

SEED-ENUNCIATION

FRUITS-SEEDS OF THE AFRAKAN TREE OF LIFE:

Revisiting Kwanzaa and the First Fruits Harvest Celebration and the Indigenous Afrakans Cultivation Plan & Responsibility

Preparation-(Preparing the seeds and soil)

We first must give reverence to the One and All our Great Mother Father All Nature the Ancestor of all Ancestors and to all those Ancestors who have made the way for us to be here, for we are the fruits of their Afrakan Tree of Life. We must also give thanks to illustrious Dr. Maulana Karenga and his wife Tiamoyo Karenga and their family and associates for initiating the Kwanzaa and the Nguzu Saba Principles as well as all those teachers and sages that guided their minds to create Kwanzaa. Special mention must be made of Dr. Yosef Ben Jochannan, Dr. Cheik Anta Diop, Dr. John Henri Clarke, Drusilla Dunjee Houston; Harriet Tubman, Sojourner Truth and many others who were themselves fruits and nutrients of the Afrakan Tree of Life experience and cultivated their seeds and essences of wisdom and experience in our beings as who we are. We are because They are, and They are because All is.

The basic concept and natural principle of Kwanzaa is based on the fundamental and necessary element of food that is needed by all humans for their survival. Hence one can conclude that Kwanzaa is an agrarian cultural celebration and communal Feast of unity and cooperativeness. As Kwanzaa has been developed to celebrate the Afrakans in the Diaspora survival as the surviving fruits of the enslaved Afrakan people after the experience of Maangamizi-Maafa African Slave Trade Holocaust, it is also one of the social and spiritual technology that is to be utilized to cultivate our future based on our ancestral principles, methods and means for survival and to accomplish great works and deeds.

Kwanzaa celebration also carries, deep within it, the great seed of responsibility of all Afrakans that celebrate the First Fruit Harvest. In farming and gardening terms: there will be no harvest unless there is the preservation, preparation, and sowing of seeds or slips Along with the caring, cultivation, watering, protecting, and providing of an environment for the natural principles and laws of nature to allow the process of seeds and slips to be transformed to plants, trees, and vines that bare fruits, grains, nuts, vegetables, and tubers for the harvest. This basic premise and principle is also true for the husbandry and caretaking of various animals, birds, and fishes etc. that humans

consume. The proper caring of seeds, breeding of animals, and fertility and virility of a well fertile and moist soil etc. are the foundation of having a fertile, healthy, and prosperous people.

Within the harvest are the seeds and slips for the future sowing and caring for future harvest and celebration. If all the fruits, seeds, and animals are eaten and the seeds, slips, and animals are not taken care of or preserved for the future sowing and breeding when the planting and breeding season comes, there will be no future harvest to experience and the people will become beggars and refugees in someone else estate, yard, garden or nation. This premise can be looked at from the old adage of the following: "everybody desire to raid the granary, but no one desires to plant and cultivate the grains."

Opening-(observing the right time for the planting and breeding)

The practice of agriculture is the fundamental seed and essence of our very survival. Agriculture is also the root and essence of all creativeness and creativity from a thought seed, a sperm-ova to hueman child and being, to the planning of a nation and civilization. Agriculture is the Mother-Father of hueman civilizations and nation building. There will be no creation without agriculture. When we as Afrakans look at Kwanzaa celebration we should keep this in mind. Kwanzaa should be a time when the Afrakan families save seeds, seedlings, and choice bred animals of the harvest for planting and breeding for the future. It should be a time when we come together to celebrate and also to plan and sow and breed the ideas, projects, and works that are needed to better our future conditions of our rayce and make a better and more fertile environment for our children and ourselves to bring out our highest potentials as children of our great Mother Father All Nature and our Ancestor of All Ancestors the One. With this brief over view in mind the following seeds, slips, and ideas are being shared for the next planting and breeding times for the next harvest celebration.

Implementation: (placing the seeds and slips in the soil and caring, cultivating, and protecting the plants and animals to maturity)

The Plan:

As a seed and soil are organized and functional natural plans and process of the creative forces of life so should the conscious Afrakan women, men, and children the families be organized and functional entities. Nature and the natural forces of Nature

and the laws of Nature operate and functions of Nature are based on cyclic and measured laws according to function and responsibility.

- ❖ All Kwanzaa Committees must be organized by responsible and functional women, men, children and families with clear plans, goals, and objective in accordance to Afrakan and Kwanzaa principles. They must become the farmers and the responsible care takers of their organizations the same way farmers and gardeners care for their soils, water, animals, plants, and people in a harmonious symbiotic relationship.
- ❖ As seeds, reproductive substances, organs, living entities, and the solar system are organized entities in a planned and DNA blueprint form so should Afrakans be organized and functional. Remember, the word organized has the root word organ in it.
- ❖ Afrakans need to have a calendar that reflect their Culture and Principles on a daily, weekly, monthly, and seasonally and annual basis. This calendar will direct and guide them to remember who they are, where they are, what time they are in, what they have to do, and where they are going. The calendar will become a compass of guidance based on Afrakan principles. This calendar can be based on the days of the weeks named after the seven principles of Kwanzaa: Nguzo Saba, the months the Solar-Lunar-Earth relationship in the form of the conception, birth, childhood, adulthood, maturity, familihood, on to nationhood and civilization for Afrakans. The calendar will also reflect our heroes and sheroes as well as the significant cosmic days in harmony with the laws of nature and major events that affect Afrakans. Each week year round can also be focused on a principle of Kwanzaa. With a wise compass calendar we can live and implement the Nguzu Saba 365 days a year just as the sun, moon, stars, and forces of life operate 365 days a year.
- ❖ Every year at the Kwanzaa celebration an annual report of the fruits of each principle should be presented to the Community as the fruits of those principles and new seeds from that accomplishment set aside for the next years planting and breeding. The goals of each principles should be established and demonstrate In a measured fashion how they have functioned and contributed to realizing those principles.
- ❖ The Umoja Committee will be responsible for organizing and keeping the local Kwanzaa and Afrakans Communities in Unity and Harmony. It could be reflective of the unifying solar energy.
- ❖ The Kujichagulia Committee will be responsible for us to be determining who we are and what we are as an Afrakan Nation and will play a vital role in the

politics and education process of our community. It could be reflective in the revealing and measured lunar rays.

- ❖ The Ujima Committee will be responsible for assisting to resolve our issues such as public safety and defense, justice, health and healing, homelessness, unemployment, stress, depression, inferiority complex etc. in a collective fashion so that we can function to work together more cooperatively. This could be reflective of the protective energies of nature.
- ❖ The Ujaama Committee should become the business, mass communication, economic, financing and banking cooperative, natural resource development, that will be responsible for receiving and recording all the First Fruit Harvest Trust Account FFHTA that will be utilized as seed funds to develop a national treasury to be utilized for building Afrakan Nation and civilization entities and resources. The details of this committee will need to be more detailed organized locally, regionally, nationally and internationally as we continue to organize. We need to flesh out our master plan for nation building as well as establish our Nu Nation and Civilization in Afraka and where ever we are. This could be reflective in the exchange, compensation and communication aspect of nature.
- ❖ The Nia Committee will be working collectively to develop master plans and methods for us to build a collective society and develop housing, institutions, and facilities for Afrakans in the Diaspora and at home. This can be reflective in the right to all to have shelter and justice and protection from the elements of nature just like our inner organs reside in a body of nature.
- ❖ The Kuumba Committee will be responsible for developing our cultural creativity in work and inner attainment. The emphasis will be in educating our cultural creative arts, crafts, performing and fine arts, as well as our technical creativity in technological development and inventions in a manner that is environmentally enhancing and improving for our future. This can be reflective in the fertility and creativity of nature.
- ❖ The Imani Committee will be responsible for developing our systems of spirituality that guides and assist us to bring out the highest and greatest potentials. It will be a committee responsible for the establishment of practical and implementable principles that teach and guide us to self knowledge and self mastery that we may live by the Natural ancestral Principle of Maat-Truth and Cosmic Balance. This can be reflected in the inner attunement with self and ones highest spiritual potential as reflective in nature as fruition. (these principles can also be reflected in the form of a tree with its roots, branches, leaves, bark, sap, flowers, and fruits, for what are humans but the fruits of Nature's Tree of Life.

Since Kwanzaa is now celebrated by millions of Afrakans all over the world, more or less at the same time, it should serve as a vehicle and instrument to fulfill the objectives of the principle. The Afrakans in the Diaspora are in control of a large amount of intellectual, financial, technical, economical, political, and influential resources that can be tapped into during this celebration. There are no excuses for us not to become the master and mistress of our own destiny to reawaken, reclaim, and rebuild the great Afrakan Nation and civilization.

Closing: (Harvesting the fruits of our cultivation and caring)

The time has come for us to stop talking and wishing, and start doing and accomplishing. Our purpose here in the Diaspora should be clear for us to see what we have to accomplish by now. If we continue moving ahead in this world affair as victims of another's vision and plan, we will forever be begging at someone else door for food and a meal. If we wisely utilize our intelligence, responsibility, resources, and cooperative strength and power we can accomplish anything we focus on accomplishing. In order for us to provide food, shelter, clothing, and all the necessities we need to live, we have to become like wise farmers and control and protect land that we can begin to sow the seeds of whatever we desire to reap. We must be like the wise Architect, Engineer, and builders and design and build our own shelters and edifices. We must become the wise educators and bankers and educate and be in control of our own financial destiny and education. If we do not control our own land and defend it against all those that would destroy our land and nation we will be doomed to continue to be the servants and service providers in someone else home and be paid the crumbs to continue to serve them. Wise farmers do not depend on others for food and basic necessities, usually others depend on the wise farmers. Let us take the seeds of our first harvest celebration and begin to sow and harvest our future based on our age old ancestral practice of the cosmic moral law of sowing and harvesting. It is this principle of agriculture that gave rise to all our great ancestral civilizations such as Kush, Nubia, and Khamet etc. We are the seeds and harvest of these great ancestors and we again can become even greater. What we sow and care for is what will harvest and feast on. If we sow the seeds of the Afrakan Tree of Life Nation and Civilization, then we will be the fruits and seeds of the Afrakan Tree of Life.

In the name of That Is what It Is, the All Nature Mother Father Hotep, Mer, and Nefer

Neb Ka Ra