to do wrong to myself my family or my race.
Kuumba-Creativity: To do always as much as we can in the way that we can in order to leave our community more	Harmony: I will always be in rhythm with what is good and I will never be in opposition to what is good for me, my family or my race.

beautiful and beneficial then we inherited it.	
Imani-Faith: To believe with all our hearts in our parents, our teachers, our leaders, our people, and the righteousness and victory of our struggle.	Order: I will respect the natural order of the universe and I will not separate myself from that which brings order to myself my family or my race.

Each day, we recognize one of the principles and its paired Maatic rule. Example (1st 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 morning Umoja Circle. Families will find out in Circle when they will be asked to recite.

B. Rituals and Celebrations

1. Umoja Circle:

Frequency: Daily; Every Morning

~Umoja Circle or the “Unity Circle,” is the opening 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, principles/Maat rules or responding to a question asked by the person in the center. **All staff** are required to attend, and standing in *aungalia with your family (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 (Teachers stand with their family, support staff/resource teachers rotate throughout the circle.)**
- **Designated families recite the Principle and Rule of Maat of the previous day**
- **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.**
- **Kuzaliwas (Birthdays) for both Watoto and Walimu are acknowledged each day in Circle.**
- **At times, older 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 share the academic word of the day. This reinforces academic vocabulary and learning for watoto and walimu. Schedule: (Monday/Math, Tuesday/Science, Wednesday/ELA, Thursday/African Studies, Friday/Resource (music, health, Art etc.) Example (On Wednesday, an 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. A schedule for Word of the Day will be provided.**

2. Sherehe/Celebration:

Frequency: 3 times per year

Sherehe assemblies are held 3 times per year (October, December and February) 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.

Set up: Ancestors table complete with pictures of both Baba Skief and Baba K; items associated with ancestors, a plant, and various African cultural symbols and motifs. 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.

3. Naming/Origins Sherehe

Frequency: 1 time per year for each family; October 2019

The Naming/Origins Sherehe is a celebration demonstrating 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

This can be presented as a skit, dramatization, song, poem, recitation etc.

*See **Resources** for suggested websites and materials to conduct research for this presentation.

4. National Headwrap Day

Frequency: 1 time per year; November 20th, 2019

National Head Wrap Day is designated for women of African Descent to adorn their heads with beautiful head wraps. The purpose is to celebrate the culture and beauty of our foremothers and ourselves.

*See **Resources** for suggested websites and materials to conduct research for this holiday.

5. Kwanzaa Sherehe

Frequency: 1 time per year; December 2019

The Kwanzaa Sherehe is a celebration demonstrating what watoto have learned and studied about Kwanzaa and its importance in our community. Walimu are to prepare lessons that teach the history of Kwanzaa.

This can be presented as a skit, dramatization, song, poem, recitation etc.

*See **Resources** for suggested websites and materials to conduct research for this presentation.

6. Founders Month Sherehe

Frequency: 1 Time per year; February 2020

Classes learn about, and then present, the information in which they have learned about the founders, Baba John D. Skief and Baba Kaleb Whitby. Presentations may also be a dedication in honor of either ancestor.

7. 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 8th grade class.

8. Umoja Karamu Feast

Frequency: Once a year; November 27th, 2019

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. The holiday is traditionally celebrated the 4th 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. It is not to be confused with the holiday Thanksgiving.

*See **Resources** for suggested websites and materials to conduct research for this holiday.

9. Kwanzaa:

Frequency: Once a year, Dec 26-Jan 1

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 the 7 principles of the Nguzo Saba in order to strengthen Black families and the community at large. For each day, a candle is lit to represent the principle practiced that day. Walimu are to teach the history and importance of Kwanzaa throughout the month of December.

***Please see “Classroom Procedures,” and “Resources” for policies around parties and research for the holiday.**

10. Founders Month:

Frequency: The whole month of February; once a year

During 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 the Sherehe. Morning circle announcements include facts shared about these individuals from both walimu and watoto. Information about the founders will be provided for the walimu.

11. Black Love Day

Frequency: 1 day per year, February 13th

On February 13th Black Love Day is honored and celebrated. Founded by Ayo Handy Kendi, Black Love Day is a 24 hour demonstration of Black love, showing 5 Tenets (specific acts). They are 1. Love towards the Creator, 2. Love for Self, 3. Love for the Family, 4. Love within the Black Community and 5. Love for the Black Race. Walimu should teach students the Tenets of Black Love and can have students write friendly letters, create an Akoma (Adinkra symbol meaning “love, patience, goodwill, faithfulness & endurance.”) or other creative activities that focuses on the 5 tenets.

***Note: This is not to be confused with the romantic love associated with Valentine’s Day, and as such we do not acknowledge Valentine’s Day as a school.**

***Please see “Classroom Procedures,” and “Resources” for policies around parties and research for the holiday.**

12. Malcolm X Day:

Frequency: Once a year, ~May 19th

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 circle presentations dedicated to his legacy.

13. Move Up Day:

Frequency: Once a year in June

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 the receiving family into the center of the circle. Student representatives from the giving family should not exceed 5-7 students. 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 4th graders moving into 5th shake the staff 5 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.**

14. 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 or designated school leader 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.

15. 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 a specialty Harambee shirt and black sweatpants on this day.**

16. 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”

C. Universal Language: Kiswahili

Terms used at Harambee are largely (but not exclusively) 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:

Male Staff: ALL are referred to as Baba (first or last name) i.e. “Baba Shannon”

Female Staff: ALL are referred to as Mama (first or last name) i.e. “Mama Ericka”

Female students: sisters

Male students: brothers

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, what’s the news?

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

Sherehe: Celebration

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)

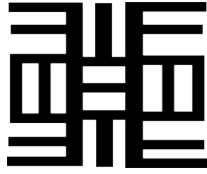
Ritual: a cultural practice done during ceremonies and special events.

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



“Nea Onnim No Sua A, Ohu: “Knowledge; life-long education and continued quest for knowledge”

D. Universal Thematic Units: Origins/Communities, Civil/Human Rights, Images in the Media and College and Career Readiness

Origins/Communities: 1st 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: 2nd 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.

Images in the Media: 3rd Marking Period

The third 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 propoganda techniques used in the advertising business. This satisfies the common core standard for Bias and Propaganda techniques (essential and non-essential information), and helps students analyze how the African image is exploited for monetary gain.

College and Career Readiness: 4th Marking Period

The 4th and last marking period is dedicated to constant discussion about the childrens’ future involving *college choice and career exploration*. This theme entails:

- Developing student capacity in determining career goals and the path to attain those goals
- Learning how and why HBCUs were developed
- College research, online and physical tours

- College and career project development for student portfolios

A sample lesson overview:

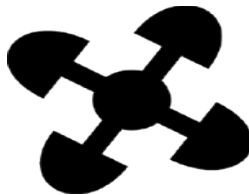
Career Education and Work (can be integrated into all subjects)

Topics/Skills: Describe the impact of personal interest and abilities on career choices.

Describe the range of career training programs in the community.

Overview: Using an inventory sheet, students can identify and list their interests and talents and align them to possible careers. Students can be given several career opportunities to explore/research via Internet or in-class guests on Career Day. Students should understand the role of education (elementary, high school, trade school and college) and align it with their career goals. They should understand how specific career choices will help improve conditions in their community and in the world.

*****In addition to the thematic units being inherent in the curriculum, **consistent,** **daily** discussion of the themes take place in Umoja Circle.*****



“Akoma Mto: Understanding and agreement”

E. Universal Classroom Procedures

In the spirit of Kujichagulia, each grade is designated a specific name of an African nation/ethnic group. Grades are referred to as “families.” The family names are as follows:

Kindergarten: Kikuyu

1st Grade: Twa

2nd Grade: Asante

3rd Grade: Zulu

4th Grade: Dogon

5th Grade: Yoruba

6th Grade: Ogoni

7th Grade: Akan

8th Grade: Moors

Note: Even though there may be 2-3 sections per grade, the grade is seen as **1 family**. As such, Sherehe presentations and representatives who share in circle-all represent their “family,” not their class. Therefore, when children introduce themselves, it is proper for them to say “Tariq from the **Yoruba Family**,” as opposed to “Tariq from the Yoruba 1 Family.”

Classroom Visuals, Décor and Cultural Reinforcement:

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

- The Harambee Pledge
- The 7 Principles of the Nguzo Saba
- The 7 Rules of Maat

After morning circle, at the start of **each** school day, students are to recite (in aungalia):

- The Principle of the Day and
- The Rule of Maat for the Day

***Recitation of the principle and rule of Maat also occurs at the start of a different class with a different teacher. (i.e., resource classes, team teaching “switches” or 7-8th grade rotation of classes)**

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 Week (*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

Greeting Adults:

When an Mwalimu/Guest 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, ‘Hatujambo, Mama Renee.’) The Mwalimu will respond, and then allow the students to sit back down.

Classroom Celebrations:

Class parties or celebrations must be in accordance with the cultural practices of Harambee Charter School. As an African centered school, we determine, define and institute specific holidays which are associated with uplifting our people. To honor that, we refrain from mixing traditional American holidays with our own. For example, Zawadi is the name of gifts exchanged during Kwanzaa. If an mwalimu would like to facilitate a “gift exchange,” it cannot be called “Secret Santa, Pollyanna etc.” It would be called a Zawadi Exchange. It is encouraged that the students make the gift or purchase items that their peers would NEED as this is what is associated with Kwanzaa. Similarly, “valentines” are not associated with Black Love Day, and thus cannot be facilitated in our classrooms. However, creating Black Love Day cards, activities etc. is encouraged and should be done on February 13th, the day we celebrate Black Love Day.



“Duafa: Cleanliness, beauty”

F. Attire/Dress:

The school uniform for **sisters** is as follows:

- White button down blouse with Peter Pan collar, or white Harambee uniform shirt
- Black skirt, at or below the knee; black dress pants
- White or black knee socks, OR white or black stockings/tights
- Black shoes (no sneakers or boots)
- Black cardigan sweater can be worn over either uniform (Other colors are out of uniform; hoodies are prohibited.)
- Red Harambee Physical Development shirt, solid black sweatpants (no stripe) for Physical Development. **Note: Red and Black uniform is also to be worn on Move Up Day or for trip purposes.**

The school uniform for **brothers** is as follows:

- White button down shirt with Oxford collar, or white Harambee uniform shirt
- Black dress pants, with black belt
- Black shoes (no sneakers or boots)
- Black cardigan sweater can be worn over either uniform (Other colors are out of uniform; hoodies are prohibited.)
- Red Harambee Physical Development shirt, solid black sweatpants (no stripe) for Physical Development. **Note: Red and Black uniform is also to be worn on Move Up Day or for trip purposes.**

Walimu:

Please adhere to the dress code outlined in the Employee handbook.

Aside from professional attire explained in the employee handbook, staff and students are **encouraged** to wear traditional African attire, **especially on Fridays and cultural days**: *Sherehe assemblies, Umoja Karamu Feast, National Headwrap Day etc.* The first day of school is a **universal Black and White 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. **Fridays are also universal Black and White days along with the 8th Grade Closing Exercise Ceremony.**



“Akoko Nan: Nurturing and Discipline”

G. Student Expectations/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. ***

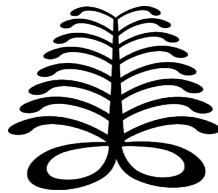
Aungalia: Aungalia is a “war stance,” that helps to establish discipline and order in our school. When addressing adults, students should have the arms folded in aungalia. Brother’s aungalia is the arms tucked in and folded across the chest. Sisters’ aungalia is arms folded across the chest in an “X” 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/Restorative Discipline: 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 (Order)

Reinforcing expectations are also to be grounded within the Nguzo Saba and Rules of Maat. These serve as the guiding statutes for both teachers and students.



“Aya: Endurance; resourcefulness”

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 Jawanza Kunjufu
- ***200 + Educational Strategies to Teach Children of Color*** by Jawanza Kunjufu
- ***The African American Experience*** by Molefi Asante
- “Black Love Day” <http://www.africanamericanholidays.org/blackloveday.html>
- “Umoja Karamu” <https://aaregistry.org/story/umoja-karamu-celebrated/>
- “Kwanzaa” <http://www.officialkwanzaawebsite.org>
- “Kikuyu” <https://www.britannica.com/topic/Kikuyu>
- “Twa” <https://www.britannica.com/topic/Twa>

- “Asante” <https://www.britannica.com/topic/Asante>
- “Zulu” <https://www.sahistory.org.za/article/zulu>
- “Dogon” <https://www.britannica.com/topic/Dogon>
- “Yoruba” <https://www.britannica.com/topic/Yoruba>
- “Ogoni” https://joshuaproject.net/people_groups/19639/NI
- “Akan” <https://www.britannica.com/topic/Akan>
- “Moors” <https://atlantablackstar.com/2013/10/07/when-black-men-ruled-the-world-moors/>
- “Headwraps” <https://www.naturallycurly.com/curlreading/hairstyles/the-history-of-headwraps-then-there-and-now>
- ***Kwanzaa: A Celebration of Family, Community and Culture, 2nd edition***, by Maulana Karenga
- ***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>

Harambee Pledge

We are an Afrikan people

Working towards national liberation.

We are the future leaders and teachers of the Afrikan world.

It is our mission to bring about positive and lasting change for our people.

We stress development of our bodies, our minds, our souls, and our consciousness.

Our commitment is: self- respect, self- defense, and total self-determination for our race.

We will be ready when called, and we will be victorious.

When the cock crows we must be ready

When the cock crows we will be ready!

***Facilitator then explains what “being ready” means for the school day, the week, etc.**

Everyone continues with:

So, with those thoughts in mind, let us pull down

7 Harambees and get ready for some EDUCATION!

Moja, mbili, tatu

Harambee, Harambee, Harambee, Harambee, Harambee,
Harambee, Haraaammmmmmmbbbbeeeee!

*Afrikan is purposely spelled with a “K” to emphasize the collective diaspora of Afrikan people throughout the world. It is a Pan Afrikan practice to use the “k” instead of a “c,” as in many African languages the “c” is pronounced as a “k” sound. It further acknowledges that the name “Africa” may not actually be the original name of the continent. Thus it is in the spirit of Kujichagulia (Self-Definition) that the “k” is used.