



## A Guide

# KWANZAKKAH

# KWANZAKKAH

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# KWANZAKKAH

## INTRODUCTION

Kwanzakkah is a celebration of light, faith and values. It combines the best of both the Hanukkah and Kwanzaa. Many Black Jews celebrate Hanukkah and Kwanzaa to honor their heritage, beliefs and culture.

Hanukkah is a reminder of the miracles of Hashem and the faith of the Maccabean Warriors. Kwanzaa honors the African heritage of Black people and focuses on important cultural and spiritual values. Kwanzaa and Hanukkah both represent traditional ideas related to perseverance and overcoming oppressions. Thus, Kwanzakkah is a holiday and celebration of strength, resistance, existence, and hope. Kwanzakkah is a celebration of exalting the intersectionality of being both Black and Jewish. It purposefully honors the evolution, spiritual development, culture and resilience of the Black and Jewish community. It reminds us to reflect, respect, and return to our full selves.

## WHEN WE CELEBRATE

Kwanzakkah is celebrated on the eighth day of Hanukkah. The eighth candle on the Hanukkah menorah shall be a black candle or a rare to find red black and green candle then you would start to light the kinara. The menorah is lit on the first day of Hanukkah (25 Kislev) and the kinara is lit on the first day of Kwanzaa (December 26). Should Hanukkah and Kwanzaa not fall on the same days, you may choose to light all 7 candles of the Kwanzaa kinara on the 8th day of Hanukkah to create the Kwanzakkah celebration.

## PRINCIPLE

On Kwanzaa we celebrate a different principle everyday (Unity, Self-determination, Collective work and responsibility, cooperative economics, pupose, creativity, faith).

On Kwanzakkah we also celebrate a principle. You may consider this the 8th principle of Kwanzaa. The Kwanzakkah principle is:

Heart / Ometz Lev אמצ לב / Ujasiri

## COLORS

During Kwanzakkah, we use the colors of the pan-African flag to decorate- Red, Black, and Green. You may also find hints of Yellow as many African and pan-African countries incorporate Yellow into their flags.

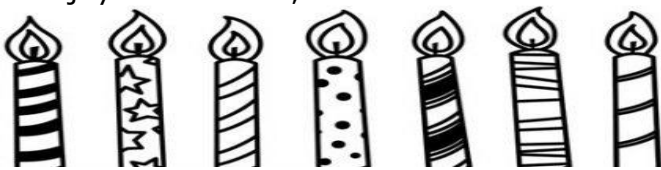


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## CELEBRATION RITUAL

### **Lighting the Candles**

On Hanukkah as well as Kwanzaa we light candles with a hanukiyah and a kinara the respective holiday's candelabras. On Kwanzakkah, celebrated the eighth day of Hanukkah, we may light both the hanukiyah and the kinara. Should a community not have a kinara we may use only the hanukiyah ensuring that the eighth candle is a black candle. During Hanukkah we are required to place the chanukiyah lamp in a window and to light it at a time when folks are likely to be passing in the street and will see it. This carries a symbolic meaning: during the darkest time of year (winter solstice) share light and joy with others; show ourselves and our traditions proudly.



<i>Feminine</i>	<i>Traditional/Masculine</i>
<p>ברוכה את שכינה אלתינו מלכת העולם אשר קדשתנו במצוותיה וצוהנו להדליק נר של חנוכה וקיינזעקה.</p>	<p>ברוך אתה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ לְהַדְלִיק נֵר שֶׁל חֲנוּכָה וְקִיִּינֹזְעָקָה.</p>
<p><i>Bruchah at shekhina, elotainu ruach haolam lihadlik nair shel hanukkah v'kwanzakkah.</i></p>	<p><i>Baruch atah, Adonai Eloheinu, Melech haolam, lihadlik nair shel hanukkah v'kwanzakkah.</i></p>
<p><i>Blessed are you, Shekhina, Queen of the universe, who has made us holy through her commandments and who has kept us alive, sustained us, and brought us to this season.</i></p>	<p><i>Blessed are you, Shekhina, Queen of the universe, who has made us holy through her commandments and who has kept us alive, sustained us, and brought us to this season.</i></p>
<p>ברוכה את שכינה אלתינו רוח העולם ששהחיתנו וקיימתנו והגיעתנו לזמן הזה</p>	<p>ברוך אתה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחִיֵּינוּ וְקִיִּימָתָנוּ וְהַגִּיעָתָנוּ לְזֶמַן הַזֶּה</p>
<p><i>Bruchah at shekhina elotainu ruach haolam shehechiyatnu v'kiyamatnu v'higiyatnu lazman hazeh.</i></p>	<p><i>Baruch atah, Adonai Eloheinu, Melech haolam, shehcheyanu, v'kiy'manu, v'higiyanu laz'man hazeh.</i></p>
<p><i>You are Blessed, Our God, Spirit of the World, who has kept us in life and sustained us, enabling us to reach this season.</i></p>	<p><i>Blessed are You, Adonai our God, Sovereign of all, who has kept us alive, sustained us and brought us to this season.</i></p>
<i>Feminine</i>	<i>Traditional/Masculine</i>

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## **Pouring Libations**

*Libations are a pan-African ritual used to give reverence to the ancestors.*

Pour water into a plant after every name:



We call upon the ancestors to join us for our celebration and lift our hearts and our voices for joy and unity. We call upon Sarah, Rachel, Leah, Rivkah, Yocheved, and Ruth, Abraham, Isaac, Jacob, and Joseph, Nat Turner, Harriet Tubman, Audre Lorde, Nina Simone, Prince, and Sammy Davis Jr.

*Anyone at the celebration may call out a name of an ancestor they would like to invite to the celebration.*

## **Blessing of Unity**

May Hashem/Shekhinah fortify us with

1. Umoja (oo-mO-jah) - Unity
2. Kujichagulia (coo'-gee-chah-goo-lee-ah) - Self-Determination
3. Ujima (oo-gee'-mah) - Collective Work and Responsibility
4. Ujamaa (oo-jah'-mah) - Cooperative Economics
5. Nia (nee'-uh) - Purpose
6. Kuumba (k-oom-bah) - Creativity
7. Imani (i-mah'-nee) - Faith

the seven Kwanzaa principles we keep with our African American family and our eighth Principle of Kwanzakkah:

8. Ujasiri - Ometz Lev אמצ לב - Heart



# All say "Harambe!"

"Harambe" is the Swahili word for "Unity". When saying "Harambe" reach into the sky and pull the unity of the community towards you with a fist.

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## ***The Eighth Principle***

Ometz Lev אמצ' לב literally translated means strength of heart or more commonly- courage. During Kwanzakkah we choose to understand it in three parts:

Love of self- We have the courage to be our full selves and love our full selves. Just like the heart has different veins that come together to feed the heart, so do all of our identities come together to create us. We use affirmations to remind ourselves of our beauty. *Each person is encouraged here to create a new affirmation to share with the family.*

### **WON'T YOU CELEBRATE WITH ME - Lucille Clifton**

Won't you celebrate with me  
What I have shaped into  
A kind of life? I had no model.  
Born in Babylon  
Both nonwhite and woman  
What did I see to be except myself?  
I made it up  
Here on this bridge between  
Starshine and clay,  
My one hand holding tight  
My other hand; come celebrate  
With me that everyday  
Something has tried to kill me  
And has failed.

Love of our people- Jews come in all races, ethnicities, and levels of observation. We are beautiful and diverse. We must meet our people where they are and love them through their opportunities. We must hold ourselves and each other accountable. We must speak truth to those we love- we take risks because we love. Our heart is a muscle the size of our fist.



“It is our duty to fight for our freedom.  
It is our duty to win.  
We must love each other and support each other.  
We have nothing to lose but our chains.”  
-Assata Shakur

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Love of the planet- We are passionate for justice and have the heart/courage to love the earth. We honor and have reverence for Hashem is all around us in nature.



Once Honi was walking along the road when he saw a man planting a carob tree. Honi asked, 'How long before it will bear fruit?' The man answered, 'seventy years.' Honi asked, 'Are you sure you will be here in seventy years to eat from its fruit?' The man replied, 'I found this world filled with carob trees. Just as my ancestors planted for me, so I will plant for my children.' – Babylonian Talmud Taanit 23a

'I never imagined that I would become a farmer. In my teenage years, as my race consciousness evolved, I got the message loud and clear that Black activists were concerned with gun violence, housing discrimination, and education reform, while white folks were concerned with organic farming and environmental conservation. I felt that I had to choose between 'my people' and the Earth, that my dual loyalties were pulling me apart and negating my inherent right to belong. Fortunately, my ancestors had other plans. I passed by a flyer advertising a summer job at The Food Project, in Boston, Massachusetts, that promised applicants the opportunity to grow food and serve the urban community. I was blessed to be accepted into the program, and from the first day, when the scent of freshly harvested cilantro nestled into my finger creases and dirty sweat stung my eyes, I was hooked on farming. Something profound and magical happened to me as I learned to plant, tend, and harvest.'  
- Leah Penniman in Farming While Black



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## NGUZO SABA+ STORY SHARING

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Materials: bag of quotes/prompts for each principal

Objective: To create a space for people to share in a meaningful way, to connect with each other through story sharing, and to bring to life the principles of Kwanzakkah through reflection and self-discovery

Instructions:

1. Everyone may sit in a circle (as close to a circle as possible).
2. The Introduction Begin by discussing the importance and parallels of oral traditions within Judaic and Afro-diasporic communities which makes story sharing of particular importance to Afro-diasporic Jews during Kwanzakkah.
  - a. The oral tradition in Judaism has a long and storied past. Many Jewish scholars believe that G-d transmitted The Oral Torah to Moses on Mount Sinai during the Exodus from Egypt. For centuries after, Judaism's leading rabbis resisted writing it down. Teaching the law orally compelled students to maintain close relationships with teachers, and they considered teachers, not books, to be the best conveyors of the Jewish tradition. But with the deaths of so many teachers in the failed revolts, Rabbis feared that the Oral Law would be forgotten unless it were written down. The Talmud was subsequently compiled between 200-300 CE, and many more compilations were written down over the next several hundred years. Jewish learning has therefore always relied on the interpersonal aspect of oral traditions, which was a fundamental part of keeping Jewish history alive during horrific periods of Jewish persecution.
  - b. There are many components to the African American Oral Tradition as well, from the African tradition of community griots — who were historians as well as storytellers, wordsmiths, poets, and actors — to the longstanding practice of reciting folktales which often serve as moral guidelines, establishing sociocultural legacies for generations. Enslaved Africans kept oral traditions alive when they were prohibited from learning to read — or keeping their reading practice a secret — and for centuries to come as a form of establishing familial connection, preserving ancestral knowledge, and learning personal and political histories.
3. On Hanukkah we have the tradition of using the Dreydl- Nun- Gimmel, Hay, Shin, Nes Gadol Haya Sham, "A great miracle happened here!" to describe our ability to outwit the oppressor; testify to our narratives and share our individual and collective stories of liberation as Torah.
4. Kwanzaa was born in the Black Freedom movement of the 1960's. Kwanzaa is an act of freedom being one of the largest cultural organizing projects

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created and sustained without the support of the dominant society. Kwanzaa is resistance and liberation; celebrating our African selves, family, and community. Kwanzaa is sankofa- a remembrance of ancient visions and values directed toward grounding and enriching our lives and advancing the interests of our liberation struggle. Kwanzaa offers us a guide towards liberation by practicing the principles of the Nguzo Saba: 1. Umoja (oo-mO-jah) – Unity 2. Kujichagulia (coo'-gee-chah-goo-lee-ah) - Self-Determination 3. Ujima (oo-gee'-mah) - Cooperative Work and Responsibility 4. Ujamaa (oo-jah'-mah) - Cooperative Economics 5. Nia (nee'-uh) – Purpose 6. Kuumba (k-oom-bah) – Creativity 7. Imani (i-mah'-nee) – Faith. Kwanzakkah offers us an 8<sup>th</sup> principle, Nguzo Saba+: Ujasiri - Ometz Lev אמצ לב - Heart

5. The Activity. Kwanzakkah is about returning to the self in our spiritual development. We have everything we need to be our full selves and we have always had it. Each person will share their name, gender pronouns, and one principle (including ometz lev) that they'd like to return to and remember to practice integrating further into their life this year, and one thing they can do to do so.
6. Based off of that sharing, they will pick a quote/prompt at random from the nguzo saba+ principle bag they chose. They have 3 minutes to share an experience they've had that the quote brings up for them. (adjust the time as needed depending on how many people are present, try to keep the total time to 45-60min)

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## CLOSING

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As our celebration of Kwanzakkah comes to a close, we invite you to sing in the light with two songs:

### 1. India.Arie's song "I am light"

[Hook x4]

I am light, I am light

[Verse 1]

I am not the things my family did  
I am not the voices in my head  
I am not the pieces of the brokenness  
inside  
I am light, I am light (x2)

[Hook x3]

[Verse 2]

I'm not the mistakes that I have made  
Or any of the things that caused me  
pain  
I am not the pieces of the dream I left  
behind  
I am light, I am light (x2)

[Hook x3]

[Verse 3]

I am not the color of my eyes  
I am not the skin on the outside  
I am not my age  
I am not my race  
My soul inside is all light, all light  
Oh light, all light

[Hook x2]

[Verse 4]

I am divinity defined  
I am the God on the inside  
I am a star, a piece of it all  
I am light

### 2. Ache O Kwa by Melanie DeMore

Ache O

Ache O Kwa

Ache O

Ache O Kwa

Umoja, unity

Umoja, unity

Ache O

Ache O Kwa

Umoja, unity

Umoja, unity

Ache O

Ache O Kwa

## PLAYLISTS

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TIDAL: <http://bit.ly/KwanzakkahTidal>

SPOTIFY: <http://bit.ly/Kwazakkah>

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## CELEBRATION RECIPES

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### AFRICAN SOUL FRIED RICE

The red, black, yellow and green components in the dish represent the Pan-African dream.  
(Afroculinaria.com)

Where to Buy: Soumbala, sometimes called nete or netetou powder, is available at African grocers.

#### INGREDIENTS (4-6 servings)

- 2 tablespoons canola or peanut oil
- 2 cloves garlic, thinly sliced
- 4 scallions, cut thin on the diagonal (trimmed; use white and all green parts)
- 2-inch piece peeled fresh ginger root, minced (1 tablespoon)
- 1 1/2 teaspoons fine sea salt, or more as needed
- Generous pinch crushed red pepper flakes (may substitute hot sauce)
- 1 1/2 cups combination diced red, green and yellow bell peppers (seeded)
- 1/2 cup thinly sliced fresh okra (optional)
- 1 cup stemmed, thinly sliced collard greens (ribbons; packed)
- 4 cups cooked rice, preferably long-grain, at room temperature
- 1 cup cooked, no-salt-added black-eyed peas (not mushy)
- 1 teaspoon ground soumbala, or more as needed (see headnote)
- 3 large eggs, lightly scrambled (optional)
- 1 cup cooked shrimp or chicken or firm, drained tofu, coarsely chopped (optional)

#### DIRECTIONS

Heat a tablespoon of the oil in a wok or large skillet over medium-high heat. Once the oil shimmers, stir in the garlic, scallions and ginger; reduce the heat to medium and stir-fry for 2 minutes, or just until softened and fragrant.

Add the remaining tablespoon of oil, then the salt, crushed red pepper flakes, the bell peppers, okra, if using, and the ribbons of collard greens; increase the heat to medium-high and stir-fry for 3 minutes, then add the cooked rice, black-eyed peas and ground soumbala; stir-fry until the rice is heated through and looks evenly seasoned, breaking up any large clumps as you cook. Stir in your choice of optional cooked eggs or chicken or shrimp or tofu, if using; once they're heated through, remove from the heat. Taste and add a bit more salt, or ground soumbala, as needed.

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## Green Slaw With Dijon Dressing

### INGREDIENTS

#### Dressing

1/4 cup silken tofu  
1 tablespoon freshly-squeezed lemon juice  
1 tablespoon Dijon mustard  
2 tablespoons apple cider vinegar  
1 clove garlic minced  
1/2 teaspoon coarse sea salt  
2 tablespoons extra virgin olive oil

#### Slaw

3 cups very thinly sliced green cabbage  
2 teaspoons coarse sea salt  
1/2 cup shelled green peas about 8 ounces peas in the pod  
8 ounces sugar snap peas trimmed and thinly sliced lengthwise  
2 stalks celery strings removed and thinly sliced diagonally (see sidebar)  
1/4 cup husked raw pumpkin seeds toasted  
1/2 cup packed chopped flat-leaf parsley  
2 tablespoons chopped fresh chives  
1 tablespoon finely grated lime zest

### Instructions

To make the dressing, put the tofu, lemon juice, mustard, vinegar, garlic, and salt in a blender and process until somewhat mixed. With the motor running, slowly pour in the oil and process until creamy. Taste and season with more salt if desired.

To make the slaw, put the cabbage in a large bowl and sprinkle with the salt. With clean hands, massage the cabbage until soft and wilted, about 3 minutes. Transfer to a colander and rinse the bowl. Put the colander in the sink, put a plate atop the cabbage, and weight it (a 28-ounce can of tomatoes works well). Let sit for 1 hour.

Rinse the cabbage under cold water, then squeeze with clean hands to extract as much liquid as possible. Return the cabbage to the large bowl and add the shelled peas, sugar snap peas, celery, and pumpkin seeds. Pour in enough dressing to lightly coat the vegetables (start with 3 tablespoons). Toss with clean hands, then taste and add more dressing as desired (reserve any extra for another use).

To serve, with clean hands, transfer the slaw to a serving bowl, leaving any juices behind. Garnish with the parsley, chives, and lime zest.

### Notes

How to remove tough strings from celery: I find that the strings in celery stalks make the celery hard to chew, so I usually take them off. I typically use a vegetable peeler to lightly remove the top layer, getting rid of all the strings.

Toasting Nuts and Seeds: Toasted nuts and seeds add texture, unique flavors, and protein to salads, stir-fries, and other dishes. To bring out their natural oil and enhance their taste, toast them in a dry skillet over medium heat, shaking often, until fragrant, about 4 minutes; or toast on a baking sheet in an oven at 325°F for 5 to 7 minutes, shaking the pan a few times for even cooking. Nuts and seeds contain oils that will go rancid, so store them in a freezer.

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## OTHER IDEAS FOR FOOD:

- \* Fried Okra
- \* Fried Chicken
- \* Fried Latkes
- \* Fried Fish
- \* Sweet Potato fries
- \* Salmon Cakes
- \* Hush Puppies
- \* Corn on the Cob
- \* Sweet Potato Pie
- \* Sufganiyot (powdered jelly doughnuts)

## RESOURCES FOR YOUTH

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Book for youth: "I Like Myself" by Karen Beaumont

Cartoon for youth: <https://www.bimbam.com/episode/ometz-lev/>

## VOICES

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As a Black and Jewish person, I experience seasons, holidays, and cultural celebrations in a way that depicts my history, traditions, and spirituality. These intersecting cultures shape my values, perspectives, and future. Chanukkah and Kwanzaa are cultural holidays I connect with my heritage and my people. These celebrations are a time of the year when I focus more on the power and symbolism of light. The act of lighting candles every evening for 8 days (Chanukkah) and 7 days (Kwanzaa) remind me of my purpose (nia) to be a light in my community... to be good and make a difference in the world. As I light each candle on the menorah (Chanukkah) and kinara (Kwanzaa), I meditate on the memories and meanings of these celebrations. The foods of Chanukkah (fried foods) and Kwanzaa (fruit/crops) represent how we take what we have and make the best use of it. During Chanukkah, we eat fried foods cooked in oil to represent the oil that burned miraculously for 8 evenings. The fruit and crops in Kwanzaa represent the first fruits and the productivity of the harvest. Kwanzaa has seven key principles that are highlighted each evening the candle is lit and Chanukkah remembers the strength and resilience of the Maccabees. It focuses on the fight for the right for religious and cultural freedoms and the miracle of light.

As a Black Jew, Kwanzaa and Chanukkah celebrations intersect. The Maccabees were warriors determined to unify to make their community better. They were self-determined (kujuchagulia) and spoke out and stood up for themselves. In unity (umoya) there is strength and the Maccabees demonstrated this in their war against the Greeks. In the Black American experience, we demonstrated community and unity in the civil rights movement alongside our Jewish allies. The Maccabees worked together to revolt against oppression just as Blacks did as slaves and as people fighting for justice, equality, and human rights. We, Blacks and Jews, took the responsibility to fight for, build up, and maintain our families (ujima). We worked together, analyzed, questioned, and resolved issues that impacted our communities. Kwanzaa reminds us of the importance of maintaining and sustaining community in addition to supporting one another financially so our people may thrive economically and spiritually (ujamaa). The culture of

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Judaism also encourages community support, financial independence, economic success, and fiscal responsibility.

Additionally, giving is a core value in the Jewish culture (tzedakah) because it ensures that we do our part to make not only our community great but the world a better place. Kwanzaa also focuses on the spirit of humanity and giving. We learn to be purposeful in our actions and to value being and doing good now. As a Black Jew recognizing Chanukkah and Kwanzaa, I understand the purpose (nia) of the Maccabees, the struggle of the Black communities, the importance of liberty, and my individual purpose to fight for justice, equality, economic viability, peace, and love. Judaism comes from Africa and this connection, for me is commemorated in my celebrations and personal reflections of restoring our people to our traditional greatness.

As Blacks and Jews, we must be creative in our endeavors to be strong, powerful, and resilient people. We must be purposeful in our pursuit of community, acceptance, and belonging. Creativity (kuumba) is also essential to our survival as our communities seek to be embraced, included, and respected. We must do all we can to leave a positive and powerful legacy to our children and to ensure they have a seat at the table. We must continue to demonstrate our collective spirit of justice and equality.

We are soulful Maccabean warriors purposefully fighting to create a fairer and just world for ourselves and our decedents. We have faith (imani) in ourselves and our people... we know that we have persevered slavery and oppression, and we will continue to overcome anything that tries to enslave and oppress us.

As we drink from the unity cup (kikombe cha umoja) and the kiddush (welcoming Shabbat), we recognize our blessings and the importance of the revival of our souls and the peace in ourselves and our communities. We gather to reaffirm our historical bonds and show reverence for the beauty of light, life, peace, and love. We understand that in unity, we can overcome all evil and achieve greatness.

As a Black Jewish Woman I celebrate Kwanzaa and Chanukkah connecting the meanings, symbols, traditions, histories, and celebrations to my Black and Jewish experience. I celebrate the history of liberation, purposeful unity of my people, the ingenuity of my community, the power of light, and the miracles that sustain my existence. I honor the universal values and principles of unity, self-determination, collective work and responsibility, cooperative economics, purpose, and faith. I am resolved and determined to live these values and principles not only during the month of December but every day.

Happy Hanukwanzaa! Chag Sameach! Happy Chanukkah! Habari Gani? Happy Kwanzaa!"

- Dr. Tarece Johnson

## **Kwanzakkah since the day I was born! By Shoshana Brown**

Growing up mixed race my parents thought it key that I celebrate my full self and thus both parts of my heritage. While I attended Yeshiva, I also went to African dance class where we learned to celebrate Kwanzaa. My mother quickly integrated Kwanzaa into our family's winter holiday celebrations. Celebrating Kwanzaa and Hanukkah always felt like a welcomed way to ground our family in both traditions and also practices where we get to share time with each other, consider what practices we may put in place for the coming year (according to the gregorian calendar), and ground ourselves in the values of our community's liberation. Kwanzakkah has always been a space where I have taken pride in educating my community about both of the celebrations- Kwanzaa and Hanukkah. Kwanzakkah is family, community, love, unity, grounding, celebration, and guidance.

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## **Kwanzakkah Reflections/Meditations/Affirmations by Dr. Tarece Johnson**

Kwanzakkah is an opportunity for us to reconnect with our community and remember the miracles of light, love and hope. As we reflect on miracles, we also affirm the power we play in the dynamic energies of the universe. We accept our grandeur and work together to repair our community.

Cleanse yourself on the first day of Hanukkah and the last day of Kwanzaa (New Years Eve). I suggest a Yoruba cleansing that purposefully focuses on clearing energy on the first day of Hanukkah and submerging into the mikvah on the last day of the secular new year. As you partake in the traditions of Kwanzaa and Hanukkah, also consider the meditations of your heart. The following meditations will reconnect you to the energy of the earth and the spirit of your being. The reflections will also provide you with affirming beliefs that will remind you of “home”. A place of acceptance, peace and unconditional love.

### **Day One:**

I am the universe and I hold within me the power to bind the moon, stars and the sun to the sky. I connect the planets because I am the force that inspires them to orbit. I am the light that gives hope to the night and warmth to the day. I am the power that gives birth to generations and connects our heritage in one community. We are in community as one family. We are in community as one people. We are in community as a unified human race that bonds together in one love.

### **Day Two:**

I have my own voice and will not allow anyone to speak for me. I have found freedom in my being and liberation in my self love. No one can speak for me or represent me... because I am like no other being in this universe. No one has walked my walk and therefore, cannot talk my talk. I am determined to be the greatest person I can be and to use my own voice without fear and intimidation. I am self-empowered to accept myself and love all of me.

### **Day Three:**

The colorful candles melt under the flames and they blend into one. Together they create a beautiful mixture with each color clearly defined, yet they all bond to create the flame that brings light into the world. Just as this candle has its purpose, so do we. We must understand that what impacts one, impacts us all. If one fails, we all fail. If one suffers, we all suffer, and if one succeeds, we all succeed. We must be determined to do what we can to make sure that everyone is cared for and everyone thrives.

### **Day Four:**

We support one another and understand that the power we have is related to our authentic care for one another. We must invest in one another and help one another, but more important than money, we must do what we can to invest in the emotional, social, and spiritual well-being of our



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sisters and brothers. We must contribute to the education and upliftment of our community to ensure that we all benefit from the talents, gifts and wisdom of everyone young and old.

## **Day Five:**

I embody the extraordinary. I am excellent in all things and believe that being bold and free is the key to experiencing joyfulness. I do everything with purpose and grit. There is nothing I cannot do because I come from a people who have persevered through treacherous times. I come from strong warriors and thus I am a modern-day fighter. I fight for tzedakah (justice) and ahava (love). I celebrate my heritage and claim my throne. I am a regal being that brings forth the light of the galaxies... I am the glory in the essence of the universe.

## **Day Six:**

Innovation requires courage and confidence. It may even demand for one to be tenacious. So, I will always challenge myself to be creative. I dare to not only make changes, but BE the difference that is needed to make my community, nation and world great. I will use my creative genius to purposefully add value to my community and evolve to ensure our infinite survival.

## **Day Seven:**

I believe in myself. I have faith in the miracle of redemption, restoration and revelations. I know that miracles have sustained us and will continue to light our path. We have endured slavery, wars, persecution and hate. We will continue to collaboratively connect and work as a team to ensure healing and peace. During the bleak moments when we can't see, we will know that the light we embody within us will glow like the brightest moon... powerful and purposefully.

## **Final day:**

The miracle of light is like freedom to love  
it is like an eagle that soars liberated from a cage  
and flying above  
the mountains and streams  
peering below she sees  
the landscape  
and dreams.

She leads the flock  
and the light she beams  
onto the seas  
moves souls  
it captures the essential energy  
and throws it up  
into the sky  
and sparkles so many lights  
twinkling in the beautiful darkness  
and reminding us all  
of community, miracles, love and resilient hope.

# KWANZAKKAH

## TOOLS FOR CELEBRATING

The following cut outs may be used during the celebration and placed near the menorah and/or kinara.



# KWANZAKKAH

## PRACTICING THE PRINCIPLES QUOTES FOR STORY SHARING:

“Love does not begin and end the way we seem to think it does. Love is a battle, love is a war; love is a growing up.” —James Baldwin

Love takes off masks that we fear we cannot live without and know we cannot live within. – James A. Baldwin

And the speaking will get easier and easier. And you will find you have fallen in love with your own vision, which you may never have realized you had. And you will lose some friends and lovers, and realize you don't miss them. And new ones will find you and cherish you. And you will still flirt and paint your nails, dress up and party, because, as I think Emma Goldman said, "If I can't dance, I don't want to be part of your revolution." And at last you'll know with surpassing certainty that only one thing is more frightening than speaking your truth. And that is not speaking.” — Audre Lorde

“I want to live the rest of my life, however long or short, with as much sweetness as I can decently manage, loving all the people I love, and doing as much as I can of the work I still have to do. I am going to write fire until it comes out of my ears, my eyes, my noseholes--everywhere. Until it's every breath I breathe. I'm going to go out like a fucking meteor!” — Audre Lorde

A strong spirit transcends rules. -- Prince

You always have two choices: your commitment versus your fear. - Sammy Davis Jr.

Love when you really don't even feel like it. Its not about your mood and how you feel. Its about your commitment to love. -Lenny Kravitz

I have learned how to love myself by how I treat myself, how I talk to myself, and by building a community of love around me. They say self-esteem comes from esteemable acts. You cannot feel your way into a new feeling, but you can act your way into one. Action and behavior. I have days that I am at odds with myself, months, sometimes. But I choose to stay with myself no matter what, and to treat

# KWANZAKKAH

myself kindly and lovingly. And if I'm falling short, someone close to me is hopefully able to love me when I can't love myself. -Tracee Ellis Ross

"Some say we are responsible for those we love. Others know we are responsible for those who love us." --Nikki Giovanni

"Kindness eases change, Love quiets fear." --Octavia Butler, Parable of the Sower

"The leaves believe such letting go is love, such love is faith, such faith is grace, such grace is God.

I agree with the leaves." --Lucille Clifton, "the lesson of the falling leaves"

"I found God in myself, and I loved her, I loved her fiercely." --Ntozake Shange

"If we lose love and self-respect for each other, this is how we finally die." --Maya Angelou

"Power without love is reckless and abusive, and love without power is sentimental and anemic. Power at its best is love implementing the demands of justice, and justice at its best is power correcting everything that stands against love." --Martin Luther King Jr.

Where there is no vision, there is no hope. --George Washington Carver

# KWANZAKKAH

## CREDITS

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This Kwanzakkah Guide is authored by members and friends of Black Yids Matter, including Shoshana Brown, Jess Valoris, Leah King, Dr. Tarece Johnson, Megan Madison, Graie Hagans, and Rachel Faulkner. Thanks to Yavilah McCoy, Leo Ferguson, and Koach Baruch Frazier, AJ Lillian, Yehuda Webster.

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