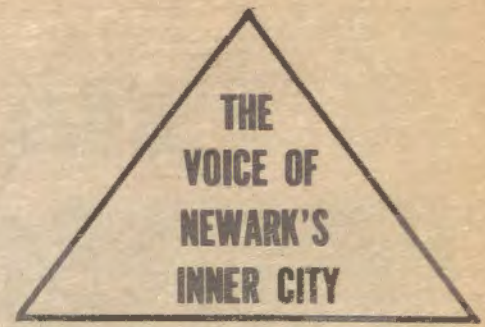




BLACK NEWARK



VOLUME 1 NUMBER 12

DECEMBER, 1972

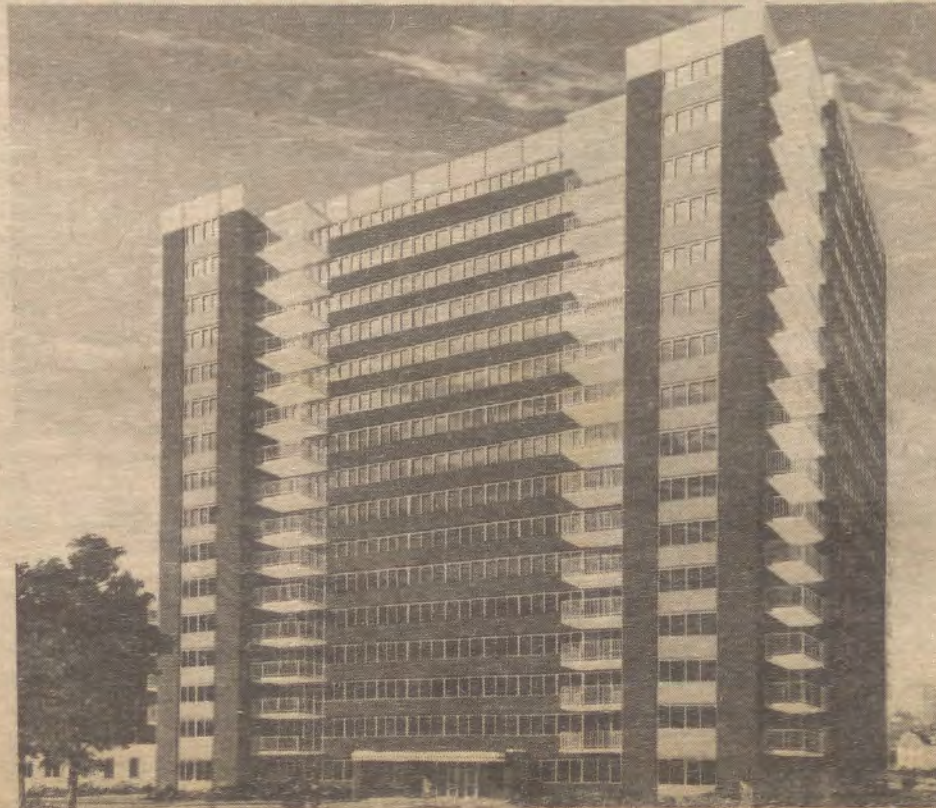
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KAWAIDA TOWERS WILL CERTAINLY RISE!!

By Cheo Komozi

It appears that Kawaida Towers, a dynamic new community development of over 200 dwelling units of housing, overwhelmed the forces of white supremacy with its speed and technical competency. The Temple of Kawaida has said on many occasions that, "It is necessary to address ourselves to concrete needs and not abstract desires." Housing for Black and Puerto Rican people in Newark is a concrete need, which we have all agreed upon since the Black and Puerto Rican Convention in 1969.

The white supremacist attack on the development of Kawaida Towers has sharpened the will of the Black and Puerto Rican community for defense and development—Self-Determination, Self-Respect, and Self-Defense. In fact, their attack is the same strategy they used one century ago when they restored white supremacy and set up segregation after the civil war throughout the United States. Through a coordinated effort, propaganda of the white city councilmen, the white courts and white WNJR, they spread confusion and dis-



sension around the real issue of the obvious need for low and moderate income housing in Newark. This is an old trick which led to the creation just 100 years ago of the Ku Klux Klan, Knights of the White Camelia, Pale Faces, all pushing the same racist

and contradictory line which Anthony Imperiale, Aduabato and Frank Megaro take. One day Imperiale is for law and order, and the next day he himself will break the law and promote disorder!! What he, Aduabato, Megaro and company are

actually for is white supremacy. They create confusion and dissension by passing an illegal resolution to take the tax abatement from Kawaida Towers while knowing full well that the contract that Kawaida Towers signed with the city of Newark overrides any simple resolution.

These very old tricks will not work this time because we are conscious of our identity, purpose and direction. We are not confused about who we are or who our enemy is and what we have to do! And the Temple of Kawaida will defend anything it develops.

The new life which Kawaida Towers promises means so much to so many Black and Puerto Rican and other poor people because, "We have been oppressed a great deal, we have been exploited a great deal and we have been disregarded a great deal." And just as revolutionary nationalists in Tanzania, Guinea, China, and Vietnam are committed to the work of restoring our people, "Now we want a revolution—a revolution which brings to an end our weakness, so that we are never exploited, oppressed, or humiliated." PAMOJA TUTASHINDA, TOGETHER WE WILL WIN!!

SOUTHERN UNIVERSITY MASSACRE ... NOT AN ISOLATED EVENT

... "For let us be quite clear, the university has not been established purely for prestige purposes. It has a very definite role to play in the development of this area, and to do this effectively it must be in and of the community it has established to serve... I am not telling the university to become a centre of opposition to the established governments. On the contrary the university belongs to the people and must serve their wishes."

Mwalimu Julius K. Nyerere
President of Tanzania, Afrika

By Milton Coleman

GREENSBORO, N.C. (AAN-S)—Seen from a historical perspective, the Southern University Massacre was not an isolated event. It was not the first time there had been serious conflict at a Black school, nor was it the first time Black blood had been shed at the hands of white lawmen.

The most immediately related incident which comes to mind is the 1970 shootings at Jackson State College in Mississippi. But before that, dating back at least to 1967, an ongoing struggle for Black education had been taking place here in the

southeast, where the vast majority of the 128 predominantly Black schools—of which Southern University is the largest—are located.

In 1967, Texas Southern University in Houston had been the scene of several days of conflict in which demands and demonstrations for improved campus living conditions and academic reform led to the closing of the campus by students.

Law enforcement authorities eventually stormed the campus, firing thousands of rounds of ammunition into buildings, mustering students out of dormitories and jailing 600.

One person was killed, in that revolt, a policeman believed to have been felled by a bullet from one of his cohort's guns.

Less than a year later, at South Carolina State College in Orangeburg, the story was different, however. Black students, under the leadership of the Black Awareness Coordinating Committee, had been protesting a segregated bowling alley in the city.

(Continued on page 7)

REDDEN RESIGNS!!

UNABLE TO ENFORCE LAW AGAINST WHITES



By Simba Risasi

Newark Police Director, John A. Redden, felt the wrath of the Black community unified in supporting the construction of Kawaida Towers. On Wednesday, November 30th, the man who Mayor Kenneth Gibson called "the greatest police director in the country" turned in his resignation.

In a news release issued upon his resignation, Redden stated "I have informed Mayor Kenneth A. Gibson that I intend to terminate my leave of absence and return to the rank of Deputy Chief as of January 1, 1973. My reason for returning to my permanent position concerns the in-

tolerable situation which has developed as a result of the Kawaida Towers Project."

On this point, the "true police protection" for the Black community came to focus. The 70% Black majority population of Newark no longer have illusions about the accountability of the Newark Police Department. It is solely accountable to white people, and constantly deals would be death-blows to the Black citizens of Newark.

Kawaida Towers is a \$6.4 million, 16 story, 210 unit housing project being constructed by Black people. It is purposely being built for low and medium income families. Redden's resignation is based on the development of Kawaida Towers. The mere thought that the building is a constructive effort representing a Black social program, having passed all legal specification, was enough to have the "law n' order" official call it quits. To enforce a law which says that Black development is legal—that public housing can obtain a tax abatement, that \$6.4

(Continued on page 4)

BEN CHAVIS GETS 34 YEARS!!



YOBU PHOTO

Rev. Ben Chavis (2nd from left) and the eight defendants posed for this picture before entering the racist courtroom.

On October 17th, in a security-tight courtroom in Burgaw, North Carolina a lily-white 12 member (2 were Blacks) jury waited six weeks to deliver a racist verdict of "guilty" to Brother Rev. Ben Chavis and eight other brothers for charges which still remain to be proven.

Brother Ben Chavis is a 24 year old activist and minister who has long been involved in the struggle of Black liberation. As an activist of the 1960's movements in the south, he became a very influential person in the Black community. He was a field organizer for The Commission for Racial Justice during the time of his arrest.

Two years ago Wilmington officials sought to suppress Black student dissent in the racist school system of Wilmington. Violence quickly spread to the Black community as vigilantes conducted numerous shooting raids into Black neighborhoods. Several Blacks and whites lost their lives during the months of white-led violence. Brother Chavis assisted the Black people of Wilmington in their struggle by demonstrating, raising money, and speaking out against the inhumane acts of violence which whites were committing. But because he courageously faced the wrath of white

suppression in the midst of the Wilmington bloodbath, he has constantly been followed, harrassed, shot at, his phone bugged, and even risked being bombed in his car for the past two years.

At his trial the whole scene was pathetic. Conducting the trial was a racist judge, specially-made and brainwashed to be hard on niggers and especially the so-called "militants", which the dumb prosecutor labeled Brother Chavis. On the day of the verdict the disorganized prosecutor took nearly seven hours to rumble and give an incomprehensible charge to the jurors, many of whom had dozed asleep with their minds already made up on their verdict. The jury's verdict was that all nine brothers were convicted on charges of "burning property with an incendiary device and conspiracy to assault emergency personnel", which arose from the Wilmington incident. The racist judge, Robert Martin, issued Brother Chavis a sentence of 29-34 years.

Presently the nine brother's cases are being appealed, but it will take 2-3 years before the appeal can be effective. Bail for Brother Chavis alone is \$50,000 and for the other defendants the amount ranges from \$40,000 to \$45,000. These exorbitant bails are

also presently being appealed. In a statement to the news media, Dr. Charles E. Cobb, executive director of the Commission for Racial Justice, said: "The conviction of the Reverend Ben Chavis and the 34-year sentence on such questionable charges is an outrage to all people who believe in justice." This conviction of Mr. Chavis and the other defendants for their alleged participation in a racial confrontation in Wilmington in 1971 was based almost entirely on the testimony of two previously convicted Black youths.

Ransom-like bails were placed on the defendants prior to any conviction, thus effectively punishing them before any determination of guilt or innocence. At one point bails for Brother Chavis totaled \$110,000 before the trial.

The Commission for Racial Justice is among one of the many organizations throughout the country which is trying to raise funds to support Brother Chavis and the eight other defendants in their struggle. All contributions can be sent to: The Commission on Racial Justice, United Church of Christ, P.O. Box 1721, Raleigh, North Carolina. Any persons wishing to write Brother Chavis can write: Rev. Ben Chavis, Central Prison, 825 West Morgan Street, Raleigh, North Carolina.

MUHAMMAD ALI PUT-DOWN BY OAU

The following is an excerpt from the article, "Ali, the Heavyweight Chameleon", by Dave Anderson which was printed in the November 8th edition of the New York Times. It reflects the views expressed by Muhammad Ali concerning his proposed boxing trip to South Afrika. The reply was written by the Executive Secretary of the OAU to the United Nations Ambassador Thiam.

Ali, at a news conference at the Overseas Press Club in Albuquerque, N.M. was asked about his canceled fight in South Africa.

"I'll tell you," he said, his voice lower, serious, "They had a couple U.N. meetings. All of the 37 Moslem and African nations decided they didn't want me to go. They told my manager, Herbert Muhammad, they were against me going. So in unity with the whole black world, I told them we would not go. So all I'm saying is, that's all good, but one hand washes the other.

"Now that I've made that stand for the people in South Africa, I want these same nations to make some political stand on the black people in this country. I don't think it's fair for me to turn down some \$400,000 or \$500,000 to personally sacrifice for them and their causes, without them doin' somethin'! Like if we have

another Attica case, I want those African nations to stand up for us here.

"I'm waiting now to see what they do. The next time somethin' big happens to black people in this country and all those African and Moslem nations don't speak up for us, after we stood up for them, and there's no U.N. meeting for the American Negro, then I'm going to tell them what they can do, and I'm going over there to South Africa and have a great time."

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New York, 20 November 1972
Dear Mr. Muhammed Ali,
Our attention has been drawn to a Press Conference purported to have been given by you in which, inter alia, you claimed to have desisted from going to South Africa, "in unity with the whole black world". Elsewhere in the article reported in the New York Times of November 8, 1972, you

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threatened to go "over there to South Africa and have a great time" if according to you "those African nations refuse to stand up for us here". I think it is about time we called off this bluff. You have already made two unsuccessful attempts to go to fight in South Africa in total disregard of the feeling of all Black people over the matter. It is true that nobody can really stop you from going to South Africa if you really mean to. After all you will not be the first Black person to invoke fake excuses to justify his betrayal of the Black cause.

Our own private investigation has revealed that you did not cancel your trip to South Africa out of consideration for any so-called "unity with the whole black world". An involved black person would never in the first instance have thought of making the trip without weighing its full implications on the Black cause. You will not be the first black to pay

lip service to the Black struggle. We did have a couple of meetings with your manager trying to persuade him not to sign the contract but he was adamant. You know, as much as we do, that you could not go to South Africa because you came face to face with some of the stark realities of the apartheid policy of South Africa — for instance, your white trainer could not train you in South Africa because he is white and you are black; you did not even know with whom you were signing a contract since according to apartheid laws, a white could not promote a black boxer. You were all the time dealing with some Indian front men when the real promoter
(Continued on page 3)

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NTU CONTRACT NEGOTIATIONS — UNION OF NON-TEACHERS

By Cheo Teule

Control of the system of education is paramount to the development of any community; for it is through education that the values, traditions, and academic and technical skills necessary to achieve political, economic, and social progress are communicated. As Black and Puerto Rican people (who make up the vast majority of the city of New Ark) become increasingly aware of our responsibility and right to control the institutions which affect our lives, resistance is met from outsiders whose only concern is our exploitation and their own personal gains. In the area of education, the name for these exploiters is the Non-Teachers' Union (NTU). Though the poisonous element that the NTU represents has been destroying the minds of Black and Puerto Rican children for years, they first surfaced as an organized force in 1969 when they won by a narrow margin (on the issue of race) the "right" to be the "exclusive bargaining agent for teachers in New Ark.

After this ill-fated election between NTU, ONE, and NTA, the racist controlled NTU, under the puppetship of "Black Stooge" Carol Graves, conspired against the Black Community with the now famously corrupt Addonizio regime to gain a power and money-grabbing ??contract??. This was without much resistance from the community, who kept the schools open despite this walkout by racist criminals.

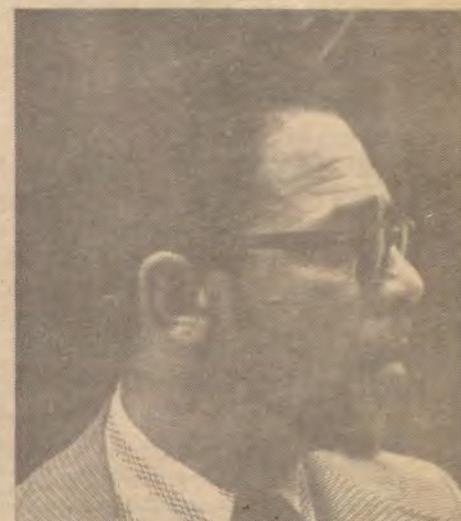
The next year, 1971, brought a repeat performance by the American Federation of Teachers Affiliate under the leadership of nationally known racist, Albert Shanker. Though this turned out to be the longest school strike in history, all schools in the Black community remained open (and more education than ever went on in the schools). This year, we face another potential strike even though the liberal-minded courts (for whites) gave many of these criminals a few months in jail and drained their treasury so dry that NTU members had to dig in their pockets to pay the fine. Many of their membership,

unable to stand even that little pressure, have quit the union, leaving the union so weak that in order to do their power-hungry arm twisting, they have conspired with other like-minded racists to stop much needed federal dollars from coming into the New Ark school system. Programs like the community schools program have been literally killed by the non-education committed anti-Black NTU and even now they are attempting this same rabbit-out-o' 'he-hat routine against Project Trend. Where will all of this stop and education begin? Support the Education For Liberation Conference in the following demands:

1. That any teacher who participates in a strike will not be allowed to return to his or her school; and new teachers will be put in their places.
2. That teachers get no added benefits in the new contract.
3. That community representation and participation be initiated during negotiations.
4. That all union proposals be made public immediately.
5. That all Board of Education

meetings be held at 31 Green St.
6. That the present negotiators be replaced by true representatives of the entire community.
For further information, call the African Education Alliance at 621-2300.

TOM OF THE MONTH



Tom of the Month CHARLIE GREEN, WNJR (weak negro jive radio) nigger flunky & dubious host of the "People Speaks" and Board member of the white racist dominated board that controls WNJR is awarded for his unswerving behind kissing loyalty to white folks (including the advertising female his wife has detectives following him up trying to bust with him) is hereby given the odious title & distinction as TOM OF THE MONTH.

NATIONAL POLITICAL COUNCIL TO MEET

By Sultani Elimu

The National Political Council, the continuation mechanism of the National Black Assembly and the National Black Political Convention, meets December 16th for the first time since its inception at the October 21-22 seating of the National Black Assembly. This meeting will take place at the Atlanta University campus on Saturday, December 16th at 9:00 A.M. Only Political Council members can be admitted.

The Political Council is composed of 51 members elected every two years. It will meet 6 times a year (minimum) and on call. Specific functions of the Political Council include:

- serve as the continuing body of the National Black Political Council and National Political Assembly
- day to day administration of the entire body of the National Black Convention and the National Black Assembly

- elect officers where necessary, such as treasurer, secretary, parliamentarian, etc.

- propose agendas for meetings of the Assembly and National Convention

- execute directives and policy decisions of the Assembly and Convention

- make policy recommendations to the Assembly and through the Assembly to the Convention

- report on activities and actions taken by the National Assembly at Assembly meetings

- make budget recommendations
- audit expenditures and budget and submit annual reports to the Assembly

Election to the 51 member Political Council went as follows:

1. 43 members — 10% of the 427 member National Black Assembly chosen in regional areas — Northeast, Mid-West, West, South
2. an additional 3 were voted to the

West because it was felt that they were under represented

3. plus 5 national organizations
 - National Black Sisters
 - Youth Organization for Black Unity
 - Congress of African People
 - Committee For Racial Justice
 - Republic of New Africa

The Northeast representatives are Steve Granger, New Jersey - Councilman Mjumbe, New Jersey - Phil Carter, Pennsylvania - Thad Mathis, Pennsylvania - Bernadett Rose, Maryland - Fred Clifton, Maryland - Bill Swann, Massachusetts - Doug Moore, D.C. - James Richard, D.C. - Simba McCrae, New York - James Heyliger, New York.

The Executive Council consists of Mayor Richard Hatcher, Chairman of the Political Council, Congressman Charles Diggs, President of the National Black Assembly and Imamu Amiri Baraka, Secretary-General of both bodies.

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MUHAMMAD ALI PUT-DOWN BY OAU

(Continued from page 2)

was a German. Complications also arose over seating arrangements. These were some of the practical difficulties you were faced with and so you decided to cancel the contract.

We thought that we should set the record straight so that you may not go away with the belief that you were able to take in anybody with your self-righteous claim of "unity with the whole Black world".

Sincerely yours
Mamadou Moctar Thiam
Ambassador
Executive Secretary of the OAU to the UN

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KWANZA . . . AN AFRIKAN CELEBRATION

The Kwanza ceremony was recreated for use by the Afrikan Community in the West by Maulana Karenga. The African holiday is one of the *desturi* i.e., the customs and concepts, of Maulana Karenga's doctrine, *Kawaida*. For further information about *Kawaida* write to: Congress of Afrikan People 502 High Street, Newark, New Jersey.

1. Meaning

Kwanza is a word meaning "First" or in this case it signifies the First Fruits. Celebration of harvesting the first crops or first fruits is traditional in Afrika. At this time of year our people in Afrika came together to make joyful noises, give thanks and enjoy the blessing of living, and acting together for the community. Everyone brought what he grew or made to contribute to the *Karamu* (feast) that took place in the celebration. Songs were sung, dances danced, food was eaten and drinks were drunk, in a word-life was lived in sheer enjoyment.

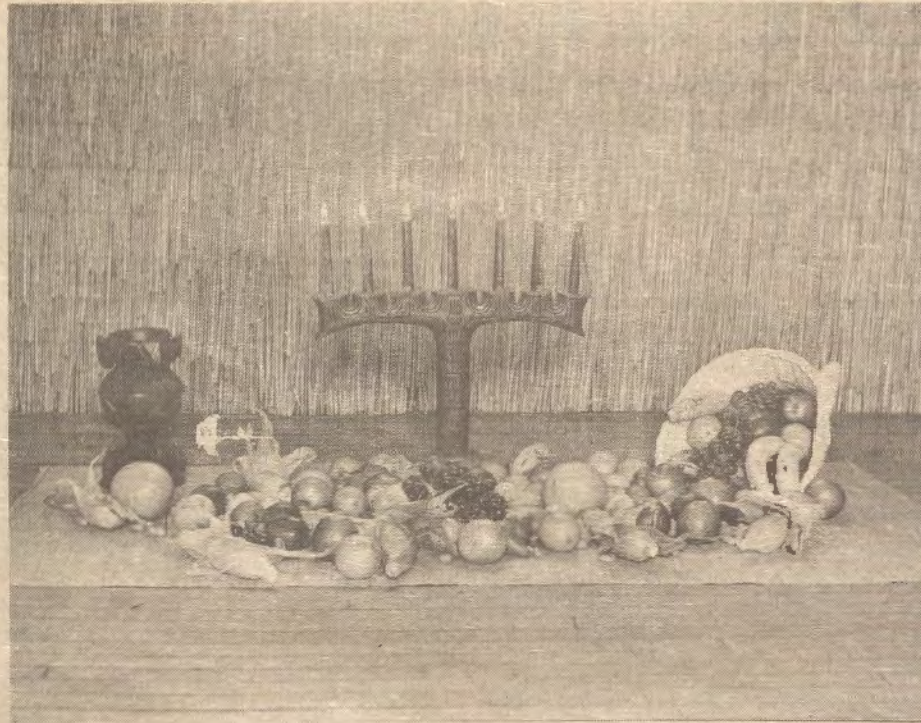
2. Symbols of Kwanza

A. *Mkeka* (*Mikeka*)—The *Mkeka* is a straw mat on which all other items are placed. It is a traditional item and therefore symbolizes tradition as the foundation on which all else rests.

B. *Kinara* (*Vinara*)—The *Kinara* is a candle-holder which holds seven candles and represents the original stalk from which we all sprang. For it is traditionally said that the first-born was like a stalk of corn which produces corn which in turn becomes stalks which reproduce in the same manner so that there is no ending to us.

C. *Mshumaa* (*Mishumaa*)—The seven candles represent the Seven Principles (*Nguzo Saba*) on which the first-born set up our society in order that our people might get the maximum from it. They are *Umoja* (Unity); *Kujichagulia* (Self-Determination); *Ujima* (Collective Work and Responsibility); *Ujamaa* (Co-operative Economics); *Nia* (Purpose); *Kuumba* (Creativity); and *Imani* (Faith).

D. *Muhindi* (*Mihindi*)—The ear of corn represents the offspring or produce (the Children) of the stalk



The display is part of the tradition of Kwanza celebrations symbolizing the first harvest or "first fruits".

(the father of the house). It signifies the ability or potential of the offspring themselves to become stalks, i.e. parents, and thus produce their offspring—a process which goes on indefinitely and insures the immortality of the Nation. To illustrate this we use as many ears of corn as we have children which again signifies the number of potential stalks i.e. parents. Every house has at least one ear of corn, for there is always the potential even if it has not yet been realized.

3. Dates and Procedures

A. The dates are December 26 thru January 1.

B. Cleansing for Work and Study—Starting December 26 thru January 1 is the cleansing period in which we commit ourselves to work and study for the World Liberation of Afrikan People now and forever, for as long as the moon follows the sun.

4. Karamu (The Feast)

The night of the feast is especially for Grownups. It is a part of the Kwanza celebration and takes place on the 31st of December. It was traditionally an all-night set and can well now be for all those who have made adequate babysitting arrangements. The *Karamu* consists of the seven main things that feasts usually consist of: Food, drink, music, dance, conversation, laughter, and ceremony. All of the things mentioned are provided by the different Houses that make up our Community, i.e. the families. The women together, decide what is needed and then the men come up with the necessary money/and or material. They prepare everything by the third Principle of the *Nguzo Saba* which is *Ujima*, (Collective Work and Responsibility). Also, everything is done in the traditional manner, foods in the Afrikan style, and eaten without European utensils; we bring out pillows and we sit on the floor, dance Afrikan dances, listen to Afrikan music, tell Afrikan stories, make our

traditional *tambiko* (sacrifice offering) and drink from the *kikombe* (unity cup), drinking from which we shall each say "Harambee!"

The decoration for the *Karamu* should be the same as for the rest of kwanza. It should be at the largest house among the brothers and should be donated for the *Karamu*. A long low table should be used to place the food on. Again, the color scheme and the center piece should be used, as well as the other symbols when the house should already have.

5. The Zawadi (Gifts)

This is the special day for the *watoto* (children). The gifts are given to the children the last day of Kwanza, January 1st. The presents represent: 1) the fruits of the labor of the parents, and 2) the rewards of the seeds sown by the children. For parents must commit their children to goodness which to us is beauty. We must commit them to good, good thoughts, good grades, etc., for the coming year and reward them according to how well they live up to their commitments. Goodness again, is beauty and beauty is that which promises happiness to the family and community. For all acts, thoughts and values are invalid if they do not in some way benefit the community.

This is in brief our holiday which we decided upon, using tradition and reason as is our custom. To us it is a sign of self-determination and self-respect. And it is one of the legacies that we leave our children so that they will not turn to each other and say "our fathers have left us nothing." And finally, we do it because we are creative and we enjoy creating images and the foundations upon which these images rest. For it is the wisdom of our fathers that no matter how well an image is made it must stand on something. Surely, by things like this, we provide that something of value.

Procedures For Fasting

Fasting is done from sun up to sundown (which is usually from 6:00 A.M. to 6:00 P.M.). After sundown the food intake should be minimal consisting of only fruits, vegetables, and nuts. Fruits and Vegetables are for (Continued on page 5)

REDDEN RESIGNS

(Continued from Page 1)

million was bonded to support better housing in Newark, and that it is the police department's job to see to it that the construction continues, regardless of race, creed, or color—was termed an "intolerable situation" by red-neck Redden, and was his rationale for being unwilling to endure in the midst of a crisis situation which has actually been created by his failure to performing his duty as a police director.

Now, the Black community questions the integrity of Redden's acceptance of the position initially. Did he really have the welfare of

(Continued on page 7)

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SOCIAL ORGANIZATION



Bibi Amina Baraka

During the week of December 26th through January 1st we celebrate Kwanza. Kwanza is the time when we celebrate the harvest of our labor and commitment. Our children are taught to celebrate Kwanza with a spirit of love and concern for each other. They are taught that Kwanza is the time when the Nguzo Saba (Seven Principles) are celebrated. We write stories about Kwanza and the importance of practicing the value system so that our harvest will be even greater in the years to come.

The stories we read at Kwanza time as with all of our stories have a lesson, they teach morals and the importance of being good. Just as we re-commit and re-dedicate ourselves to our Leader, Organization and our Doctrine so are our children taught that they must always strive to do better and live better. We are publishing this story from the Education department of our organization. We will be coming out with a book of stories very soon, watch for them.

THE FAMILY

A way, way, away, here in the land of now, there lived seven sons born by Mother Earth, whose father was named Kawaida; he was the ruler of the people. The people who followed Kawaida were happy because they were free to live forever. The people who did not follow it—no one has ever heard about them.

The first son was named Umoja and he had his thing totally together. Wherever Umoja was, people came together and loved each other.

The second son was called Kujichagulia; when people asked him why he named himself Kujichagulia, he would speak up for himself and say, "I named myself Kujichagulia because I needed to and wanted to; I know who I am, but who are you?" Some could answer, but some could not. Could you?

The third son's name was Ujima. Now, Ujima was the kind of person who didn't let a problem last for long. Whenever there was a problem he and Umoja would come together and soon it would be gone.

Now in the land, the people had farms on which they grew their food. The fourth son, Ujamaa, made sure that the workers ate. The ones who worked ate, the ones who didn't, didn't.

The fifth son's name was Nia and his purpose was to continue building their nation and to make sure that the

people remembered they were kings and queens and should act like kings and queens. The people believed in Nia and ruled themselves.

The next son's name was Kuumba. Kuumba made the colors. He made everything that was useful and good for his people. He was very, very different sometimes, but he was always the same. When he walked he danced, when he talked he sang.

Imani, the seventh son, believed in his father, Kawaida and made the people believe in themselves. They believed that they would be forever and so they are.

This land is a good land - the people are a free, happy people who work and study for their nation. This is the land where the sun shines and the river flows.

An Afrikan Free School Tale

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KWANZA ...

(Continued from page 4)

cleansing and the nuts contain proteins for growth and development.

C. Procedures

On each day of the week of Kwanza, when asked, "Habari Gani," the answer will not be "Njema," but one of the Seven Principles—depending upon whether or not it is the first, second, onto the 7th day, i.e. on the fifth day if someone asks "Habari Gani?" the answer would be Nia, which is the fifth principle.

Approximately a week before the 26th, decorations should be put up and arranged. First, we should use a Red, Black and Green color scheme. The Red is for the blood of our ancestors which has not been shed in vain, Black is for our faces and the jobs we must do, and Green is for the land, youth, and new ideas. Secondly, the main table should have as its center piece, a straw basket of mixed tropical fruits and vegetables. Thirdly, either the floor or a low table should be used to place the kinara in the center. Then place the ear(s) of muhindi around or on the sides of it. Place the Zawadi on the mkeka in any creative arrangement. The Zawadi can be placed whenever they are available. Finally, the mishumaa should be placed in the kinara. And at dinner, it should be brought to the table, lit and explained in terms of the principle it represents. The children should explain it as far as possible, since it is for them that this is done, therefore, on the first day the Mshumaa should be lit, and so on until the seventh day on which all are lit. Each night the kinara should be replaced on the mkeka after dinner and the mishumaa should be blown out until the following night.

MONTHLY KISWAHILI LESSON

By M. Jalia

(Last month we began with kiswahili greetings — this lesson is a key to pronunciation)

The vowels in kiswahili (A, E, I, O, U) are sounded the same way in all kiswahili words.

A sounds like the A in father (ah)
E sounds like the A in praise (ay)
I sounds like the I in priest (ee)
O sounds like the O in poet (oh)
U sounds like the U in revolutionary (oo)

M and N are sounded at the beginning of kiswahili words like a hum-sounded through the nose.

The next to last sound in kiswahili words is accented, that is sounded stronger (harder) than the other sounds that make up the word. Example: umoja- oo-MOH-jah. Exception:

Exception: a double vowel (AA, EE, II, OO, UU), makes the strongest sound. Example: ujamaa - oo-jah-MAH

VOCABULARY

For our holy days: (For explanation of Kwanza, see Black NewArk article on Kwanza celebration)

NGUZO SABA (nn-GOO-zoh SAH-

bah) Seven Principles

- UMOJA (oo-MOH-jah) unity
- KUJICHAGULIA (koo-jee-chah-goo-LEE-ah) self determination
- UJIMA (oo-JEE-mah) collective work and responsibility
- UJAMAA (oo-jah-MAH) cooperative economics
- NIA (NEE-ah) purpose
- KUUMBA (KOOM-bah) creativity
- IMANI (ee-MAH-nee) faith
- MKEKA (mm-KAY-kah) straw mat
- KINARA (kee-NAH-rah) candle holder
- MSHUMAA (mm-shoo-MAH) candle
- MUHINDI (moo-HEEN-dee) ear of corn
- ZAWADI (zah-WAH-dee) gift



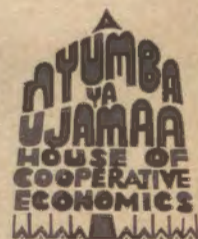
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REV. HORACE P. SHARPER

... FALLS FROM GRACE

What caused Rev. Horace P. Sharper to fall so ignominiously from the good graciousness of the Black community?

Rev. Sharper at one time was a leader of Abyssinia Baptist Church, one of the larger baptist churches in Newark. It is located on West Kinney and Prince Street. He has recently been kicked out of that church and charged with misappropriation of funds.

Rev. Sharper, the leader of the mystical 50 questionable ministers engaged in some highly dubious activities such as putting people off the Board of Trustees of Tosault, a community group composed of people who led the fight against the medical school project which uprooted and

ripped off homes from Black people in the Central Ward. Some of these people such as Mrs. Louise Epperson who lived in the target area fought a valiant and futile effort to save her home along with others in the area and was unceremoniously kicked off the Board of Trustees of Tosault with no explanation, except . . . "we do not need you anymore"! Also kicked off this ill fated board was Eulis Ward, Democratic Chairman of the Central Ward, and at that time a candidate for the Register of Deeds and Mortgage who incurred the wrath of certain segments of the Democratic Party because of his fight in behalf of Black people of the Central Ward to save their homes. Mr. Ward was informed that they no longer needed his ser-

vices by Horace Sharper. The Tosault group was formed to acquire land on the out-skirts of the medical school site to build homes for the unfortunate people who were uprooted by the building of the medical school.

Greedy Horace Sharper was trying to maneuver so that he and a few of his cronies would have all the land to their unrighteous selves. Evil scheming did not pay off for Horace and Company. Seems as though he was caught with his hands in the cookie jar trying to extract a huge chunk of dough for himself and was therefore kicked out of his church. Sic Simplier corruption or so be it to swindlers!

I wonder does he realize this is a criminal and indictable offense?

ANTI-CRIME DIRECTOR ... FORCED TO RESIGN

Earl Phillips, the only Black HIGH IMPACT director in the nation was under constant pressure from the Law Enforcement Assistance Administration (LEAA) and the State Law Enforcement Planning Agency (SLEPA) and their threat of withdrawing the \$20 million IMPACT

Program and placing it in another city. He submitted his resignation on November 21st to Mayor Kenneth Gibson.

It was with deep regret that Brother Phillips was forced to resign. He had developed an innovative approach to the reduction of crime by implementing a social-oriented program as opposed to a brutal police armament program. It is very unfortunate that Mayor Gibson accepted Brother Phillips' resignation without a real struggle against the reactionary so-called law and order forces who do not want any of the programs

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ternational revolt against slavery and imperialist control. During the thirties, with George Padmore and Jomo Kenyatta, Brother James organized the International Afrikan Service Bureau for Afrikan Independence and edited the movement's journal, "International Afrikan Opinion". Brother James is well-known as a prolific writer of Afrikan liberation struggles. He has wide acclaim as author of **BLACK JACOBINS** and **A HISTORY OF PAN-AFRICAN REVOLT**. Other books he authored include *The Case for West Indian Self-Government*, *Documents of The Negro Struggle*, *Federation*, *Kwame Nkrumah* and *The West Indies* and *The Making of The Caribbean Peoples*.

This year at the 2nd. Bi-annual International Congress of African People's Assembly held August 31st-September 4th in San Diego, California, Brother James was the guest speaker and gave a historical analysis of the Pan-Afrikan movement. Because he ignited a spark which continues to glitter in showing Afrikan people throughout the world that Pan-Afrikanism is our destiny; and when that glitter bursts into flames of World Afrikan Revolution . . . Brother James will go down in history as a harbinger of that revolution.

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AFRIKAN HERO

Brother C.L.R. James is an international innovator in the struggle for Afrikan liberation. Born in Trinidad and educated at Queen's Royal College, where he taught before leaving for England in 1932, he is probably the greatest chronicler of the Black man's long standing in-



C. L. R. James

LET US DO IT WE KNOW HOW!

929-9537

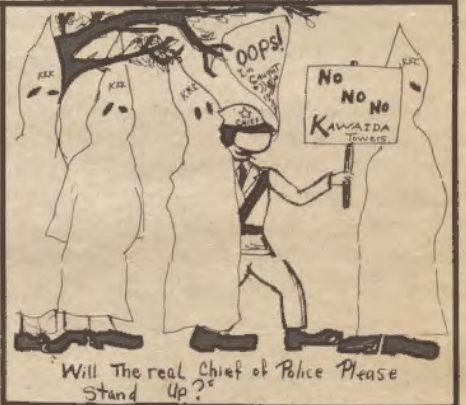
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or monies to be community oriented. Certainly Redden's resignation exposes the whole Law n' Order cry as a racist hoax.



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MARCH AGAINST IMPERIALISM

By Simba Risasi

The solidarity and unity of struggling Afrikan people was strengthened on November 22nd as brothers and sisters demonstrated around the United Nations Building in protest and remembrance of the Portuguese invasion on the progressive Afrikan nation of Guinea.

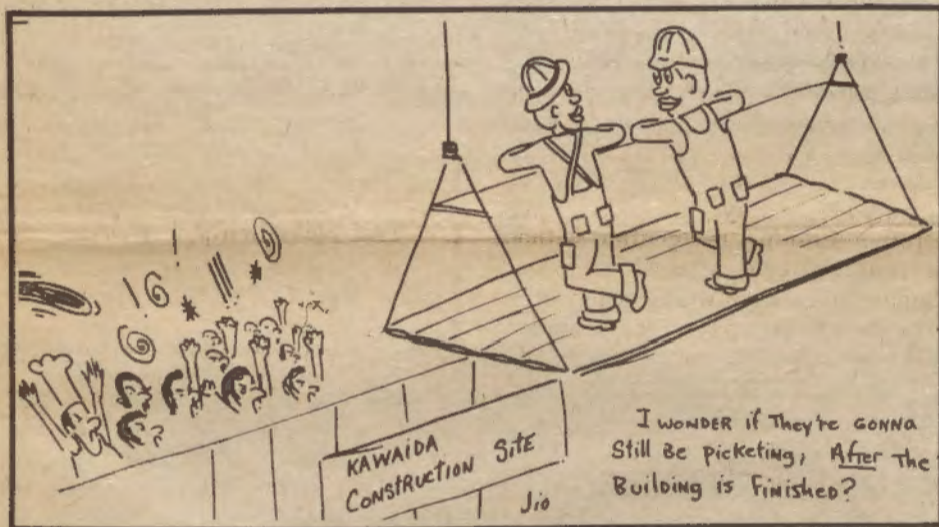
The Republic of Guinea, led by the Honorable Ahmed Sekou Toure', was invaded by the Portuguese on November 22, 1970. But because our Guinean brothers, and sisters respected and followed Brother Toure's leadership and were determined to remain a self-determining

Ujamaa socialist people, they were prepared to defend their country against any alien forces; and thus the Portuguese were defeated.

Turning back the alien forces of European imperialism from Afrikan soil is a constant struggle. The Portuguese invasion against Guinea was an attack against the world of Afrikan people. It is an incident which must be protested and must never be forgotten. Our demonstration at the UN was to let the world know that Afrika is for the Afrikans, and that European imperialism will not be tolerated—for Afrika will be free. Pamoja Tutashinda!!



Brothers and sisters are shown demonstrating before the United Nations Building against the Portuguese Invasion on the Republic of Guinea, November 22, 1970.



OAU TELEGRAM TO CAP

In a telegram sent recently to Imamu Baraka, Chairman of the Congress of Afrikan People from Ambassador Thiam, Executive Secretary of the OAU at The UN stated:

"On behalf of OAU I wish to express our gratitude at progressive decision of your Congress to contribute

to African Liberation Movements. Your action is in positive response to a cause which is in the true tradition of Pan Africanist Ideals. This positive response to a cause which should interest all Black People wherever they may be is highly appreciated."

Regards . . .
Ambassador Thiam Executive Secretary Of The OAU At The UN

REDDEN RESIGNS

(Continued from page 4)

Black citizens at heart from the start? And why did Mayor Gibson think that Redden could ever bring tranquility to a city of 400,000 people disenchanting from the scars of the 1967 riots, when it was another white police director who allowed white policemen to indiscriminately shoot down a city of Black people and did nothing about it? But now since Redden has resigned, he can do what he probably wanted to do anyway—join Spina and Gaspennetti on the picket line against Kawaida Towers! Maybe now, Mayor Gibson will become more

AFRIKAN WOMAN TO HEAD UN SECURITY COUNCIL

UNITED NATIONS, N.Y. (AANS)—The first woman to ever head the United Nations Security Council—the highest ranking group in the world body—is a Black woman. Mrs. Jeanne Martin Cisse, (see-say), the ambassador from the Republic of Guinea in West Africa, assumed the position last week.

The 15 member body has a rotating chairmanship which changes every month according to the alphabetical order of those countries represented. Yet, in the 27 year history of the organization, no other woman has served as President of the Security Council.

Another African woman, Mrs. Angie Brooks of Liberia, presided over the 24th session of the General Assembly in 1969.

Mrs. Cisse is 46 years old and the mother of six children. She was a teacher in Guinea before becoming involved in the country's political life and served for two years as vice-president of the Guinean National



Mrs. Jeanne M. Cisse

Assembly. One-third of the representatives in that body are women and Mrs. Cisse is typical of the active role played by women in the socialist government of Guinea under the leadership of Pres. Ahmed Sekou Toure. Mrs. Cisse is also secretary-general of the conference of African women.

Southern Univ. Massacre

(Continues from Page 1)

Three students—Samuel Hammond, Delano Middleton and Henry Smith—were killed in the volley and 55 others wounded. Later, it was revealed that most had been hit either in the back, buttocks or even in the soles of their feet. No weapons were found, yet the lawmen were exonerated for "doing their job."

In 1968 and again in 1969, Howard University in Washington, D.C. was the scene of student demonstrations

(Continued from page 4)

realistic in appointing the next police director. A director who will enforce the law and will not shrink from his responsibilities of protecting citizens' lives. THE NEXT POLICE DIRECTOR MUST BE A REPRESENTATIVE OF THE BLACK COMMUNITY! Only then will NewArk citizens walk safe streets and police brutality cease to exist in NewArk. But this is a decision the mayor must make. It is hoped that Mayor Gibson understands the necessity of having a Black police director in NewArk in 1973; and that it will not take another 1967 bloodbath to make him aware of this.

which sought widespread academic reform, including an end to compulsory military service training, increased student and faculty representation and greater community involvement.

The last major violent student confrontation—except for Jackson State—took place at North Carolina A&T State University here in May, 1969, when student involvement in activities at a local high school brought on a police assault of the campus which left one person dead and over a million dollars worth of damage done to the school.

During a time when some Black student actions had diverted to so-called social problems—coed visitation, bad food, hot pants and dormitory regulations—the Southern students clearly raised the flag of academic relevance and had it torn from the pole by white America's raw hand of repression.

Among the more healthy things that could come from the tragedy of the Southern University Massacre would be a re-examination of its substance—the strident cry for meaningful Black education and the diabolical hand of military repression which silenced that cry.



"And it was very evident that We Are An Afrikan People as shown by these Afrikan beauties during the Afrikan Community Fashion Show.

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RAISE!!



Imamu Amiri Baraka

WHAT THEY DON'T WANT YOU TO KNOW!!! FACTS & FIGURES ON KAWAIDA TOWERS

The bigots, their tools, the enemies of Black Development don't want you to know these facts about Kawaida Towers.

Kawaida is a swahili word for Tradition ("The Traditions of Afrikan People") Used by the wafuasi (advocates) of Temple of Kawaida it means "tradition and reason" i.e. those eternal traditions of Afrikan people that we can still use here North America in the 20th Century. Traditions used with reason. Kawaida is a total value system, a way of life, a frame work in which we place all ideas and problems dealing with the Black Community.

2. Advocates of Kawaida practice seven principles. These are the basis of our value system or way of life. These are called the Nguzo Saba, swahili for the seven principles. These are:

- Umoja (Unity)
- Kujichagulia (Self-Determination)
- Ujima (Collective work & responsibility)
- Ujamaa (Co-operative Economics)
- Nia (Purpose)
- Kuumba (Creativity)
- Imani (Faith)

3. Kawaida Towers, Inc. the corporation which is building Kawaida Towers, consists of advocates of Kawaida.

4. Kawaida Towers is being built to house low and middle income families; 210 of them. But it is luxury housing for low and moderate income families.

5. Kawaida Towers will be 16 stories high, with 120 Balconies. But High rise and height does not cause slums and crime, lack of services and proper supervision does.

The majority of wealthy whites in big cities across the United States live in high rises!!! They pay extra money

On the Sunday evening of November 12th, the NewArk Black community gathered at Weequahic High School as Afrikans. The restoration of our tradition as Afrikans was visible as the audience viewed representatives of the Black community modeling the various Afrikan dress designed and worn by leaders of progressive Afrikan nations. The sisters modeled traditional and contemporary fashions of Afrikan

to live luxury high up. The higher they go the more rent they pay!!!

6. There are already luxury high rise apartments in the Lincoln Avenue area where Kawaida Towers is being built. (eg. 555 Mt. Prospect)

7. Kawaida Towers will boast (a) compactors to dispose of garbage instead of filthy incinerators. (b.) close circuit television security surveillance systems (c.) Large Community Rooms. (e.) Library (f) art gallery (g.) our own parking facilities (h.) audio-visual rooms & many other contemporary features that are found only in luxury housing.

8. The resolution for approval and tax abatement for Kawaida Towers was passed September 15, 1971, and introduced to the NewArk City Council by Frank Megaro North Ward Councilman. It was passed unanimously by the City Council, by all except Bontempo who was (and is frequently) absent!

9. Not only did Anthony Imperiale "know about" Kawaida Towers, he even approached Imamu Baraka asking for jobs for whites in the building of the modern structure!!! The Lincoln Ave. area is a neighborhood of Puerto Ricans, Blacks, and whites.

11. Anyone can live in Kawaida Towers who meets the salary requirements, for low and middle income residency (according to the rent subsidy laws of the state of New Jersey).

12. Ron Gasparnetti, president of the P.B.A., Police Benevolent Association, and one of the vehement critics of Kawaida Towers, was removed from his motorcycle in 1970, because he was considered psychologically unfit to deal with the public.

But Kawaida Towers will be built. And no racists or psychos will stop it.

Kawaida Yajenga Jamii Weusi (Kawaida Builds The Black Community)

BLACK POLICE DIRECTOR NAMED BY MAYOR GIBSON, LT. EDWARD L. KERR

COME OUT & SUPPORT HIM WED., DEC., 20th CITY COUNCIL CHAMBERS NEW ARK

PAMOJA TUTASHINDA! (TOGETHER WE WILL WIN!)



AFRIKAN COMMUNITY FASHION SHOW



Modeling the Nationalist dress suit and the Kaunda suit designed by the leaders of Progressive Afrikan nations are (l. to r.) Councilman Mjumba (Dennis Westbrooks); Mr. LeRoi Jones Sr. (Baba Baraka); Bashiri (Rev. Ralph Grant), Director of Action Now; and Mkuu (Eugene Campbell), Principal of Marcus Garvey School.

women. The brothers modeled "The Kaunda Suit," designed by the Honorable Kenneth Kaunda, President of Zambia. And other brothers modeled "The Nationalist Dress Suit," designed by Mwalimu Julius K. Nyerere, President of Tanzania.

Included in the fashion show lineup were various members, representatives, social & civic leaders of the NewArk Black community. Among the notables were Bashiri (Rev. Ralph Grant)-Director of Action Now; Mkuu (Eugene Campbell) Principal of Marcus Garvey School; Dr. James Slaughter, NewArk Optician; Mrs. Betty Thomas, Coordinator at Neighborhood Youth Corp.; Mr. & Mrs. LeRoi Jones Sr., Baba na Mama Baraka; Councilmen Sharpe James, Earl Harris, & Mjumbe (Rev. Dennis Westbrooks); Earl Phillips, former director of High Impact Anti-Crime; Dr. Asa Crews, NewArk Physician; Jesse Jacobs, Board of Education member; Hugh Hill of the NewArk Housing Authority and many others.

The highlight of the program came from The Malaika Singers of the Committee For Unified NewArk (CFUN) as they sung authentic Afrikan songs which left the audience breathless. The vibrations of Afrikan drums were hot messages sent by the Akbar Bey Drummers of NewArk, as the Akbar Bey Dancers gave a thrilling display of traditional Afrikan dances. After modeling of Afrikan fashions, the singing, the dancing, and the drumming of Afrikan music, came the man responsible for Black people's awareness of themselves as Afrikans . . . Imamu Amiri Baraka.

As Imamu Baraka has stated, "A person's dress is his flag—it represents who he is." As a colonized people for three centuries, we have been forced to represent the European lifestyle. But despite three centuries of systematically deculturalizing our minds, we still know that we are Afrikan people; and this was very evident on Sunday evening, November 12th at Weequahic High.

LISTEN TO THE PEOPLE!!!

QUESTION: What is your opinion of the Kawaida Towers controversy?

Michael M. C. Million of South 19th Street: "I think white people should come on in and let Black people build Kawaida Towers and I hope that it don't take violence to do it."



Takalifu (Tina Johnson) of North 7th Street: "Housing is a human issue, before anything else. Although white people may want to build it up to a political issue, Black people know that Kawaida Towers is a necessity which we will get."



Ronnie Hinton of Shephard Avenue: "It should be built. If it benefits Black people, I'm all for it. There are already some Black people living in the North Ward, but they are somewhat old and Imperiale is trying to take advantage of them."



Elayne Brodie, Director of Title I Program: "Imperiale or no other white person can stop the development of Black progress. Kawaida Towers had passed all the legal specifications and I am 100% behind Imamu Baraka in his efforts to see to it that the building goes up."



Ted Gray of Springfield Avenue: "It is a race issue. The country is saying that we should unite as one nation, but how can we when we cannot build where we want to."



Clarénce Tilghman of Lincoln Avenue: "I believe that any person should live in any ward of NewArk, and build his house where he pleases, if this is a free country."

