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MUST UNIFY

BLACK NEWARK

THE
VOICE OF
NEWARK'S
INNER CITY

VOLUME II NUMBER VII

JULAI 1973

15 CENTS

HOW WHITES PLOT TO TAKE BACK NEWARK!

17,000— REGISTERED VOTERS DROPPED FROM ROLLS

Every year the white boy unleashes his ruthless attacks on the Black community, in a futile attempt to stop the progress of our movement for political self determination. After every Primary Election, the County Board of Elections, drops from 17-20,000 people from the registration lists, forcing them to either re-register or lose their rights to vote in the next up-coming election. Sixty-seventy percent of those dropped are Black people, who reside either in NewArk, E. Orange, Orange, or Montclair. The remaining persons dropped are shared between all of the other 18 majority white, suburban communities in Essex County.

In NewArk especially, we can see a continuing pattern of destruction in our most densely populated communities, and the out and out reduction in our voting strength. In the late 60's, under the guise of highway construction, urban renewal, development of a new county jail and court house, the lives of thousands of Black families were disrupted and in some cases destroyed by this vicious insane white boy. The South Ward

lost parts of its densely populated areas through the Urban Renewal conspiracy. The Nye Avenue community was completely destroyed for a highway that will never be built. Politically an entire Black voting block was destroyed. The densely populated Camden street area and areas along Bergen and Belmont Avenues were layed to waste, also a victim of the Urban Renewal conspiracy. Today what is left is vacant lots filled with trash, rodents and disease, and a housing crisis. The political significance being of course the elimination of other strong voter areas in the Black community. A vicious cycle that confuses Black folks and denies us of our rights too. All of this was done supposedly for the development of better housing, for providing better services, but in reality done in a futile effort to keep NewArk's most infamous thief and Company Hugh Addonizio in power. But as history has recorded, in 1970, we were not turned around by their efforts but were made stronger, that we were victorious. 1970 just further magnified that in Unity we will always be successful.

As Imamu Amiri Baraka teaches us "internal unity makes a single will, that leads to self determination." Just as in 1970, in 1973 & 74 we will not be turned around by anything or anyone. It does not matter if it be another Hugh Addonizio, Louis Turco, a Harry Lerner or the four colored stooges Payne, Owens, Richardson and now Willie "Boy" Brown, a group

of negroes who daily pledge their allegiance to the very white interests that seek to control us. We will not be stopped by Nixon, Rodino, Antknee Imperiale at Kawaida Towers, for we recognize their efforts are part of the same scheme to halt our political growth. We will move to destroy any obstacle that obstructs our progress, for we will be strong, we will keep
(Continued on page 2)

UNITY IN THE COMMUNITY



Mayor Kenneth Gibson poses in support of the Unity Movement candidates. To the Mayor's left are Rev. Alphonso Ramon, candidate for Freeholder, Frank Hutchins, candidate for Assemblyman; (right) David Barrett, candidate for Assemblyman.

What Black people need in NewArk is a UNITY MOVEMENT. Why? Well, none of the complex problems that affect the Black community - political powerlessness, economic exploitation and lack of development, along with stifled social progress, all these things must be changed and made to benefit Black people. We must maximize our political power and control the politics and the politicians. Not democrats, not republicans but us - Black people. Economic and social progress will come about only when; we have control of the political mechanisms that affect us. Political Development is the initial step to all aspects of our development as Afrikan people. Umoja means unity in

Swahili - that is, unity in the family, community, nation and race. Political Unity is the basis for our development. An independent Black political structure that can begin to function as a political party to involve the widest elements of the Black community. The various groups, organizations, clubs, ideologies, religions and persuasions, must be brought together on the basis of being interested in the progress of the Black community. The Gibson election was an example of such a UNITY MOVEMENT - the whole community moving in a direction to effect change and progress. In NewArk, the politics of the Black community is still controlled by white people and white minded Negroes who do their bidding
(Continued on page 2)

KAWAIDA TOWERS: BLACKSLIDING ON DECISION?

The most recent turn in the court trial of Kawaida Towers, which is defending itself against the onslaught of racism from the white supremacist power structure, reveals the nature of exploitation and corrupt politics in America. Judge Kimmelman, instead of delivering his scheduled verdict Tuesday, June 19th, instructed all attorneys in the case to present arguments around a legal technicality that appears insignificant at first, but with a closer look, is very significant. The question revolves around Kimmelman's own decision

November 20, 1972 in favor of the legality of tax abatement for Kawaida Towers. Kimmelman is now questioning the validity of his decision, as he says, based on several paragraphs in the constitution of the State of New Jersey that may challenge the tax abatement.

The real point is that Kawaida Towers has been granted a tax abatement under the same legal framework as every limited dividend apartment development in the state of New Jersey. The law was passed so that suburban communities could
(Continued on page 5)

WHY DOES TURCO REMAIN ON THE CITY COUNCIL?

The events that have taken place in NewArk's City Council meeting within the last two weeks have demonstrated the blatant Racism and corruption that Black and Puerto Rican people must rid ourselves of before we can be serviced by health and progress. It seems quite evident that Louie and the Gang have stepped up their campaign of racism by once again denying the Black and Puerto Rican people of NewArk, the majority of NewArk's people, the
(Continued on page 4)



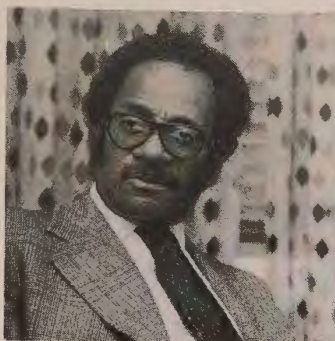
Members of the Black Community are shown demonstrating in protest of a Portuguese soccer game which was held recently in Ironbound Stadium in NewArk. Portugal is a major enslaver of Afrikan peoples in Guinea-Bissau, Mozambique & Angola.

ANTHONY IMPERIALE MAY BE JUST AROUND THE CORNER!!

Anthony Imperiale noted Italian liberal politician is the ghost the little SICKS (SICKS TO THREE) have readied for us! Believe it or no, after the female Villani caper, the Italian SICKS planned to replace then departing "Dumus" Guiliano, who get another job at the expense of the Black & Puerto Rican community as security head of courst (his cousin
(Continued on page 3)

NEWARK'S NEW SCHOOL SUPERINTENDENT

... IS HE ACCOUNTABLE TO THE COMMUNITY?



Stanley Taylor

Stanley Taylor who now serves as district superintendent of Brooklyn N.Y. 25,000 pupiled district #13, has been selected by the Newark Board of Education as Superintendent of schools. Mr. Taylor who was selected after a nation-wide search will receive an annual salary of 47,000 dollars. We need a superintendent whose emotional and intellectual understanding of black life is

demonstrated by his incorruptible commitment to serving the community's educational leadership that can provide a combination of sensitivity and skill required to remove our schools from the path of functional illiteracy, miseducation, and racism presently being administered. Some of the problems facing the new superintendent will be a notoriously backward school board, the racist non-teacher union (N.T.U.), delapidated school buildings, and irrelevant curriculum to name a few. It is our firm commitment to see that our schools gain the capability of providing academic and technical skills critical to the building and developing of our community and it is to this end that we struggle. It is for this reason primarily that we stand in support of all progressive forces, and must oppose any force or tool of obstruction. We give a vote of confidence to the new superintendent but we say "Kazi (work) is the Blackest of all."

WHITES TAKEOVER PLOT

(Continued from Page 1)

faith and will progress. We must be prepared to elect The Unity Movement candidates Kaimu Mtezezi (Dave Barrett) and Frank Hutchins to represent our interests in the State Assembly, and Alphonso Roman as our Freeholder. Please do not forget that next year is 1974, time for election of a Black city council and a Black Congressman. Please register or file your new address at the County Hall of Records located at High Street and West Market Street, Newark, between the hours of 9:00 a.m. and 4:00 p.m. Mon.-Fri. If you are in need of transportation, or face any other difficulty in getting registered, please don't hesitate to call us at 621-2300 for assistance. Pamoja Tutashinda—Together we will win!

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UNITY MOVEMENT

(Continued from Page 1)

Negros who do their bidding - functioning in their interest. These people should be replaced with progressive and revolutionary Black people, who are committed to what is best for the Black community.

Unity in the community is what is needed now. NewArk will be as it is for Black people until we get the masses moving toward self-determination on every level possible. Revolutionary commitment and energy must be translated into a functioning District Leader, Assemblyman, Congressman, Freeholder, etc.

The UNITY MOVEMENT candidates - David Barrett (Assemblyman - District 29) Frank Hutchins, Assemblyman - District 29, Alphonso Roman, Puerto Rican candidate (Essex County Freeholder) represent a new, revolutionary commitment for change and progress.

The UNITY MOVEMENT district leaders will be working in the local areas of the city, trying to unify the community and make positive change.

We need you to support the UNITY MOVEMENT - join us, help pull Black NewArk together - the masses - who understand what is needed - into a UNITY MOVEMENT.

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Dear AFRICAN WORLD Reader:

It is not often that we communicate with our friends and readers in a letter, but we have done so this time to make a special appeal to you to help us keep the AFRICAN WORLD in full production.

We are currently experiencing a financial crisis which threatens to reduce our frequency of publication and could lead to a complete halt of production if we do not receive the type of support the paper needs to survive and develop.

Because we have not made this type of appeal before, most of our readers have no idea of the rigorous conditions under which we work to try to bring to our readers significant news and analysis they would not read in other publications. Yet, many people who have become aware of our problems and needs respond that they would have gladly aided us sooner if they had known.

Thus we are making this appeal with the belief that those who read and appreciate the newspaper will respond with financial contributions to help keep this valuable information organ in service to Black people.

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TOM OF THE MONTH

Tom of the month or Tom of the century is Booker T. Cartwright a negro renegade from the Hugh J. Addonizio regime who aligned himself with fat racist Ant-Knee Imperiale in a futile attempt to wrest control from Black and Puerto Rican people of the U.C.C. programs. This backward negro who masquerades as a man of the cloth did without any shame stand up in a church attended by Black people - in a Black and Puerto Rican neighborhood and nominated two white goons closely associated with Ant-Knee Imperiale for the U.C.C. Board of Trustees. Needless to say his nominee went down in a crushing defeat. It is time this depraved degenerate learn that Black and Puerto Rican people will decide that they will determine who will represent them and that sell out artists such as Tom Booker Tom Cartwright cannot decide on some racist white goons to come in and misrepresent us.



Booker T. Cartwright

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CHARGES TO BE BROUGHT AGAINST DONALD PAYNE; SO. WARD DEMOCRATIC CHAIRMAN



Donald Payne

Democrat Donald Payne, reactionary leader of the South Ward called the police and had Eric Dillard the newly elected district leader of District 22 of the South Ward, physically ejected from the annual reorganization meeting of the South Ward Democratic Organization. All Eric Dillard requested was that he be duly recognized as the legal elected official Democratic candidate of the 22nd district of the South Ward and to be able to participate in the discussion and voting that was conducted at this meeting. Although reactionary Don Payne realized that what he was attempting to do was criminal and illegal he tried to project an individual by the name of Rev. Leroy Hunt who falsely stated in sworn testament that he resided at 95 Bragaw Avenue in the South Ward of the City of NewArk when he actually lives at 179 Hollywood Avenue in East Orange, New Jersey. Thus the wit-

ness in his petition did commit perjury; and reactionary Don Payne did knowingly engage in fraud, when he filed this illegal document at the City Clerk's Office.

Mr. Eric Dillard intends to file charges against Rev. Leroy Hunt, the witness to the illegal petition, and Donald Payne will have to learn although "you may be the willing tool of Harry Lerner, Democratic Boss of Essex County, you cannot disregard the rights and the will of Black People in NewArk, New Jersey."

Another incident that happened later in the meeting was that the district leaders of the South Ward Democrats served notice on Donald Payne that they were sick and tired of his insensitivity to the people of that area, along with his non-functional unprogressive leadership, and if he does not straighten up and afford the kind of progressive leadership that is necessary for Black People all over this country, then they will dump him and racist Harry Lerner cannot save him. There is one thing this white-minded negro must learn is that you live in a Black area and you serve the will of Black People and if you doubt this, ask George Richardson about when you fail to properly represent your people and they complain loud enough - the white boy will dump you - Ho-hum the leopard never changes his spots - bye-bye reactionary Donald Payne.

BOBBY SEALE: 'MOVING FORWARD' IN OAKLAND POLITICS

OAKLAND, CALIF. (AANS) - Bobby Seale has become a power in Oakland, Calif. politics by virtue of 43,719 votes cast for him in a losing bid for mayor in the May 15 run-off election.

Seale succeeded in more than doubling the 21,239 cast for him in the nine-man April primary.

Calling his losing campaign a "people's victory," Seale said, "They're going to know—the Republican administration, the Watergate administration—from here on, we ain't backing up. We're moving forward."

The Black Panther Party founder predicted that in six months his organization would go to the ballot to initiate "the programs you (his supporters) worked for."

These include a \$17 million cultural center, a senior citizen's safety plan and a preventive medicine plan.

Mayor John Reading, who won with 77,476 votes, was pleased with the outcome, even though he fell short by nearly 10 percent of the 70 percent of the vote predicted for him.

Reading expressed willingness to sit down and talk with Seale about his legislative programs. The re-elected mayor, who in the past has had little good to say about Seale, told the press nevertheless that he would initiate talks with the Panther leader.

The Democratic party machine will also begin negotiating with Seale, who piled up his vote without any significant support from them.



Bobby Seale: "Adjusting to a new lifestyle in helping his people"....

Seale's entry into the mayoralty race split the Democratic party into several factions. When Seale emerged as a winner in the primaries, the Democrats virtually abandoned the race.

Democratic Assemblyman Ken Mead noted afterwards, however, that Seale was a "factor to be reckoned with."

"Anybody who can get 44,000 votes has a following and is an influence," Mead explained.

The question that has to be answered in the future is Seale's relationship with traditional Black politicians in Oakland.

Seale proved in a losing cause that it is possible for a Black to attract sizeable support with an approach more radical than that used by most Blacks in the politically conservative city.

Oakland Black politicians now have to choose between jumping on the Seale bandwagon, taking more radical positions on their own or continuing in their conservative ways, on the assumption that old-time politics is the best politics.

SUPPORT THE UNITY MOVEMENT!

punch two to punch one! And a big fat spaghetti filled punch it is! Certainly progressive elements of the entire NewArk Community; Black, Puerto Rican, and White should rise up against even the suggestion of this desperado, Imperiale being considered for City Council.

Meanwhile don't forget that now there are some Negroes so low who would even support Ant-Knee. Yes, now Cartwright, Guiliano's Cullad stooge in the UCC is one such "necro". But happily this cancer is a distinct minority. We must however remain vigilant & resolved to control this city council & force it to become progressive and contribute to the development of our city. In 1974 the Unity Movement will mount a whole slate of progressive Black & Puerto Rican candidates. It's time to move on up yet a little higher!!

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U.S. EYEING AFRIKA . . .

Washington (UPI)—Sec. of State William P. Rogers told Liberian President William R. Tolbert Wednesday that the Vietnam War ended, the United States will pay more attention to Afrikan affairs. Tolbert is on a private U.S. visit.

IMPERIALE

(Continued from Page 1)

Rearfirst Guiliano set this up) with Tony Imperiale! YES! Infact it might still be the case.

Donald Tucker who was robbed of an at-large seat in 1970 elections, as part of community's choice team is making the right noises now, in an attempt to displace Villani. Precedent should have indicated that Tucker, as next highest vote getter should have taken Villani's place but Opportunism, corruption, among the black Councilmen and some political immaturity in the quarters that have usually taken the correct political line before led to female Villani getting in.

But now the sick want to add

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N.Y. BLACKS FIGHT AGAINST POLICE BRUTALITY

by Carolyn Johnson

NEW YORK, N.Y. (AANS) - New York City's Black community has begun an intensive drive in the hope that the April 28 slaying of a 10-year-old Black youth by a white policeman will not go by unnoticed.

If the Black community can gain some control over the police activities in its neighborhood, the recurrence of such incidents can be averted in the future, according to spokesmen involved in the effort.

At the center of this activity is the Alliance for Survival, a coalition of community groups formed as a part of the Black response to the Clifford Glover killing.

The alliance is a broad-based unit, having in its ranks such diverse components as anti-poverty groups, the NAACP, Urban League, the Congress of Afrikan People, Queens Interfaith Clergy, Black Liberation Party, the New York City and Queens Black Assemblies, Queens Day Care Council, civic organizations, neighborhood gangs and interested community members.

At the summit of its plans is a call for a Congressional hearing on the matter of Glover's death.

The alliance is also seeking federal and state support to halt police brutality, closer adherence to police regulations and has even warned of a general boycott of white businesses all over New York City— including the major shopping centers in Manhattan— if effective action is not

taken.

New York City mayoral candidates will not escape the concern of the coalition, either.

James Heyliger, director of the Southeast Queens Community Association and chairman of the alliance, explained other aims,



Irv Joyner

saying, "We are trying to work out a program with local precincts so we can monitor the arrest of youths so that we may be able to eliminate unnecessary arrest and imprisonment."

And, he went on, "We are also working with the department of corrections so we can develop a children's shelter program for kids that get in trouble."

Other attempts have been made to sustain community concern and involvement with the issues being raised.

On May 10, a public hearing was held to determine how the community would administer justice in the Glover case.

The hearing took place in Queens, where young Glover was killed, and was sponsored by the alliance, the New York Black Assembly, the National Black Assembly and the Commission for Racial Justice of the United Church of Christ.

A prosecuting attorney, a district attorney and three judges were in charge of court proceedings at the hearing, where the case was argued before a jury of Blacks ranging in age from 12 to 50 years.

Strict courtroom procedures were followed and, after an hour's deliberation, the panel handed down a guilty verdict against the patrolman who shot Glover — Thomas Shea.

Rev. Irv Joyner of the Commission for Racial Justice saw the hearing as an indication that New York City Blacks were beginning to take action, "moving from a specific incident of police brutality to a review of the pattern of police brutality and lawlessness as it manifests itself in the Black community."

Shea has been accused of murder in the incident, but not yet indicted by a grand jury which is still deliberating.

Shea has been involved in similar incidents on at least two occasions in the past.

TURCO INDICTED

(Continued from page 1)

right and the services of a Black Police Director.

Joining the band wagon of Racism is Mrs. Ralph A. Villani, wife of the former councilman-at-Large whose whereabouts and physical state is kept as though it was a top level secret. Mrs. Villani has accepted the position of Councilwoman-At-Large with open arms and is looking forward to filling her husband's shoes.

Once again the Black and Puerto Rican people ask, "who is in charge of Louie Turco's activities and how long will this miniature madman be permitted to govern the welfare of the Black and Puerto Rican peoples in Newark." How much longer will Turco be permitted to function as Newark's City Council President when the very integrity of this man is called into question daily and more so now since he has been under federal indictment. For Louie it is just a matter of time before his acts of Racism become so irresponsible that his peers will recognize the fact that he has become a liability or it will be the "strength" and the "will" of a Black and Puerto Rican political movement that will lead to the end of Louie Turco & Co.

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RACIST TEAMSTERS ATTACK MEXICANS TOO!!

by Milton Coleman
 WASHINGTON, D.C. (AANS) - Caesar Chavez and the United Farm Workers Organizing Committee (UFWOC) have taken on a new struggle and renewed the call to "Boycott Grapes."

The opposition - farm growers, the Teamsters union and, perhaps even the Nixon administration— is bigger, broader and more powerful, yet Chavez is confident his own forces are just as expanded and ready for the battle.

The renewed boycott comes after a three year truce which began with the signing of contracts in April, 1970. The agreements followed a nearly five-year-long farms workers' struggle to gain the right to unionize and bargain collectively.

Those contracts expired on April 14 of this year. And, much to the farm workers' surprise, new contracts were immediately signed— not with Chavez's group, but with the Teamsters.

The Chicano labor leader argues that the Teamsters do not really have any rapport with the field workers, but instead are in collusion with growers, wielding the strong arm threat of not trucking the growers' produce if contracts recognizing the Teamsters as the field union are not signed.

The Teamsters, say the UFWOC, also have no real concern with the welfare of the workers in the fields. Their wholesale assault on the UFWOC's position— 85 percent of the expired contracts were renewed with the Teamsters— has acutally hurt the workers, says Chavez.



Brothers and sisters are shown picketing the construction of the Medical College in Newark as a result of the unions discrimination against Black people.

Eniar Mohn, director of the Western Conference of the Teamsters, had added a further racial dimension to the struggle, charging that the Mexican workers really cannot operate well in the Teamsters union at the present time.

Mohn predicted, in an interview with a researcher, the eventual mechanization of grape picking and with it, the phasing out of the Chicanos and their replacement with machines run by whites.

"That, said, UFWOC spokesmen, is out and out racism."

In the fields, Chavez wants elections now, but the Teamsters say, "No."

Eventhough UFWOC workers are striking throughout the Central California Valley, it will be national economic pressure— the grape boycott— which will ultimately bring

the victory, said a local spokeswoman.

"If we lose the battle in California," she feared, "we might as well forget about organizing for another 20 years."

KAWAIDA TOWERS

(Continued from page 1)

take advantage of money supposedly designed to aid Black and Puerto Rican people in the cities. Now, if the legality of using this money on land that is not declared blighted is undermined by Kimmelman's decision, it will undermine the tax abatement of the majority of middle income apartment developments built in New Jersey since 1968. As Malcolm X said so clearly, "It's freedom for everybody or freedom for nobody!" Our people are waiting and watching how low and how far the system will go in order to stifle the development of decent housing for Black, Puerto Rican and poor people in Newark.

LISTEN TO THE PEOPLE!!

QUESTION: What is your feelings about Turco being removed from the City Council?

Anna Oakley of 14th Avenue: "I'm willing to go along with the Black majority wishes all the way . . . and we are saying 'get rid of Turco' and get more Black faces on the City Council."



Norma Johnson of Osborne Terrace: "I feel that all of the whites, on the City Council should be removed and that Turco should lead them out."



Barry Griffin of Meeker Avenue: "Turco should go because Newark is a majority black city and the City Council should be likewise."



Laverne Simmons of Fairmont Avenue: "I think he should be removed because he constantly keeps money from coming into the Black community."



Robert Dixon of Malcolm X Blvd.: "I'm in favor of removing anybody from the City Council who don't have the interest of the people at heart. Turco & the 3 B's have shown that they don't represent the interest of the people."



Eugene Wells of South 17th Street: "I feel the City Council should be set up according to population, and in terms of population Turco does not represent us in any way."



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BOOK REVIEW:

Were Marx and Engels White Racists?

By Carlos Moore, IPE Publications \$1.00

This book should be mandatory reading for Afrikans wishing to evaluate the actuality of Marxism and Scientific Socialism qua European Culture Construct. Brother Moore points out, and reemphasizes simply that Marx and Engels were, and are still, nineteenth century Europeans. And as such, subject to most of the dull prejudices and xenophobia of the garden variety YOU ROPE PEEIN.

Passages revealing Marx-Engels views on why Colonialism and even yeh, my man, Slavery were necessary, for the progress of humanity (read, white folks), should make us sit up and take notice.

"Science" as we have pointed out before, means basically adopting European Values, as far as Marx and Engels were concerned. Europeanism and Westernization are used where Industrialization should be meant.

Marx-Engels description of Afrikan and Asian Cultures as "Historyless" and European conquest, as in the case of India and Algeria, as necessary culture clashes for the sake of man's (read, European man's) dynamic leap toward Socialism should make you grin.

European theory reinforces European Culture. It's "Universality" is false in this sense, except as it can be picked out from amongst the stale old racism and alleged cultural superiority of the white boy. One of the main reasons that Mao dismisses "Dogmatism" in his cardinal works is he understood all too clearly that unless he could adapt what was scientific and universal of Marx-Engels, and made more functional by

Lenin, unless also he could shape it according to the needs of his own Chinese culture, and the conditions of the Chinese people, such information was European gibberish.

Socialism must be Scientific to exist as Socialism at all. But we cannot let Europeans claim communalism as yet another star in their crown of world cultural domination. Marx-Engels are European missionary ammo, just as Jesus is to another crowd. But finally both groups are reinforcing the control and domination of European culture over other cultures in the world.

Carlos Moore points out usefully in his short pamphlet some telltale readings in M-E, that will help you understand more clearly that our struggle is to become revolutionary Afrikans. The repression or feudalism or backwardness of our culture, under colonialism, or even at the time when we were reduced to colonialism, must be eradicated. But their eradication will make us progressive Afrikans, Revolutionary Afrikans, and not Europeans. The useless part of Marx-Engels is the ethnocentric, European analysis of European Society that white lefties and their nigger charlie mecarthies try to impose on our own historical development. There are certainly historical necessities for us. But being slaves while Europe rushed into capitalism toward socialism (as alleged), is not one of them we were amused to stand still for.

POSITIVE BLACK IMAGE

Adhimu Changa

Adhimu Changa, Newark's Board of Education youngest member is elected this month's most progressive image in Newark. Brother Adhimu comments, "I think now than ever before, greater emphasis must be placed on the importance of young Black people and their role in our struggle for liberation. . . for Black youth are the future of Black people and if they pattern themselves after images and concepts that are detrimental to us today, then we will continue to be exploited and oppressed tomorrow. One of our present objectives is to help raise the level of political awareness of Black students so they will be cognizant of the problems that plague the Black community and to use education as a tool for liberation by utilizing the knowledge and skills they acquire for the development of our communities."

ALD DEMONSTRATIONS IN THE PRISONS

Brothers at Trenton State Prison held an ALD demonstration to show their solidarity with Afrikans throughout the world.

Over 300 Afrikan prisoners at Trenton and Rahway State Prisons demonstrated in support of Afrikan Liberation Day on May 26, 1973. All praises due to Imamu Amiri Baraka, through constant and dynamic work within the prison system, Brother Jitahari (William Grimsley), incarcerated at the Trenton State Prison, was the spearhead in instituting this demonstration for the first time in any New Jersey State Penal Institution.

On May 26th, the brothers at Trenton State held classes, held a rally and gave a tambura (marching) demonstration. They continually emphasized their understanding of the fact that, "Afrikans are at war at home and abroad". As Malcolm X has said, ". . . if you are Black and in america, you are in prison—that's what america means-prison." These brothers realize that they are the Afrikan P.O.W.s, i.e., the Afrikan Political Prisoners of War. In america and colonial and neo-colonial countries on the continent, there is no law and justice for Afrikan people. Black people are prisoners of european law. This law is neither designed or enforced for us, except with repressive/oppressive intent. All Black prisoners are political prisoners; their condition comes from the political inequality of Black people. A Black prisoner's crime may or may not have been a political

action, against the european government, but the european's governmental action against a Black prisoner is always political.

As Imamu Baraka pointed out at H. Rap Brown's sentencing, all of our Black leaders, that is, leaders who have addressed themselves to self-determination, self-respect, and self-defense, have been systematically removed from our presence through either legal or physical assassination. Just to name a few: Amilcar Cabral, H. Rap Brown, Maulana Karenga, Muhammed Ahmed, Ahmed Evans, Patrice Lumumba, Ruchell MaGee, Martin Luther King, Malcolm X, and etc. The dialectics of this is that these removals have raised the level of consciousness of Black people to realize that our struggle for self-determination must create alternative legal/political institutions which will express the WILL/aspiration of Black people.

We stand in UMOJA with the brothers at Trenton State Prison and Rahway State Prison, as revolutionary Nationalists struggling for Afrikan Liberation. As Imamu Baraka teaches us, their demonstrations are a clear example that, "The work of National Liberation is hard and its resolution is to be sought but not fantasized as the result of unprepared spontaneous outbursts of emotionalism. It is work". KAZI IS THE BLACKEST OF ALL.

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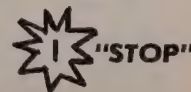
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AFRIKAN HERO



Stokely Carmichael, "from Black Power to Pan Afrikanism".

by Simba Risasi

Brother Stokely Carmichael, brought the slogan "Black Power" to our ears in this country during the sixties. Stokely Carmichael, the Afrikan nationalist, was born in Trinidad where he grew up. He later moved to New York City, then to Washington, D.C. It was in Washington while a student at Howard University that he became involved in the struggle for Black liberation. From the beginning of the Student Nonviolent Coordinating Committee (SNCC) in 1960, Brother Carmichael was always an active worker seeking to raise the level of consciousness of Afrikan people, everywhere. During those years he was arrested more than fifteen times while participating in demonstrations in Mississippi, Louisiana, Tennessee, Maryland, Virginia and New York. Brother Carmichael, along with his close friend and Brother in struggle H. Rap Brown, helped organized the Lowndes County Freedom Organization in Alabama prior to Rap's election as the chairman of SNCC in May 1966. Stokely also played a major role in the 1964 Mississippi Summer Project as director of the civil rights activities of the Second Congressional District.

In 1969, Brother Carmichael served as Prime Minister of the Black Panther Party. Later he broke with what he calls "Nkrumahism" Nationalism, Pan-Afrikanism, and Scientific Socialism.

For the past three years Brother Carmichael has been living in Conakry, Guinea where he studied with Osaygefo Kwame Nkrumah, past president of Ghana; and also became a citizen of the Republic of Guinea, West Afrika.

Presently he is living in the United States where he is working vigorously with a conscious effort to formulate the All-Afrikan People Revolutionary Party as a movement for achieving World Afrikan Liberation. To Brother Carmichael. A LUTA CONTINUA!

POET'S CIRCLE

I VISION GOD
(A Folk-Sermon)

I vision God standing
on the heights of Heaven,
Throwing the devil like
A burning torch
Over the gulf
Into the valleys of hell.
His eye the lightning's flash,
His voice the thunder's roll.
Wid one hand He snatched
The sun from its socket,
And the other He clapped across the moon.

I vision God wringing
A storm from the heavens;
Rocking the world
Like an earthquake;
Blazing the sea
Wid a trail er fire.
His eye the lightning's flash,
His voice the thunder's roll.
Wid one hand He snatched
The sun from its socket,
And the other He clapped across the moon.

I vision God standing
On a mountain
Of burnished gold,
Blowing His breath
Of silver clouds
Over the world.
His eye the lightning's flash,
His voice the thunder's roll.
Wid one hand He snatched
The sun from its socket,
And the other He clapped across the moon. ZORA NEAL HURSTON

SOCIAL DEVELOPMENT



Bibi Amina Baraka

RAISE YOUR VALUES!

Why do Nationalists strive for political power, to build better schools for Afrikan children, our children, to give our children a fine education, a world of knowledge. We want our children to invent new machines, create progressive societies, make the world a safer and pleasant place. We want to build hospitals to care for everyone not for the rich and the poor but for the people, we want to build homes, houses for people to grow in and live in where life can have a chance. We want the temples, the places of worship in our community to teach self-determination, self-respect and self-reliance for the Afrikan. We want to build other institutions that contribute to an advanced society. We want an opportunity to distribute the wealth of our community and the wealth of our people, we want to see our children smile instead of crying from hunger, miseducation and disease sick from a society that is decadent. That is why we are cultural Nationalists, why we believe in Revolutionary Nationalism, why we teach to Raise Your Values. We understand a people's values, their morals are political in that they create, build and live by what they see as being good or bad. Your sense of justice comes from the way you live. That is how you think. We must have the self-determination to reject the evils of western society but we must embrace a Black Value System, an Afrikan Way before we can reject the western evils, how will we know evil, what will be our criteria for judging, how will we know it is bad, what will we accept as being beautiful or good? The Nationalist studies better ways to live, better ways to build, better ways to create. WE try to show our people the will of self-determination. We cannot accept what we know through experience to be corrupt and wrong. We have one primary understanding that we must try to get more and more Black People, Afrikans to work toward a new understanding-no matter how we must change our community this western world needs transformation. We must all come to understand this for the sake of our children and the world, they are both larger and greater than us.

As IMAMU BARAKA, teaches us, "All Over the world. We need to meet once a week. All over the world Afrikans, Soul Brothers Good Sisters we need to meet!"

From the Poem Afrikan Revolution by Imamu Baraka, printed by Jihad Publishing Co., Box 663, NewArk.

SWAHILI LESSON

By: M. Jalia

manenokwa chumba cha chakula
(Words for the Kitchen)

- | | |
|---------------------|------------|
| sahani | plate |
| kikombe | cup |
| kijiko | spoon |
| chakula | food |
| mkate | bread |
| maziwa | milk |
| maji | water |
| kahawa | coffee |
| chai | tea |
| asali | honey |
| tikiti maji | watermelon |
| samaki | fish |
| wali | rice |
| viasi | potatoes |
| jibini | cheese |
| matunda | fruit |
| chungwa | orange |
| ndizi | banana |
| chakula cha asubuhi | breakfast |
| chakula cha mchana | lunch |
| chakula cha jioni | dinner |
| chumvi | salt |
| pilipili | pepper |

There are times throughout the day when we come together naturally, meal time is one of those times. There is conversation and this is good time for study. Not study as a formal lesson; just use the kiswahili word and point the thing out or say it in kiswahili then say the translation.

Leave this on the meza (table) and practice everyday until these are familiar to everyone.

If we have said anything of value or beauty, all praise is due to Imamu Baraka, the Committee for Unified NewArk, Kawaida and all mistakes have been ours.



Roy Elridge, noted Black trumpet great, was the recent guest of Imamu Baraka on Black NewArk (TV) which airs Saturdays at 4:30 pm. Channel 47 UHF.

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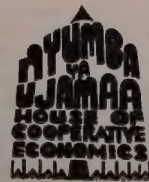
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RAISE!!



Imamu Amiri Baraka

As advocates of Kawaida, the doctrine created by Maulana Ron Karenga, we are elementally Afrikan Nationalists. Our immediate Nationalism is concerned with building and developing our communities where we find ourselves. Securing the maximum Self-Determination, Self-Respect, & Self-Defense realizable in the concrete reality of the Western Hemisphere.

We move from the basic consciousness of being Afrikans isolated from Afrika but still belonging to a National community of Afrikans living in America. Political Power, Economic Development, the creation of Black Institutions, in all the areas of human endeavor - which are alternatives to the institutions created and controlled by whites, these are our nationalistic goals. Maximum Community control and internal development and defense, these are nationalist goals.

Political Institutions are primary, nationalist organizations designed to gain, maintain and use power. And with the growth of the independent Black political institutions on local, state and finally national levels, we must also develop parallel educational institutions and communications institutions. All these are aimed at changing the values of Black people, transferring us from artifacts and tools of white culture and society to self motivated self-determining Black people. Culture (and society) are simply the total way we live and think and relate to each other and the world. If we live and therefore think in ways created by subjugation to white values and ideas we can only commit suicide. Or **Suigenocide**, a race destroying itself.

We must create lives for ourselves, hence values and ideas, that preserve and secure Black Self-Determination, Self-Respect and Self-Defense. White's values and ideas and institutions have always done the opposite, to us. They have always destroyed or weakened Black values, imposed and enforced by the power of white's recent superior weapon's technology. (Black slums, drug addiction, and even miseducation are imposed by police power - you don't think so? Try, very quickly, to change them!)

We struggle to create a way of life that benefits all of us. We struggle to create a way of life that would benefit all positive forces. In the total

BOYCOTT GULF!!

Today in Southern Afrika, men, women and children are being massacred, napalmed, machine gunned and imprisoned for no other reason than having elected to seek freedom and self determination. They are the victims of an all out military effort being waged by the Portuguese government against the determined Afrikan liberation movements within Portuguese occupied Afrika.

Portugal in Afrika

For the past 500 years, Portugal has enslaved and exploited the Black people of Angola, Mozambique, Guinea-Bissau, the Cape Verde Islands, Sao-Tome and Principe.

United States Support of Portugal

As Europe's poorest country, Portugal is incapable of financing its wars against Afrikans alone. It has received the necessary funds from western governments and multinational corporations like Gulf Oil that invest in the Portuguese held Afrikan territories. In 1971, the U.S. government agreed to pay Portugal a total of \$435 million ostensibly for the use of a military base on the Azores Islands.

In return, Gulf has agreed to aid the Portuguese in "securing peace and order."

Gulf justifies its collaboration with

the Portuguese by saying it provides jobs for Afrikans (of 5 million Angolans, Gulf employs 33) and makes financial contributions to Portuguese controlled Afrikan education. But the issue here is not jobs or scholarships. The issue is Afrikan Land and who will control it. When the world has condemned the evils of colonialism, Gulf materially supports the portuguese effort to maintain the empire.

World Opinion

All of the liberation movements of Southern Afrika, the true and legitimate voices of Southern Afrika, have demanded that Gulf withdraw its support of Portugal. They have been joined in their demand by the Organization of Afrikan Unity (which comprises the 41 independent Afrikan countries), the United Nations, and the World Council of Churches. In the U.S. they have been joined by the Congressional Black Caucus, the Afrikan Liberation Support Committee and countless other concerned groups.

What Can You Do?

Afrikan liberation forces are fighting valiantly for freedom against tremendous odds. We can hasten the end of this cruel war by forcing Gulf



We Must Expose the enemies of Afrika

to withdraw from Angola, thus ending their financial support of Portugal. Every Gulf dollar received by the Portuguese government means that the war must last a little longer and more people will die. You can participate in the struggle for Afrikan freedom by refusing to buy Gulf products and in that way hit both Gulf and Portugal where it hurts - in their money bags!

Additional information can be obtained by writing, the Pan-African Liberation Committee, Box 514, Brookline, Mass., 02147. A Luta Continua, the struggle continues!

ALD IN CHICAGO!!



Gathering for discussion before the march begins in Chicago are from left to right: Don L. Lee, Executive Director of the Institute of Positive Education, Chicago, and National Vice Chairman of Afrikan Liberation Support Committee; Lerone Bennett, Afrikan historian, essayist and Senior Editor of Ebony Magazine; Ahmed Sekou Toure of Guinea, nephew of the Honorable Sekou Toure, President of Guinea.

reshaping and transformation of the world. And so we realize that any nationalism must be in harmony with an international understanding. Our nation is part of the Afrikan Nation Becoming. We are Afrikans spread out around the world, tho our historical home is the Afrikan continent.

Because we begin by being Afrikan Nationalists, the idea of Pan Afrikanism is naturally akin to our ideological understanding of the struggle. When we say in Kawaida, that We are Afrikans by Race, History, Culture, Politics and Emotion, the politics we cite are the Politics of Garvey, Dubois, Malcolm Nkrumah, and contemporarily Nyerere and Toure, who all speak of the Oneness of Afrikan People world wide and the need for an internationally unified struggle. We are PanAfrikanists because we understand the absolute importance of the continent of Afrika being Unified and Independent under Ujamaa-

Afrikan Scientific Socialism. And that unless the Afrikan continent is liberated, our own path to maximum self determination, self respect and self defense is blocked and politically impossible.

The balance of power in the world must be changed in order that world wide representative proportional government and equitable distribution of wealth come into existence. The two largest changes of that the balance of power will be the

unification and independence of Afrika under an Afrikan approach to scientific socialism, which will result in communalism, which was one of the positive aspects of Afrikan tradition that will be reconstructed and modernized, ie, made "scientific", to deal with the needs of a modern industrial nation in the last part of the 20th century. The other change in the balance of power will be the maximizing of political power and economic control of the 40 million Afrikans in the United States.

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Articles, events, and news of Black organizations in the Black Community are welcomed.

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Sultani Katibu
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