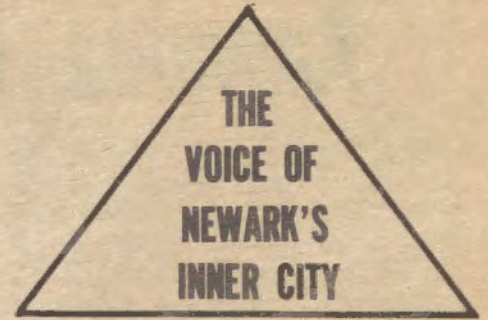




BLACK NEWARK



VOLUME 1 NUMBER 11

NOVEMBER 1972

15 CENTS

"De MAU MAU" TIP IS JIVE!!

CHICAGO, Ill. (AANS)—Reaction in the Black community here to the indictment of nine Black men on charges of slaying an equal number of whites in the state has been marked by a strong degree of outrage at what one community worker termed "the greatest white scare job in Windy City history."

Ever since it was made public last month that the men had been charged, the white press in particular has been filled with such inflammatory terms as "terrorists," "spectacular multiple murders," and "hatred by Black racists."

The result has been an almost automatic condemnation for the men and a growing tension in the white community. The flames are being fanned, say Black community representatives, by newspaper sensationalism closely akin to the New York city press work which sold the public on the idea of a similar 'Blood Brothers' organization in 1964 and resulted in the controversial case of the 'Harlem Six.'

Coverage of the stories of the arrests seemed to be designed to

directly incite the worst passions of white people against Blacks, and to further divide Black and whites in Metropolitan Chicago. Examples of this can be found with:

- *Chicago Today - "3,000 strong..."
- *All media - "Murder Gang," "Terror Gang," etc.
- *Perpetual emphasis on national links when none are evident.
- *Failure to report in main stories what De Mau Mau really is.
- *Daily News switch of editorials on October 16th.
- *Failure of the white media to cover the plight of Black veterans.
- *Daily News story on the House Un American Activities Committee and on the Mau Mau and Charles

(Continued on page 4)

"LET US PREPARE OURSELVES TO FACE THE SACRIFICES AND NOT LEAVE THE BURDEN TO ANOTHER GENERATION OF BLACK PEOPLE."

— National Joint Action Committee—Trinidad



The sister is giving serious thought to the Teacher-Training Workshop topic, "The Role of The Black Teacher," during the Education For Liberation Conference.

EDUCATION FOR LIBERATION CONFERENCE HELD HERE

The African Education Alliance in conjunction with the Board of Education, OYE, Newark School,

PTA, and UCC Headstart Policy Council, held an "Education for Liberation" conference over the weekend of Oct. 28 at West Kinney Jr.

High School. Despite bad weather the conference drew approximately two-hundred participants and produced ten sets of workshop resolutions coming from the ten workshops that the conference was divided into. The workshops varied from such topics as "Pre-school Education," which was coordinated by Malaika Ibura from the African Free School, to "Contract Negotiations," which was coordinated by Donald Sanders, labor negotiator at Martland Medical Center.

The conference began with an introduction by Master of Ceremonies, Eugene Campbell, principal of Marcus Garvey Elementary School and a welcome from Rev. Ralph Grant of Action Now (representing Mayor Kenneth Gibson). After a strong inspiring welcome from Bashiri (Rev. Grant) came the morning speaker Brother George Curreton, inventor of the Curreton Reading Method. Bro. Curreton recalling his earlier years

(Continued on page 4)

NATIONAL BLACK POLITICAL ASSEMBLY ... "READY FOR KAZI"

CHICAGO, Ill. (AANS)—The first regular session of the National Black Political Assembly convened here over the weekend of October 21-22 with 270 registered delegates taking part.

Primarily an organizational session, it attacked the problem of structuring a political organization to carry on the work begun by the National Black Political Convention in Gary, Ind. last March.

The conference was headquartered in the 274-room Robert's Hotel, a Black owned facility on E. 63rd St.

in the heart of the Southside Black community.

Delegates representing some 26 states and also 15 recognized national organizations attended.

The one and a half day affair was hailed by most delegates as a successful undertaking which effectively completed the task of establishing a working structure.

The delegates were certified and sworn in by Chicago's Judge James Parsons. During the swearing in, they raised their arms with clenched fists while Judge Parsons, standing beneath a red, black and green flag,

led them in the recitation of an oath affirming their commitment to serve the Black community "without reservation or intimidation."

The Assembly had been conceived as an ongoing structure to implement the ideas embodied in and approved by the Gary Convention. Over 4000 Black people attended that gathering and voted to have a smaller body of 427, chosen mostly in state elections, carry on its work until it met again in 1974.

That body was to be known as the National Black Political Assembly.

The Assembly meeting was chaired at the outset by the three men who had served as co-covenanters of the Convention, Michigan Congressman Charles Diggs, Gary Mayor Richard G. Hatcher and Imamu Amiri Baraka, founder and spiritual leader of the Committee for Unified New Ark.

Congressman Diggs was the unanimous choice of the Assembly to serve as its President, while Mayor Hatcher, following a short moment of proposed and withdrawn nominations, was unanimously drafted to be Chairman of the National Political Council.

(Continued on page 5)



The co-conveners of the National Black Political Assembly, Imamu Baraka, Congressman Charles Diggs, and Mayor Richard Hatcher address the press at a press conference during the assembly.

SPECIAL NEWS

AMILCAR CABRAL

SECRETARY-GENERAL of PAIGC (African Party for the Independence of Guinea Bissau and Cape Verde Islands) awarded a degree by Lincoln University.

.. See Page 7 for details

Kawaida Towers Ground-Breaking Ceremonies

Imamu Amiri Baraka, Raymond Brown, Esquire, and Mayor Kenneth Gibson, delivered the keynote speeches at the groundbreaking ceremonies of Kawaida Towers, a sixteen story apartment building with high income features for low income Black people.

While the groundbreaking for Kawaida Towers was the beginning of the solution to NewArk's housing crisis, the Black community is demanding that the NHA and HUD let Temple of Kawaida and other progressive groups in the community, bring real change to the Central Ward. The Temple of Kawaida says that, "Negroes' have been trying to adapt to America since they got here. We say that now America will have to adapt to the Black man." The slow and often no movement of the city and federal housing agencies to bring decent housing for Black people and poor in NewArk, underlines the importance of the initiative of revolutionary Black Nationalists in restoring our people to their traditional greatness. For too long, "The Black man has built buildings in every city only to clean them for another's use and he has even killed to protect another's property."

The \$6.4 million development has been financed by a 48-year mortgage from the Housing Finance Agency of the State Department of Community Affairs and approved by the City Council last year with a tax payment provision of 15 per cent of rentals in lieu of taxes.

Many whites were frustrated when they found out about the construction



A Black Development! Groundbreaking for the 210 unit development of Kawaida Towers is focused on Counsel to Kawaida Towers, Raymond Brown, Mayor Kenneth Gibson and Imamu Baraka.

of the building. There have been many attempted obstructions to the construction already. Anthony Imperiale has tried to make an issue out of it—he is opposed to any kind of Black progress anyway, so he contends that the tax abatement is unconstitutional. All the legal papers and forms have been endorsed, yet because Black people are the planners and contractors, it is unconstitutional! We

are no longer the pawns of poor housing construction and will not tolerate living in inferior housing!

Kawaida Towers building site is located at 129-141 Lincoln Avenue in NewArk's North Ward, where whites there have become very angry and said that the building site must not be in "their" North Ward. This is amazing, because little do many people know that the North Ward is

heavily populated with Black and Puerto Rican faces.

But aside from the petty talk of the building site being in the North Ward or that it is unconstitutional, the main objection is against Black development—yes; but specifically white folks are opposing and protesting Imamu Baraka's leadership over Kawaida Towers, because anytime Imamu is involved in an activity, it is always for the benefit of the maximum amount of Black people. Every white in NewArk knows this and and it is for this reason that Kawaida Towers is being constantly criticized.

Imamu Amiri Baraka, spiritual leader of the Committee for Unified NewArk, has said that the Black man will survive America, and he will survive and triumph with the strength of Black institutions. Whether it is housing, or education, or health, or clothing, no one will meet the needs of the Black man but the organized Black community. All our people must put their imani (faith) and energy into the support of the revolutionary nationalist program to raise NewArk out of the crisis of white supremacy.

The answer is more and more power in the hand of the popular Black political movement. Political power must lead to economic development and the purpose of economic development is social progress. This is the secret social progress. This is the secret behind the success of Kawaida Towers: nationalism is the best way to live.

Kawaida Minister In The Prisons

After one full year of struggling with the racist Board of Freeholders, by wafuasi wa Kawaida ya CFUN the position as chaplain of the Essex County jails has been approved for the minister of Kawaida!! As Imamu Amiri Baraka teaches us, one of the ways to make a political movement work is through constant and dynamic action. More than 100 would be advocates of Kawaida in the jails throughout New Jersey sent petitions to the Board of Freeholders demanding an approval of this position: black law students, ex-convicts, and community organizations wrote letters stating the need for a Minister of Kawaida in the prisons; and chaplains of all religions in the New Jersey penal institutions wrote letters of support for the need for a chaplain of an Afrikan religion in state prisons. There is no change unless the community makes change.

Kawaida, which is a religion, but also a path and way of life, is based on tradition and reason, that is tradition—the foundation—the Nguzo Saba, (a Black value system) and reason—the explanation ie. how we must apply

our tradition in the 20th century. Having a Minister of Kawaida instituted in penal institutions is important not only because it will raise the level of consciousness of our brothers and sisters in prisons, but also because we will be able to legitimately move through the New Jersey prison system and expose incorrect procedures and force change through alternative procedures. It is time nationalists and pan afrikanists began to work in the prisons - certainly we have witnessed the way the lefties have moved in, & spread a deadly, still white oriented, confusion. This must be countered by the righteous teachings of Afrikan culture, as religion. We will teach that Kawaida is a spear, a shield, and a pillow of peace. As Imamu Baraka teaches:

We mean only good faith and good works and beauty to the world. We are ultimately constructive forces. We are positive spirits. We are teachers (Mwalimu) and students (Mwanafunzi) of nature (revealed). And this is our philosophy and religion. Our ideology is "give power to the bringers of positive change."

MONTHLY KISWAHILI LESSON

To the reader:

This article marks the beginning of Black NewArk's monthly Kiswahili lessons. Each succeeding article will be a continuation of the last class. Don't miss a month!

Lesson 1 - Introduction

The Kiswahili language is a combination of Bantu and Arabic language. It is an Afrikan non-tribal language. By non-tribal we mean it is spoken all over Afrika; therefore Kiswahili is also a unifying language for Afrikan people. This is why we choose to speak Kiswahili. It is Afrikan non-tribal and unifying language.

In studying the language of a people, we are at the same time learning about the people's culture - their customs and concepts. We study

an Afrikan language because we are an Afrikan People and we want to learn all that there is to know about ourselves.

Whenever one Afrikan sees another Afrikan they greet, no matter when or where or how often. One very familiar Kiswahili greeting is HABARI GANI (ha-Bahr-dee GAH-nee) It means, "What's the News"? Afrikans always initially respond positively. NJEMA, ASANTE (nn-JAY-mah, ah-SAHN-tay) ("Fine, Thank you") The same exchange is given back. Another greeting response is NZURI (nn-ZOOR-dee) which means good or beautiful. We see that the Afrikan has the positive concept . . . that which is good is beautiful. Next month: Kiswahili phonetics (key to pronunciation.)

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How To Become a Criminal.
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SOCIAL ORGANIZATION



**Bibi Amina Baraka
RITUAL CELEBRATING THE
BIRTH OF OUR CHILDREN**

The Zawadi Ceremony was inspired by the teachings and example of Imamu Baraka, our spiritual leader, who is raising us to a consciousness of Nationalism, Pan Afrikanism and Ujamaa. This ceremony is a part of our desturi, i.e., the customs and concepts of the Committee For Unified NewArk. For further information about our desturi Write to:

Congress of African People
502 High Street
NewArk, New Jersey

Zawadi

When children are born into the nation, we have what is called a Zawadi. This is a ritual celebrating the coming of the child. Gifts and good spirits are brought and all the mamas (women) of the nation welcome their new child and look forward to his growth. The Zawadi takes place on the third day. This represents the 3 criteria for Blackness: Color which is received on the first day by birth, Culture which is given by the parents, and Consciousness which is developed by the family.

Zawadi means gifts in swahili. The Zawadi is a gift-giving ceremony where we celebrate the birth of our children. We are Nationalists who believe in Ujima, Collective Work and Responsibility, and have accepted our responsibility of rearing our children.

Birth

After the mother has given birth, a basket is placed in the Hekalu (Temple) for the entire (organization) family to place gifts in for the new member of the Nation-becoming. When children are born into the nation we rejoice because the nation is growing. After the Biological mother has been home for 3 days, collective gifts from the nation (all the brothers and sisters) are taken to the home of the mother. The Zawadi are unmarked to emphasize collectivity and minimize competition. The gifts are the things that the child will need, e.g. undershirts, blankets, oil, etc. The Zawadi represents the commitment of the nation to raise the child in the values of the nation.

Ceremony

The ceremony begins with the women chanting in unison the following:

"The women of the nation have gathered today to give Zawadi to the new born in the house of (name

of mother and father). We do not believe in a biological parent-hood. We believe in the Nguzo Saba. We have come as mothers to give love and accept the responsibility of educating our children and protecting our children from mental, physical and spiritual harm. As long as the moon follows the sun."

The mother of the new born then kisses the child 7 times saying Sifa Ote Ina Taifa Weusi, (All Praises Due to the Black Nation).

After the mother kisses the child seven times everyone claps in celebration of the child's birth and acceptance of their responsibility.

Ceremonial Dress

The gifts from the family are taken to the mother by the women who are dressed in white cotton wraps with dark brown make-up on their faces. We choose to wear a ceremonial dress to emphasize the beauty and seriousness of this ceremony.

Music

Traditional songs and music are played while we are giving out the Zawadi to maintain our traditional greatness as an African People.

Food

Watermelon and fruit juices are served at the Zawadi. The mother is

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always served first, older women (or women of proven commitment to Nationalism, Pan Afrikanism, and Ujamaa) and then the younger women and children.

Name Giving

Children are named 2-3 weeks after birth. In our case children are named by the Imamu (Spiritual Leader), who names the children according to their date of birth and their parentage.

Once the Imamu has selected the name it is given to the head of Social Development, and in turn given to the mother. Usually at the next family (organizational) gathering the name is announced to everyone.

It is a joyous occasion because it is new life for the nation. "Children are life after death, the only way we can live is through children and great works."

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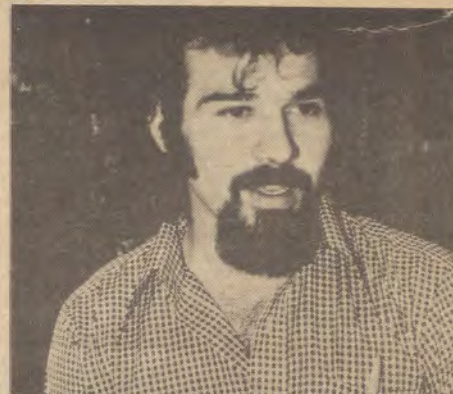
OYE, INC.

OYE means "listen". It is a word commonly used to call someone's attention. Because the Puerto Rican community is continually neglected and overlooked OYE Inc. has set out to organize the Boricuas into a social-political power in Newark. This as in any colonialized community is a task that will not be accomplished overnight.

Boricuas are politically divided into three camps: (1) Assimilistas - Those that want to become part of the U.S.A.; (2) Popular-s - Favor commonwealth status which is a neo-colonial situation where Puerto Rico is politically, economically and militarily controlled by the U.S. thru the two major political parties; (3) Independentistas - Is the movement to liberate Puerto Rico totally from the grasp of American imperialism. This movement has suffered because of its inability to mobilize or organize the working class and the poor. This we attribute to their espousing of Marxist-Leninism and their bourgeois intellectual leadership who does not see in its true perspective the profound effects of 500 years of colonialism, first by the Spaniards and in 1898 the beginning of the so called protectorship relationship with U.S.A.

Puerto Rico has never been a national entity administering its economic powers and resources for its own development. Unlike other nations of the world we have not been allowed to mature to the point of independence. Both the Spaniards and Americans have systematically worked on our nation and our people psychologically making us feel dependent upon them for our survival.

OYE has realized that our development depends on our ability to shake loose this myth and the inherited experience of 500 years of slavery. We must shake loose the total image of those who have oppressed us and replace them with a new humanism that seeks the survival of the Boricua Nation as its first priority. Having almost nothing to work with we must build new in-



Ramon Rivera director of OYE

stitutions that will reflect our thoughts, our politics, our goals and our realities and destroy all that which has been imposed upon us by the Europeans.

In the last two years we have proudly developed programs by Puerto Ricans for Puerto Ricans. During the public school year we recruit Puerto Rican high school youth who feel that their public system is only attempting to kill the desire to be creative. These students become part of OYE's Youth Development Program in which they for the first time begin to nurture the seeds of their future liberation. So that their learning will not be hypothetical, those same youth apply their new knowledge in "El Yunke Day Camp" which is attended by 60 little brothers and sisters, 6-12 years old. In this environment everything is Puerto Rican. In the day camp you salute your flag first and white people don't exist.

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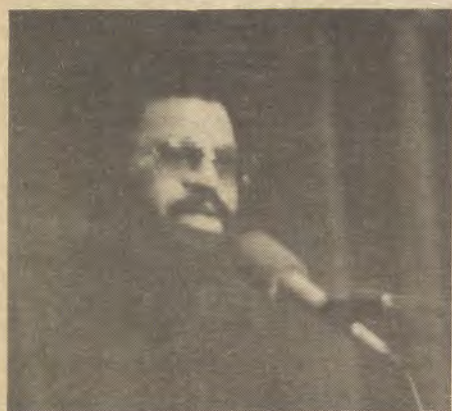
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Julius Nyerere, Imamu Baraka,
Edward Blyden, Marcus Garvey and
other
Pan Africanist Writers

CONFERENCE STRESSES . . .

EDUCATION FOR LIBERATION



Mkuu (Eugene Campbell), principal of Marcus Garvey School, presided over the evenings' platform activities.

(Continued from page 1)

as a teacher stated, "I see some people here who knew me when I was just another teacher . . . but now I am a Superstar." With that statement Bro. Curreton set the tone for a light but informative speech that highlighted the morning session of the conference. After Curreton's speech the conference broke down into the ten workshops until 12:30 at which time everyone was happy to go to the cafeteria for lunch.

After lunch there was another general session that like the morning was geared for the local community. The afternoon program included an explanation of the NewArk Bi-lingual Program, a strong and inspiring presentation of the youth view as presented by the youngest member of the Board of Education, Adhimu Chunga, and was capped with

WHAT'S HAPPENING WITH H. RAP BROWN?

Councilman Dennis Westbrook pointing out that the inadequate education system is but one part of the corrupt and unworkable system found in Newark.

The workshop resolutions were the results of the evening's activity. There were workshops in ten areas: Adult Education, Role of the Black Teacher, Role of the Black Community, Role of the Black Administrator, Health, Contract Negotiations, Role of the Black Student, Curriculum, Federal Funds in Education, and Pre-School Education. The resolutions were mandated to temporarily function a steering committee until a permanent body is selected. The structure consists of educators, business re-

presentatives, community, religious, and political groups and many other interested groups. The Steering Committee's purpose is to carry out the recommendations of the Education for Liberation Conference dealing with Adult Education.

To conclude what was a very productive conference the planners invited Imamu Amiri Baraka, the master poet and playwright, Chairman of the Congress of African People, Secretary General of the National Black Assembly, and the Spiritual Leader of the Committee for Unified NewArk (parent organization of the African Free School). Imamu, as he had done earlier in the week at the Newark Board of Education meeting, ran up, down and thru the

TOM OF THE MONTH



Elliot Moorman, WNJR Puppet D.J., is awarded the infamous distinction of being Enemy of Black People, Obstruction to African Progress, & TOM OF THE MONTH!!

POLITICAL PRISONERS . . .

(IBW) A number of prisoner defense committees and support groups have been established to deal with the incarceration of black people, and especially those who have been in positions of political leadership. But most of these groups have made varied and fragmented efforts of something which should be coordinated in a national black response. H. Rap Brown, Muhammad Ahmed (Max Stanford), Ahmed Evans, Imari Obadele, Ruchell Magee, and David Hilliard are among the better known of those currently imprisoned. Maulana Ron Karenga is another, and we feel we have to make a special appeal in his behalf. He has been charged with

"assault with intent to do great bodily harm" and sentenced for a term of one to ten years in a California state penitentiary. It is reported that he is well and eager to become active again in the struggle. So we encourage you to become involved in the movement to free this brother, as well as all Black Political Prisoners, regardless of your own political philosophy or ideology. As we receive information as to where you can obtain materials concerning specific prisoners or make contributions toward their defense, we will share that with you. For this issue of Black Newark, we urge you to send contributions to Box 1932, Altadena, California, 91001, for the support of the legal defense of Maulana Ron Karenga.

Board of Education for its less than adequate attempts at providing an education for our children. Imamu asked how long it took the Newark Board of Education and those who control that board to find the reactionary lackies that the board is presently headed by. NewArk's Board of Education is now in the state of Neo-colonialism, which as Imamu explains it, "is when black faces represent white ideologies."

The conference was another tactic from an evolving sophisticated community trying to focus on its needs, and find solutions to its problems collectively.

For any further information about the conference, the resolutions, or the scheduled follow-up meetings, please call 621-2300 or 621-2301.

JAMES BROWN SUPPORT OF NIXON DRAWS BOYCOTT

BATIMORE, MD. (AANS) - James Brown has become a controversial political figure again, as Blacks here and in other parts of the country have called for a boycott of the Black entertainer's music and radio stations because of Brown's support of Pres. Richard Nixon's re-election.

A Black state legislator here issued the first boycott call, yet its most virulent spokesman to date has been a Black Baton Rouge, La. businessman Lester King.

King said that he would personally urge Blacks in that city and throughout the country to not buy

records by Brown, and he would appeal to stores not to stock them.

King added that he would begin a campaign this week to get Blacks to destroy all records by Brown that they had already purchased.

Meanwhile, Brown told newsmen that he would stick by his support of Nixon, even though he felt some "misinformed" Blacks would not understand it.

This is the second time that Brown has come under fire for his political activities. The first incident involved his support of of Minnesota senator and former vice-president, Hubert H. Humphrey.

DE MAU MAU

(Continued from page 1)

(Kenyatta) Morris although it has no relationship to Chicago.

The nine men taken into custody—Darrell Party, Garland Jackson, Edward Moron, Robert Wilson, Nathaniel Burse, Michael Clark, Kenneth Stevens and two brothers, Donald and Reuben Taylor—have been charged with being involved in the murder of nine persons in the state since last May.

— TRICKSTER —



Trickster liberal presidential candidate George McGovern is shown campaigning at Military Park in Newark. If he does win on November 7th, Black People are curious . . . Will he trick us into another 4 years of hardships same as Nixon?

Little Evidence

Once all of this has been dismissed as yellow journalism, said the Black community spokesmen, the concrete evidence against the group becomes harder and harder to find. And it is on this point that even the more moderate members of the Black community have taken their stand.

Because of the absence of any hard evidence, the counter position has been that the whole affair has been motivated in part by the aims of State's Attorney Edward V. Hanrahan to buttress his fading position at a

time of national embarrassment and local re-election problems.

The timing of the arrests in the De Mau Mau case and the subsequent news stories by the white media directly benefits Hanrahan's political chances on November 7th. Recent straw polls of 2 major newspapers polled the suburbs and found him doing poorly there. With the De Mau Mau disclosures, however unsubstantiated and perhaps erroneous, Hanrahan has picked up additional suburban support, and it has yet to

(Continued on page 6)



James Brown, The Good Foot Nigger . . . "Prefers Selling-us-In Slavery."

Action On Agenda Predicted By Secretary-General

CHICAGO, Ill. (AANS)—The man elected to serve as principal coordinator by the first session of the National Black Political Assembly which convened here over the weekend of Oct. 21-22 has predicted that the group's first move would be to begin implementing the decisions expressed in the Black Political Agenda.

Imamu Amiri Baraka, chairman of the Congress of African Peoples and founder of the Committee for Unified New Ark, said that the initial operational thrust of the structure will be to address itself to resolving the issues of the Black community as charged by the resolutions of the National Black Political Convention held last March in Gary, Ind.

Baraka's election to the position, to be known as secretary-general, came during the initial gathering of close to 300 delegates to the Assembly

here Saturday.

The Assembly is the structure designed to be an ongoing embodiment of the Gary meeting. Its total delegate strength is 427, or ten per cent of the people present at Gary. Most persons are chosen by local elections, with some 15 seats being allocated for recognized national organizations.

As secretary-general, Baraka's task will be to coordinate the efforts of this Assembly with those of the 51 member National Political Council, composed of persons elected by the Assembly on a regional basis grounded in population percentage figures for local Black residents.

The assembly will be chaired by its president, Rep. Charles Diggs of Michigan, while the Council will be presided over by its chairman, Gary's Mayor Richard G. Hatcher. It will be one of Baraka's jobs to maximize the

cooperative and effective operation of the two.

"It's more of a coordinating role," he explained, "seeing that one hand knows what the other hand is doing and seeing that all hands are functioning towards the best interest of the whole."

The newly approved structure did not change the persons in leadership of the group. But it did, said Baraka hopefully, provide a more precise delineation of work responsibilities than the former leadership by three co-conveners.

Priority: Agenda

Asked what the Black community might expect to see first from the Assembly, he said that the newly elected committees of the group would probably first investigate ways to best begin addressing the charges of the National Black Agenda.

The Agenda, a 55 page document issued in its final form on May 19, was the composite position statement, in both general and particular terms, of the Convention. Some saw it also as a 'shopping list' for peddling the Black vote in the upcoming election.

However, Baraka said that the would be endorsed. And this body saw no need to stray from that course. And with all seriousness, the assembly is now ready for Kazi (work) which is what it will take to benefit the masses of Black people.

Agenda had not really been created for that purpose.

Rather, he said, it was "conceived of as a working document for a continuing structure, and the things that it called for are obviously still not done."

Baraka stated that he would retain his current roles in the Congress of African People and the Committee for Unified New Ark. The resources of those bodies, he explained, should be able to help him shoulder this heavy load, although its sheer volume would require nothing less than "systematically delegating" all his time in order to achieve the maximum results and effectiveness.



Brother Ruwa Chiri has been threatened with being deported back to racist Zimbabwe (Rhodesia) for supporting Afrikan liberation.

NATIONAL BLACK ASSEMBLY

(Continued from page 1)

National Council

After the acceptance of several reports and adoption of proposed rules, the body next debated the composition of its National Political Council.

In line with meetings held previously, it had been proposed that this group consist of 43 persons chosen from five geographic regions and six others—categories—elected officials, nationalists, activists, national Black organizations, youth and women.

However, the final form adopted called for a 51 seat body, 46 of whom were to be elected on a geographical basis apportioned according to Black population.

Immigration Resolution

Central among the resolutions

was a US immigration policy for support of Ruwa Chiri, a 28 year old Zimbabwean (Rhodesian) student living in Chicago, who is being threatened with expulsion from the United States because of what his supporters called American opposition to his outspoken attitudes.

The Assembly accepted the resolution in support of Chiri's right to remain in the country and, in a related move, adopted a resolution presented by the Illinois delegation calling for establishment of a US immigration policy for Africans.

The Assembly considered itself to be charged with developing an ongoing permanent structure which would address the needs of the Black community regardless of the outcome of this month's balloting.

The decision had been made in Gary that no national candidate

NATIONAL BLACK ASSEMBLY OATH

By Lerone Bennett, Jr. Senior Editor, Ebony

The following is the oath each delegate to the National Black Assembly had to take in order to be sworn in to the new independent Black political institution, when it was seated Oct. 21, 1972, at Roberts Hotel, Chicago.

"I swear allegiance to the Black Community of the living, the dead, and the unborn.

In the name of Damhalla, in the name of Allah, in the name of Martin and Malcolm and Medger, in the name of all the martyrs and all the gods of my fathers, I swear that I will preserve, defend, and protect the Black Community, pledging as a token thereof my resources and my life.

I swear here, before my brothers and sisters, the assembled representatives of the Black Community, that I will conduct the daily affairs and decision making of my office as (office or position is listed here) so as to reflect the desires and concerns of the Black Community. In this manner, I will constantly act out my accountability to the manifest interests of the Black Community, as revealed through the National Black Political Convention and whatever instruments that Convention establishes.

I swear here, before my brothers and sisters, the assembled representatives of the Black Com-

munity, that I will be faithful to the fourfold code.

1. I will, without fear, raise controversial issues when the raising of such issues will serve the needs and interests of the Black Community.

2. I will constantly seek to expose the corrupt aspects of the system, as such exposure will raise the level of awareness in the Black Community.

3. I will take any steps necessary to increase the power of the Black Community when such steps are not in conflict with the Convention's Agenda and the Programs of the National Assembly.

4. I will support the right of the Black Community to control its own areas and the institutions thereof as this principle of control relates to Political Empowerment, Economic Empowerment, Human Development, International Policy and Black People, Communications, Rural Development, Environmental Protection and Self-Determination for the District of Columbia.

I swear this oath as a dedication of my commitment to serve the Black Community, of which I am unquestionably a part, and I do so without reservation or intimidation.

(This oath was administered by Judge Parsons of Illinois a black Federal judge.)

LISTEN TO THE PEOPLE!!!

LISTEN TO THE PEOPLE!!!

QUESTION: What do you think about the movie SuperFly?

Theresa Baker of Johnson Avenue: "I think Super Fly is a horrible movie. It has a bad influence on Black kids who want to identify with it."



Phillips Spears of Hawthorn Ave.: "It was alright. He was telling it like it is. As for it having an effect on children to begin pushing dope, it is nothing new in life, and I can't see how one movie will encourage them."



Pat Dune of Bergen Street: "It was good, but too short for \$3.50. I don't think that it had an effect on our kids to start using drugs."



Barbara Red of Watson Ave. (East Orange): "It was very real and the producer did a good job of giving many reasons for Priest to deal in drugs, because all the alternatives were played down... the nationalists, a job, Black women, etc."



Reginald Smith of Hill Street: "I've never seen the flick and don't want to. The flick don't educate our people. It just showed how the hustler got over and nothing was ever done to the cops."



Fabounmi Aremu of Empire Blvd. (Brooklyn): "It was lousy. I don't like the images. I think it will substantiate our people's belief in using drugs."





Soul Session With The Simbas—Here the Simbas are 'gettin' down' for an njema (good) performance, which was very inspiring.

HELP THE NATION RISE!!

Are you young and weusi (black) and tayari (ready) for something different in life, an alternative to what exists? The Committee for Unified NewArk is the place of hard kazi (work) and positive action, in the direction of Nation Building. As Ahmed Sekou Toure teaches, "we must be concerned with the requirements of our Evolution."

To be concerned with those things that will truly raise us up as a free people and transform our environment. But the only way we can do this, Brothers and Sisters, is through serious commitment to a Value System that will bring about change on all levels: Self, House, Community, Neighborhood, Nation, Race and World.

Once you become an Advocate (Member) of Kawaida, we have a Kobe program which is a Training Institution for new members. Classes consist of general orientation, teaching of Doctrine of Kawaida and Black Value System.

The Program gives a total understanding of the Customs & Concepts and lifestyle of our

organization. After gaining a certain amount of knowledge and understanding of the Organization and showing a high level of performance, you are then transferred to an Idara (Department), which would be one of the following:

- 1) Idara ya Siasa (Department of Politics)
- 2) Muundo ya Jamii (Community Organizing)
- 3) Idara ya Uchumi (Department of Economics)
- 4) Habari na Utangazaji (Communications)
- 5) Muundo ya Jamaa (Social Organization)
- 6) Simba Wachanga (Young Lions)

Usually we try to place Advocates in the area where they have a skill or a desire to learn and they begin to undertake projects that are short range and long range and see that they function on a high level.

We hope that you reading this article think about what you are really doing and what you could actually be doing for yourself and the Black community. Call 621-2300 or write "Recruitment", 502 High St., NewArk, N.J.

US CONTINUES VIOLATION OF UN SANCTION "TYPICAL WHITE HYPOCRISY SEEN"

New York(AWA) - Another shipment of Rhodesian minerals has arrived in the United States. An Attempt was scheduled to be made (Oct. 19) to unload the cargo of nickel ore.

The arrival of the Rhodesian nickel marks still another violation against UN sanctions of trade with illegally ruled Rhodesia. American firms, with the cooperation of the government, have been importing goods from the country since last year.

The International Longshoreman's Association (ILA) said it will boycott

the cargo. ILA president Thomas Gleason said, "the mere slave labor conditions in US owned Rhodesian mines are an affront to all trade unionists. ILA continues to support United Nations sanctions against the outlaw Rhodesian government."

The shipment initially arrived in Brooklyn, N.Y. on Oct. 10 on the S.S. Marmacove. One portion of the nickel is bound for Phillip Bros., a subsidiary of Englehard Industries and the other for Wolverine Metals.

ZAMBIAN DIPLOMATS VISIT CHINA

Peking (AWA) - The vice-president of Zambia, Mainza Chona recently led a goodwill mission to China. During a meeting with Premier Chou en Lai Mr. Chona said, "China deserves special tribute for its contribution to Africa's liberation struggle." Premier Chou remarked

on the commonness of the struggles in China and Zambia as developing states of the Third World. He also said, "The Chinese government and people are determined to continue friendly relations with African States and support the liberation struggles of all African people still under colonial mis-rule.

POET'S CIRCLE

See Sammy Run in the Wrong Direction

(for the ten negro editors representing n.n.p.a. who visited occupied Palestine (known as Israel) on a fact finding trip, but upon their return—reported few facts, if any.)

we know others.
are u others, or are u inbetweens?
imitation imitations. like junior sammy davises
kissing the wailing wall
in the forgotten occupied country.
his top lip stuck
& in a strange land he hollered for his momma
not being jewish
naturally
she was off someplace being herself.

with his bottom lip free
he talked to himself as his bad eye
saw the wall coming
even at the death moment he tried to steal
the new song.
afterall
he was just a jewish boy
who happened to be negro.

the deathmoment coming, the wall.
& the jewish negro tried his infamous impersonations:
cagney, sullivan, bogart, martin,
lewis, durante, lawford, sinatra,
with tom jones & janis joplin both
singing. "i wish i was black."

but the good eye saw
the realdeath the certain death
while the brainmessages charged the body
for the impression of impressions
& sammy tried but his blood was gone

his inner self was gone
his hair turned back

and
he began to really see
as the wall came,
it failed and he failed to do
an impression of a

blackman

— Don L. Lee

De Mau Mau

(Continued from page 4)

determined how many voters have shifted postions in Chicago proper.

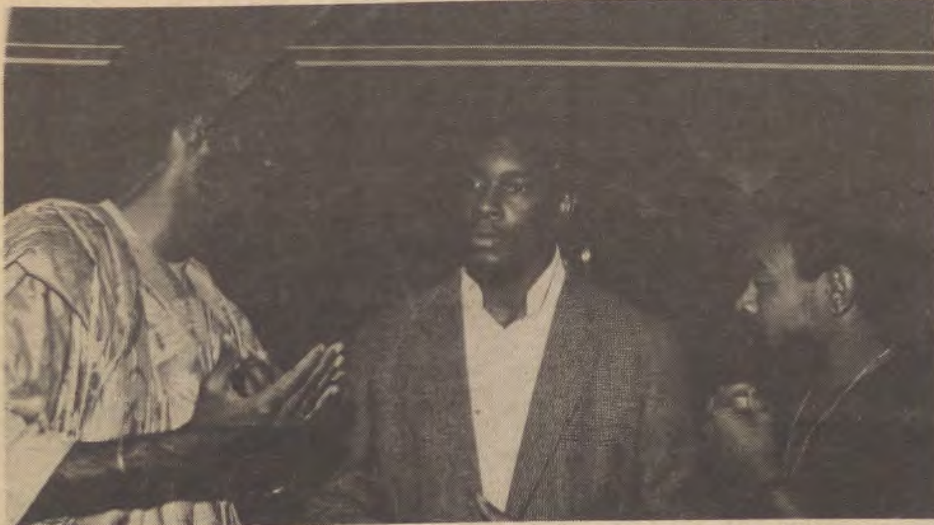
Several meetings of the Black community have convened over the

past weeks to explore implications of the police action and to structure a plan to counteract the rash of publicity which now seems to have the nine already charged, tried, convicted and sentenced by the white press.



Playwright, Poet, Political leader Imam Amiri Baraka, right talks about Black Nationalism and its philosophical doctrine, "Kawaida," and recites four poems from his latest collection "Spirit Reach," when he joins Ellis Haizlip for "Baraka, The Artist," on SOUL, to be aired on WNET/13 Wednesday, November 8, at 9:00 p.m. and to be repeated on Saturday, November 11th.

LEO BARAKA... A JOYOUS CELEBRATION



Munich 72' Olympic Champion, Vince Matthews was one of the distinguished guests at Leo Baraka. Here Owusu Sadaukai, chairman of Malcolm X University, discusses the politics of racism in sports with Vince as Imamu Baraka listens.

LEO BARAKA, October 7th is the birthday of Imamu Amiri Baraka, spiritual leader of the Committee For Unified NewArk, a Pan African Nationalist organization. As African people we have traditionally held our leaders sacred and set aside special days to remember and celebrate their great works. Imamu Amiri Baraka has raised us and given us identity, purpose, and direction and so it is that we have set aside his birth, October 7th as our high holy day. It is on this day that we re-commit ourselves to the principles of work and study of which Imamu Baraka is a true example.

Four weeks ago we celebrated our traditional holiday, LEO BARAKA.

This was truly a high holy week for us, for only the day before, October 6th, a son was born into the house of Imamu Baraka. The celebration began at 7:00 A.M. with the lighting of our traditional Black candle, Black being for our faces and the jobs we must do. It was a beautiful, African sight to see the advocates of the Committee For Unified NewArk, dressed in Black and giving praises to our spiritual leader, Imamu Baraka. We could look around and see all the children who have been born into the nation. We give praise to Imamu for our development because we know that only through his teachings have we been able to become new people. All through the day we worked and

AFRIKAN HERO

Osayefo Kwame Nkrumah was the Afrikan who ignited the flames of Pan-Afrikanism . . . and today, the firey consciousness of Black people throughout the Afrikan world is evident that We Are An Afrikan People!

In 1957 Ghana, then known as Gold Coast, heroically hoisted an independent Black Nations flag for the first time since the infamous Berlin Conference of 1898 in which Afrika was divided among between whites. Ghana's independence signaled the end to an era of social, economic and political domination that British colonialism had imposed on the Afrikan masses. Without wasting any time; President Osayefo Kwame Nkrumah embarked on a very courageous Pan Afrikanist program of all-out correction of the disarray that the British economic

depression had left behind. He moved to Afrikanise anything that attached importance to the colonial lifestyle or would improve the conditions of his people. The objective of his program was very simple — "Afrika for Afrikans," and it could only be achieved by the eventual unification and independence of Afrika, under a socialist union government.

It is because of Osayefo's courageous stand for his people and because he left us a torch which continues to burn, that Pan-Afrikanism begins to be understood as the only valid ideology to unify Afrikans throughout the world.

OSAYEFO'S WORDS OF WISDOM. . .

"We in Africa who are pressing now for unity are deeply conscious of the validity of our purpose. We need the strength of our combined numbers and resources to protect ourselves from the very immanent dangers of returning colonialism in disguised forms. We need it to combat the entrenched forces dividing our continent and still holding back millions of our brothers and sisters. We need it to secure total African liberation. We need it to carry forward our construction of a socio-economic system that will support the great mass of our steadily rising population at levels of life which will compare with those in the most advanced countries."



Osayefo Kwame Nkrumah

studied and gave praise to Imamu. The day ended with a Karamu (Feast) in honor of Imamu. The feast was held at the Terrace Ballroom from 7:00 to 12:00. We began the Karamu with the lighting of the candle. Many Africans of all walks of life came to help us celebrate this high holy day. Among the guests present were African Ambassadors, National and Local officials, members of African Liberation Groups, and African Student Organizations, members of the Executive Committee of the Congress of African People, representatives of the neighboring Kawaida Groups, members of the National Black Assembly, Educational Administrators, some of the well-known Pan African Activists,

and members of the Committee For Unified NewArk Advisory Board. The entire Black Community of NewArk was invited and a great many were present. The inner-attainment enjoyed by all, was rendered by song-stylist, Betty Carter and her band. In between this there was African music played by Akbar Bey and Combo, also African recordings were played as is always traditional of our celebrations.

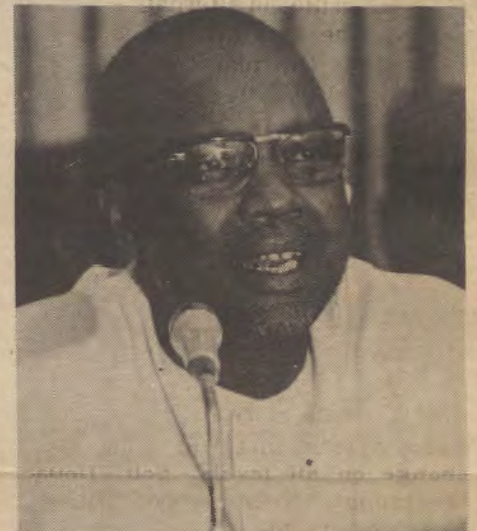
The evening was high-lighted with words from Imamu Amiri Baraka who thanked everyone for coming out. We would again like to thank everyone for coming and helping to make LEO BARAKA a truly high holy day.

AFRIKAN WARRIOR HONORED

On October 15th, Amilcar Cabral, Secretary-General of the PAIGC, Afrikan Party for Independence of Guinea Bissau and Cape Verde Islands, was awarded an honorary Doctor of Laws degree by Lincoln University.

Present at the occasion were Imamu Baraka, Owusu Sadaukai, Congressman Charles Diggs, Ruwa Chiri of UFOMI, Ron Daniels of Freedom Inc. in Youngstown, Ohio, Mark Smith of YOBU, and Brother Kwame of Pan African Congress, USA.

Brother Cabral expressed appreciation for the honor, but said that the real honor belonged to the cadres of the PAIGC and the people of Guinea Bissau.



Amilcar Cabral

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RAISE!

EDUCATION FOR LIBERATION!

(Speech Delivered at "Education for Liberation" Conference, October 28)

Education for Liberation

What is Education?

Root of all development

it is defense, as well.

Culture shapes education. Politics determines who should be plus to what ends they should be, educated. Part of the reason why eventually Black people in America must finally build a National Political Party, and why Afrikans all over the world will build a World Afrikan Political Party is to transfer Technology to the Afrikan masses. The people must be put in charge of the most advanced scientific developments, and even say what should be developed.

The true Education of Afrikan masses to rule ourselves.

Education for Self Reliance

Education according to a value system that teaches Black Revolutionary values. Black schools must teach our children the information they need to seize control of our communities wherever we are in the world and be able to run those communities or nations efficiently and productively.

Our education must teach Unity, Self Determination, Collective Work



Imamu Amiri Baraka

and Responsibility, Cooperative Economics, Purpose, Creativity and Faith.

Black Education must teach Liberation, World Afrikan Revolution. It must teach our children Nationalism, PanAfrikanism and Ujamaa- Afrikan Scientific Socialism. It must teach us who we are, and what we must do to gain and keep control over our lives, and our lands.

Black Education must teach us that unless the continent of Afrika is unified and liberated under Afrikan Socialist Union government none of us anywhere in the world, will be totally liberated.

Black Education must seek to link practically and in dynamic evolution toward the accomplishment of revolutionary objectives, Afrikans on the continent, Afrikans in the Caribbean or Pacific, and Afrikans in the U.S. Such objectives may sound impossible to many of us now. And anyone must admit that there are real obstructions to these revolutionary

"LOVELY LOUIE" TURCO

Lou Turco (alias "Lovely Louie") plays the part of the alarm when he see a swindle game, while all at the same time he is involved in questionable activities himself. He yells thief to divert attention from his own nefarious activities.

We would like to ask a few questions of Lou. It was alleged that he was engaged in a very lurid incident several years ago down by the sea shore. We would like to know if Lou would like to explain just what did happen down there. It is also commonly known that Lou is under investigation by the U.S. Attorney General. Also, the internal revenue people are contacting folks that have

been involved with any type of check transaction with Lurid Lou. We would like to know if Lou is ready to explain, to the satisfaction of his constituents, whether there is any merit to these allegations.

In addition to any of the above being true we would like to point out that Lou has been derelict in his duties as a member of the Board of Trustees of The United Community Corporation (UCC). UCC is an agency that Lou constantly complains about. Yet, in the last three years he has attended only two of the Board of Trustees meetings, and he is a trustee? We do not see how he could be interested in the functioning of



Lovely Louie Turco—Why is he queering-up the city council?

UCC or any other city agency and not attend any of its meetings. It was stated that Ludicrous said that he did not have the time to sit with that ignorant bunch of people," referring to the trustee board members of UCC. This statement was highly resented by the trustees who represent all segments of Newark, black and white in business and community. Finally, we would like to know what defense will Lou Turco have when he faces investigation before the federal government for charges preferred by that body.

"It Has Been Said That People Who Live In Glass Houses Should Not Throw Stones."

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objectives for Black education.

For many of us the creation of Independent Black Educational institutions like the Chad School, or New Ark School, or African Free School seems the only practical answer. To develop alternative institutions to the European controlled institutions that now distort our childrens lives, and that has already distorted most of the lives in this auditorium. To be able to develop freely as possible the curricula and methodologies that will quickly transform the values of our community from white and negro values, to Black Revolutionary values.

But for those of us with children still in the public schools—the question is more agonizing and complex. If we leave our children in these white controlled institutions without trying to seize control of them, we leave our children to be crippled for life by enemies as old and deadly as our residence in the West. The slavers, lynchers, the bigots, the anti Black perverts all have their programs institutionalized and they are fed to our children 6 hours every day.

The Turcos, The NTUs, The bourgeois negro neo-colonialist tools, all would have their bloody feasts on our children's brains if we gave up fighting to control public school education. Every imaginable kind of pervert who feels that our children must be taught that they are stupid plus inferior all these would be left to mangle our children, the majority of children in our community, if we did not seek to maximize Black control of the educational process.

We must not be lulled into being passive just because Black faces have replaced white faces as agents of white control. The Newark Board of

Education is presided over and controlled by negroes who willingly do the white boy's bidding. By negroes who are the sworn enemies of Black power and community control of education. Niggers who used to wear Red Black and Green hats over their white brains, now do Sambo tap dances in the mental employ of the enemies of Black people. Jesse Jacob was removed as president of the school board because he represented grass roots Black people. He was Black. Therefore unacceptable to the NTU or the anglo saxon killers that run the banks and insurance companies.

It was said that Jacob was removed because he didn't remember who appointed him. No matter who appointed him it is Black people to

CLASSIFIED ADS?

No Problem...
Place Them in BLACK NEW-ARK
Contact Simba Kimbizi, 621-2300

whom these Black public officials must be answerable.

In a fit of over compensation to please the NTU and Big business, Helen Fullilove was next appointed president. A woman who removed her children from public schools, as her husband has written to me, because they felt that public schools were inadequate!!!!

The appointment of Fullilove was a sellout to white people in general.

The appointment of Charles Bell a sellout to the NTU in particular.

The neo-colonial negro has now conspired with the white boy to break the growing power of the Black masses in this city over the educational system. The move of the Board meetings into white communities is no less than a traitorous act and the worst example of neocolonial, that

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is, white controlled negro mind, available in this city.

But we must not remain passive in the face of this attempt to stop the development of Black control. We should urge Black people to go down to East Side High November 28 for that Board meeting. We must attack the enemies plans. They think we will not come into so-called white neighborhoods. But they are mistaken. We must go wherever the education of our children is being discussed. We must confront all the enemies of Black Development! Wherever we must.

We must confront this neocolonial school board, and support the positive members in their fight and Black development.

Meanwhile what about Marcus Garvey School?

When will it be reopened?