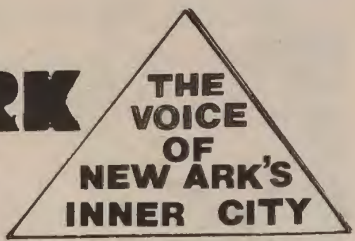
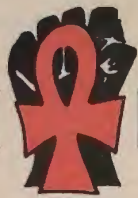




BLACK NEW ARK



VOLUME 3 NUMBER 1

JANUARI-FEBRUARI, 1974

15 CENTS

JAN. 18, 19 & 20 at Clinton Pl. Jr. High:

CONVENTION READIES CITY FOR MAY ELECTIONS!

ORGANIZING FOR POLITICAL POWER!

NewArk will be the scene for the 1974 Citywide Political Convention, January 18, 19, 20 at Clinton Place Junior High School. The purpose of the convention is to get the NewArk community ready to deal effectively with the up-coming municipal elections in May. Up for election is the mayor and the 9-man city council. At the convention, a community platform will be developed in housing, health & welfare, politics, city finance, youth, senior citizens, labor, and employment, law & justice, and education.

The Citywide Convention was put together by a broad based representation of the NewArk community as it was in 1969, with the Black & Puerto Rican Convention which saw the election of Mayor Gibson and 3 Black councilmen.

The Citywide Convention is being called citywide so as to embrace the interests of the entire city. Any legitimate candidate is invited to the convention even though we make no misunderstanding, that the convention is still an institution created by the Black and Puerto Rican



A cross-section of representatives of the NewArk community have constructed the Citywide Political Convention embracing the interests of the entire city.

communities to better their lives in a community beset by racism, economic exploitation and cultural aggression.

Scheduled for the convention will be Congressman John Conyers (D) Michigan, David Richardson — Assemblyman from Philadelphia, Pennsylvania and a representative from PAIGC (Afrikan Party for the Independence of Guinea Bissau and Cape Verde Island).

Voting machines will record the ward and at-large selection of nominees for councilmatic seats notably in the West, East and at-large spots. Special invitation were sent to the incumbants in the South and Central Wards and to at-large councilman Earl Harris and to Mayor Kenneth Gibson, to enter the convention as "Favorite Sons." These were sent because they were all products of the 1969 convention process.

The Citywide Political Convention will provide it is hoped, for the nominated candidates a popular support impossible without the convention process and also a unified

(Continued on Page 2)



A POSITIVE MOVE! Imamu Amiri Baraka (right to left), Harvey Lynch, WNJR new station manager and Ken Wilson of the New Ark School appear at a press conference to announce WNJR's new changes in community programming.

COMMUNITY PROGRAMS BACK ON WNJR!

We're very gratified to be able to say that some aspect of community programming is returning to WNJR. Although, this positive development could only have taken place because of the hiring of a new black station manager Harvey Lynch. And this positive event could only have taken place because of the firing of archracist William Rolley, whom the Chamber of Commerce has now seen fit to take under their wing. We wonder whether the Chamber of Commerce knows Mr. Rolley's putrid record as WNJR station manager . . . not only did he alienate the entire

NewArk community, but in doing this lost thousands of dollars, plunging WNJR deep in the red. We wonder how he got this new job? No doubt some of the board members of WNJR had something to do with it.

Positively, however, we hope this notice that community programming is resuming on WNJR is a sign of a new positive relationship between the community at large and the owners and managers of WNJR. If the station is not an organ of the people there is no reason for it to function at all.

(Continued on Page 4)

WHY BLACK YOUTH DROWNED AT CENTRAL HIGH??

The senseless drowning, death, of Nolan Jordan, a sixteen year old student at Central High, represents the height and in many cases the final effects of internal Neo-Colonialism, when a people are governed by foreign interests with the aid and soul less support of the native agent, in our case the Negro.

But how many other Nolan Jordans have there been, only to have been covered up or swept under the rug by lower or higher aspects of Racism. Don't such drownings occur year round in NewArk's school system, but in less obvious form? Don't our high schools graduate students who can barely fill out in-



Nolan Jordan: "drowned by racist union?"

come tax forms? Functional illiterates are what they are called,

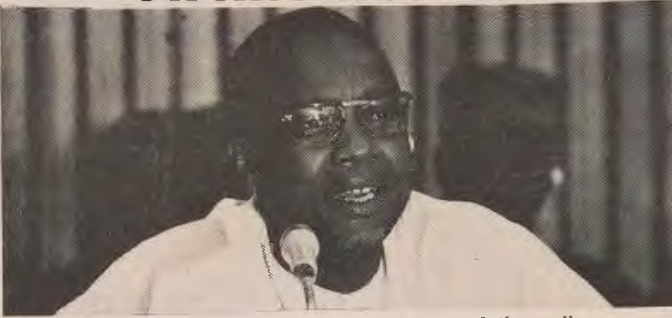
(Continued on Page 4)

"POLICE REVIEW BOARD" HOLDS FIRST HEARING



Members of the Civilian Police Review Board listens attentively as Clifford Brown gives his testimony of police brutality. (Story on Page 3)

AFRIKAN HERO



Amilcar Cabral: "A true Afrikan revolutionary"

On Saturday, January 20th, 1973, 10:30 p.m., in Conakry, Guinea, in a last desperate, yet foolish attempt to stop the self-determination of the revolutionary nationalists of PAIGC (Afrikan Party for the Independence of Guinea Bissau and Cape Verde Islands) from liberating Guinea Bissau's independence, Portuguese agents cowardly assassinated Brother Amilcar Cabral, founder of PAIGC. Afrikans all over the world became outraged by his death. Brother Cabral's death immediately raised the struggle to a higher level.

Brother Cabral's death only intensified Afrikans to struggle harder for national liberation instead of stopping it.

In 1972, when Brother Cabral visited the United States and addressed the United Nations General Assembly, he announced that PAIGC had liberated 2/3 of Guinea Bissau and would declare its independence soon afterwards. On September 24, 1973, eight months after Brother Cabral was assassinated our revolutionary brothers of PAIGC declared Guinea Bissau's independence.

Brother Cabral was a natural and ingenious leader of his people, who established a National Unity among his people and helped them restore their identity through an indigenous ideology of their own culture.

Today the people of Guinea Bissau

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Brother Amilcar Cabral was a revolutionary Pan Afrikanist Nationalist. He lead Positive Action worker strikes in Guinea Bissau from 1956 to 1962, and resulted to armed struggle when it necessitated against the Portuguese. He spent many years using his education in agriculture in organizing the masses of Guinea Bissau and Cape Verde in order to fight Portuguese colonialists.

have reached a new reality, but this remains only one phase of our struggle as Afrikans in achieving national liberation. Brother Cabral's wisdom will remain in the hearts of the people of Guinea Bissau as an outstanding revolutionary practitioner of progressive political theories to Afrikans all over the world. A Luta Continua!!!

KWANZA: OUR AFRIKAN ALTERNATIVE



Imamu Iles lights candles of the Kinara during the joyous celebration of Kwanza.

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CITY WIDE POL. CONVENTION

(Continued from Page 1)
campaign will be waged. Supported by the broad based constituency of the convention and mobilizing the masses of people. NewArk is moving towards greater representative proportional government and the development of a strong political institution that can do battle for the community's interests in all areas of political power.

Get ready for May. Support the Citywide Political Convention — Support the Community's Choice candidates.

Also on January 26, 1974 in New Brunswick, New Jersey the New Jersey State Political Convention will convene to select delegates to the National Black Political Convention, March 15-17 Little Rock, Arkansas. Also on the agenda will be the planning of political priorities in New Jersey for 1974 such as voter registration, statewide local political campaigns, congressional races, etc.

WANT TO GET INVOLVED? TO BECOME ACTIVE IN COMMUNITY AFFAIRS? JOIN THE CFUN COMMUNITY COUNCIL Meetings are Every 2nd & 4th Sunday, 9 am - at Hekalu Mwalimu 13 Belmont Avenue (Corner of Springfield Ave.) NEW-ARK, N.J. For Information Phone 621-2300

ANOTHER RACIST EXPOSED!!

Dear Sirs:

This is a letter to the Editor, plus all of the readers of your great newspaper.

The New Jersey Statewide, Minorities Group Conference, sent telegrams to Mayor Gibson, the President of Rutgers University, the Star Ledger and the Dean of the Engelhard Graduate School of Business Administration at Rutgers - NewArk. We were protesting a celebration, recognizing any State facility being named for Engelhard, a known 20th Century Slave Owner in South Afrika. After his death, recently, South Afrika raised the salary of Black mine workers from \$45.00 per month to \$60.00 per month; all for 14 hrs. of work, 7 days per week with no vacation for 3 years.

Our telegram read:

"The N.J. Statewide Minorities Group Conference, deplors ceremonies re: Engelhard Building festivities at Rutgers - NewArk. This is similar to changing the college name to Hitler University of NewArk."

Yours Truly,
Marshall Brown
Education Chairman

WILL GOVERNOR BRENDAN BYRNE APPOINT A BLACK CABINET MEMBER???

TANZANIAN RECRUITMENT

PanAfrikanism—the unity of Afrikans all over the world. The Congress of Afrikan People in making PanAfrikanism a reality has been recruiting skilled Afrikans from this country to help in the technical development of the progressive Afrikan nation—Tanzania. We have been recruiting nurses, engineers, mechanics, scientists, teachers, and in other technical areas for Tanzanian Employment. The Tanzanian Government plans to fill some 2,000 such jobs by 1975.



For further information of Tanzanian Employment Write Congress of Afrikan People; Imamu Amiri Baraka, Chairman; 502 High Street, New Ark, New Jersey 07102.

CAP AFRIKAN WOMEN'S CONFERENCE

... WILL BE HELD IN NEWARK-JULY 74

The Congress of Afrikan People is sponsoring an historic event — the first Afrikan Women's Conference — on the 5th, 6th, 7th of July 1974 in Newark, New Jersey. The Conference has been called as an important step toward heightening the political awareness and educational development of Afrikan Women in order that we may more effectively strive for the unification of all Afrikan People. The World Liberation of Afrikan People is our struggle and the goal toward which we move.

And our conference is more than words well-placed. The workshops in Education, Social Organization, Politics, Health, Communications, and Institutional Development reflect our seriousness. Workshop lecturers are Afrikan Women from the Americas, liberation movements, West Indies, and progressive Afrikan countries. As we come together, our working ideology has three components — Nationalism because we, as a people make up a nation, and to survive our commitment is to struggle to see that our Nation is liberated; Pan-Afrikanism because Afrikan People all over the world will be united or remain oppressed; and Ujamaa-Socialism because we will return spiritually and attitudinally to our own traditions while scientifically creating a technologically oriented modern Afrikan personality that will develop cooperative systems and collective institutions for achieving self-determination, self-respect, systems and collective institutions for achieving self-determination, self-respect, and self-defense, and the control of the world's wealth by the masses of people in the world.

As Afrikan Women we understand that the all-encompassing seriousness of our struggle demands that we fulfill a vital and necessary role in the movement toward National Liberation and World Afrikan Liberation. We understand that this role is one that we, as distinctly Afrikan Women, must fulfill, or there will be no nation — not in the community sense, the national sense, nor the international sense.

We understand that the house, at any point in the struggle, is the smallest viable unit of the nation itself — and yet the house will not fully and completely exist until our goal is accomplished.

We understand that we will no longer deal as "individuals" — an isolationist death-slide which is suicidal at best.



We understand that our job is tremendous — but then so is our strength. And it is that strength, collectively, moving with the growth of our collective consciousness, that will insure our victory just as it insures the righteousness of our struggle.

Planning Committee
Social Organization Work Council
Congress of Afrikan People

"We must believe in Nationalism. We must believe in the justness of our struggle and the certainty of our victory. No matter how long this might take. There is no time. Only change." — Imamu Amiri Baraka

TOM OF THE MONTH!!!

The unreward this month goes to Wilt Chamberlain, who suffers from an extreme case of VANILLA FEVER, addiction to white women. Publication recently of Chamberlain's new book, WILT, the autobiography of Wilt Chamberlain, exposed him as one of the silliest public negroes in captivity. We are just sorry this egolistical chump didn't get his wish and get to fight Muhammad Ali!!!



"LANKEY LACKY"

POLICE REVIEW BOARD HOLDS FIRST HEARING

On Desemba 17, 1973 the Interim Committee For a Civilian Complaint Review Board held its first public hearing dealing with the increasing number of police brutality, harassment and corruption incidents in the NewArk community. The Interim Review Board heard testimonies from Brother Clifford Brown, a black man brutalized and harassed by plainclothesmen on the NewArk police department on January 26, 1973 and Sister Gail Graves, a black woman who was stomped by members of the Tactical Squad during the peaceful Central Ward march August 15, 1973. The testimony of Brown and Graves once again stresses the need for an independent review board representing the entire NewArk community struggling for their human rights as opposed to the existing law enforcement structure which as manifested itself through their deeds/actions to be anti-Black and Puerto Rican.

After the testimonies of Brown and Graves, the Interim Review Board

unanimously agreed to send letters to Mayor Kenneth Gibson, Human Rights Commissioner Daniel Blue and Police Director Edward Kerr to appear before the board of the next public hearing January 17 at 24 Rector Street. The Interim Review Board is now investigating the possibility of legal prosecution of those responsible for any criminal acts, presented by the two cases.

Sign The Police Review Board Petitions Today!

Once again the present police discipline system under Internal affairs have proven to be corrupt and unworkable. The Internal investigation and division of civilian complaint of abusive Police conduct is carried out by other policemen themselves. This self-investigation system resolves doubts and conflicts of evidence in the accused Policemen's favor. The Watergate scandal has emphasized on a national level that self investigation results in cover-ups and that only an independent investigation is reliable of explaining the truth to the people.

"Only The Organized Community Can Stop Police Brutality"

POSITIVE BLACK IMAGE

Alexandre Francisco is selected this week's Positive Black Image. Brother Francisco is an Angolan nationalist. As an Angolan nationalist, he is a member of the smallest and the youngest of three Angolan parties, UNITA (National Union For The Total Independence of Angola). Brother Francisco is one of the founding members of UNITA.

Along with Jonas Savimbi, who became its leader in March 1966 when the party was founded, Brother Francisco worked very closely with those Afrikans who saw a need to form UNITA. UNITA is the first party in Angola which functions inside the borders of Angola, as opposed to other parties which operates in neighboring countries.

Today Jonas Savimbi still maintains UNITA's revolutionary leadership, and Brother Francisco still is a member of the party also. Presently Bro. Francisco is residing here in the United States where he has been living since 1967, though he has traveled to other countries since that time speaking and informing the masses of Afrikans thru-out the world of Angola's struggle against Portuguese colonialism.

Since living here in the United States, Bro. Francisco has traveled to many Black communities thru-out Amerikka participating in Pan Afrikanist programs in seeking to help Afrikans in Amerikka understand the role all Afrikan people will have to play in the struggle for national liberation.

On May 26th of this year, he was one of the guest speakers in the Afrikan Liberation Day march in NewArk.

He has been a frequent honored

guest at Committee For Unified NewArk's weekly 'Soul Session' event.



Alexandre Francisco

At the recent Pan Afrikan Delegates Reception in New York at the Waldorf Astoria, Nov. 23rd, Bro. Francisco again was one of the honored guest speakers, who spoke on the revolutionary struggle being waged in Angola by UNITA. And it is only thru struggle that Afrikans in Angola and thru-out the world will ever achieve national liberation. A Luta Continua!!

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COMMUNITY PROGRAMS

(Continued from Page 1)

We realize that the tripartite interim ownership scheme continues at WNJR, and so we would like to mention that the Community Group of North Jersey Corporation represented by Dr. John Alexander seems all along to be the most aggressively community minded of the three groups. The corporation represented by Washington, D.C., Attorney Seymour Chase, Gilbert Broadcasting, remains the most negative element of the trio, the most outspokenly racist, and the clearest example of absentee landlordship existent in the interim group. Chase and Rolley, the departed racist, are the same people, and we are certain that this recent turn of events to the positive direction did not come from Chase and company.

However, we will be supportive of WNJR, as long as they show signs that at least the majority of the interim management seems to favor support of our community.

YOUTH DROWNS

(Continued from Page 1)

but this is not just another form of drowning. What about Cultural Aggression and the systematic withholding and misinterpretation of our history which serves as a basis for our youth interpreting and transforming world societies?

Where are our scientists, our mathematicians, our lawyers, our doctors, and our educators? Are not these all areas in which our youth are drowning and is it not that just young

Jordan's drowning happened to be physical as opposed to being cultural or spiritual, but one is just as deadly as the other!

But who was in charge of checking the credentials and qualifications of Vincent Guarino? How could this man who readily admits that he has not had a complete physical in two years and no refresher course in first aid in two years, a man, a lifeguard, who cannot stand the pressure of eight feet of water, end up at predominately Black Central High School, after being transferred from school to school? Could such a man exist in the white suburbs or even closer to home, Vailsburg? Certainly not! So, who was in charge of this misfit? Who is his department head? What is his name? Or did Sol Commisa have help in the legal unleashing of this responsible agent of Imperialism and Racism in our schools? What role did the Newark Teachers Union play in harboring and shielding the defects of the much abused banner of Unionism? How many more Guarinos are presently walking the halls of the Newark School System?



Vincent Guarino: "A racist union-protected misfit who caused Nolan Jordan's death."

Not only should Vincent Guarino be investigated by the Grand Jury, but so should all the persons and department heads involved, because it has become unquestionably clear that the present structure is inefficient, insensitive, and doomed to be replaced.

What we need is a Community Review Board consisting of students, professional people, parents, and community folk whose purpose would be to check the credentials and qualifications of all instructors in the Newark School System. This board would have the power to make recommendations as to the future position of instructors in the Newark School System. Until such a board is constructed, there will always be the horror of a Nolan Jordan. Next time it may be your child.

THE PAST IS THE PAST & GOING THRU CHANGES



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Written by: Richard Wesley
Stage Manager: Harrison Avery

CAST

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- Juanita Bethea
- Robert Christian
- Bill Cobbs
- Deloris Gaskins
- Lee Roy Giles
- BeBe Drake
- Michelle Shay



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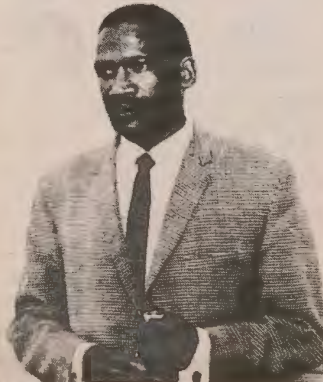
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MANGALISO SOBUKWE OF THE PAN-AFRIKAN CONGRESS OF AZANIA ... The Defiant Defier (PART 3)

Sobukwe was due to complete his prison sentence on May 3, 1963, when the racist Minister of Justice, Balthazar Johannes Vorster, urgently introduced an amendment to the Suppression of Communism Act, called the Sobukwe Clause, to keep him in prison "this side of eternity." Vorster told the racist parliament that in Sobukwe he was dealing with a man with considerable organizing ability, a magnetic personality and a divine sense of mission. He was to spend six years in solitary detention on Robben Island, seven miles from the mainland, and in mid-1969, he was transferred to the Kimberley magisterial area where he remains under 12 hours house-arrest as a banned person.



Mangaliso Sobukwe has been imprisoned since 1960 because he defied to live under racist conditions.

Sobukwe's banning order states that he cannot absent himself from his house between 6:00 p.m. and 6:00 a.m.; cannot enter a large selection of residential and business premises; cannot talk with any banned or "listed" person or perform whole range of acts, and cannot receive in his premises any visitor other than six relatives.

In view of failing health and these restrictions, Sobukwe applied for an exit permit prescribed by the law to enable the opponents of the regime to leave South Afrika for good. The Minister of the Interior granted him the permit but the Minister of Justice refused to relax his restriction orders to enable him to travel to an in-

ternational port of departure. The regime explained that, inside or outside South Afrika, Sobukwe remains a threat to the security of the state, and he cannot be given an opportunity to carry out his plans.

The present Minister of Justice had earlier justified Sobukwe's continued detention because Sobukwe had in no way changed in his attitude or aims, and if given the opportunity, he would not hesitate to do everything in his power to make up and regain what he lost during his imprisonment. Actually, what the racist regime fears is Sobukwe's determination to defy, not only the laws of the white establishment, but, above all, the consequences of that defiance, to render them contemptible.

When the 1952 campaign for the "defiance of unjust laws" was at its height, the racist government proclaimed a decree which rendered defiance of the law a serious criminal offense. It followed this up with two laws—the Criminal Law Amendment Act and the Public Safety Act—which laid down a maximum penalty of ten years imprisonment including ten lashes with the cane for defiance and authorized the confiscation of the property of defiers. That campaign petered out because of the fear of the penalties by the campaign leaders. Sobukwe and the P. A. C. set out to challenge these measures in naked defiance of the prescribed penalties, but the authorities have conveniently side-stepped any move to draw attention to that kind of defiance. To illustrate this point, everyone is aware that the racist government allowed the Afrikan workers to go on strike illegally recently, and did not dare to invoke the brutal penalties for fear of the repercussions. They fear Sobukwe as the stubborn exponent of the strategy and tactics of defiance of racist legality and its consequences. Once set on a course of defiance, Sobukwe stubbornly refuses to give up until the objective he has set himself is achieved. That is what the apartheid regime, racist or liberal, fears most. The leaders of other organizations may want to defy the racist laws, but are afraid to face personally the consequences of such defiance. This is not so with Sobukwe. That is what earned him the title of defier of the undefiable, the man who refuses to give up, the defiant defier.

LISTEN TO THE PEOPLE!!

QUESTION: Do you feel there is really an oil shortage?

Ben Brown of Schley Ave., Newark: "No! I feel that the United States is using this as a scheme to support Israel when instead they should be sending aid to the nations."

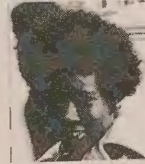


Afrikan dough

Atkinson Lee of South 19th Street, Newark: "I don't think there is an oil shortage. I can't understand how the USA is the richest nation in the world with no oil in less than three months."



Gloria Anderson of Elizabeth Ave., Newark: "No, definitely not! It's just a governmental cop-out! Nixon is just using the oil shortage to cover himself in the Watergate scandal."



Andrew Arrington of Claremont Ave., Verona: "As far as the oil shortage is concerned, there is actually an oil shortage, but it is not in the United States. It's a political game of exploitation against colored people of the world."



Rochelle Green of Elizabeth Ave., Newark: "No! . . . Everybody knows that Nixon is running a game on Black and poor people of the world as a means of trying to control the oil economy in Arabia and Afrika."



Phillip Hall of South 11th Street, Newark: "I think this country has more oil than it needs, but they're raising the price of merchandise at a level poor people can't afford."



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INTERNATIONAL AFRIKAN YOUTH WEEK



Afrikan Free School students Maisha Baraka (left), and Super Simba Kumbufu (right), and Mutazolele Mulato, an Angolan student, hold a proclamation by Mayor Kenneth A. Gibson designating the week of January 13-20 as Afrikan International Youth Week.

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Experience of the struggle shows how utopian and absurd it is to profess to apply without considering local reality (and especially cultural reality) plans of action developed by other peoples during their liberation struggles and to apply solutions which they found to the problems with which they were or are confronted.

-Amilcar Cabral- "National Liberation & Cultural" from Return to the Source

SPOTLIGHT ON THE CARIBBEANS

REVOLUTIONARY NATIONALISTS BLAST THE W.I. REPRESSION POLICY

(Reprinted from EXPRESS)

GEORGETOWN, (Reuter) — Black political activists from the Caribbean and South America blasted regional governments for their "policy of repression and banning" and pledged to accelerate the struggle in the area for true liberation.

Condemnation of existing Caribbean regimes except Cuba, and the expressed determination for positive action came in resolutions and a declaration at the close of the second regional planning conference for the Sixth Pan-Afrikan Congress in Tanzania June 3 to 13 of this year.

The conference held up as the model for action, the struggle being waged in Trinidad and Tobago by the National Joint Action Committee (NJAC), and pointed to Tanzania as the type of state which the black masses of the Caribbean should seek to create.

The conference which is to send to Congress such issues as Venezuela's land claim to two-thirds of Guyana, continued colonialism in the region by Britain, France, Holland and the United States, also resolved to call on Caribbean Governments to end the practice of bans against West Indian Nationals.

Highpoints

One of the highpoints was a dynamic four-hour address by NJAC's bearded leader Geddes Granger, who said the flames of revolution would spread through the Caribbean.

Granger claimed the Trinidad and Tobago Government was arming massively with United States assistance, was recruiting manpower, indoctrinating the youths, infiltrating organizations and instituting a system of informers.

MOVE TO GET BARBADOS BAN ON GRANGER LIFTED

The Caribbean Secretariat for the Sixth Pan Afrikan Congress intends to call on the Barbados Government to lift its ban on Geddes Granger.

It will also call on the Trinidad Government to lift the ban on Barbados Black Power activist, Bobby Clarke.

The Secretariat, which recently organized a preparatory conference at Georgetown, Guyana where it is based, wants the Government to allow these men to travel freely between both territories since they are both members of a regional steering committee of the congress.

This was disclosed at a National Joint Action Committee (NJAC) press conference at Belle Smythe Street, Woodbrook.

NJAC Chairman Geddes "Daaga" Granger who attended the conference, pointed out that a major feature of the conference was the fact that the Caribbean "both as a geographical unit and as a liberating force was now about to take its place in the platform of international politics."

Granger gave a lengthy resume of the conference describing it as most historically significant.

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GRENADA P.M. ISSUES WARNING TO HIS OPPONENTS

(Don't try to Overthrow gov't. illegally')

GRENADA'S Premier Eric Gairy warned in a "get tough" radio broadcast that he will use "every God-given legal and constitutional means" at his disposal to cut "down to size" the people who are calling on him to resign.

He also threatened civil servants and teachers that they might be inflicting their own "penalty of self-dismissal" by staying away from their jobs.

Premier Gairy charged that a "very small minority" plotted to overthrow the country's "legitimate, well-beloved and hard working Government by violent, unconstitutional and foul means."

He further charged that the people who represented 22 organizations which was calling for his resignation, were with few exceptions "political die-hards" who were beaten at the polls.

The Grenada Unrest

"Premier Gairy claimed that some 80,000 Grenadians "would rather die than see the present Government changed."

He pointed out, obviously referring

to the motion of "no confidence" voted against him and his Granada United Labour Party (GULP) Government, that only in Parliament could such a thing have the effect of constitutionally removing a Government.

Penalty

He reminded them that the penalty for conspiring to "overthrow a lawful Government by unlawful means" was imprisonment.

But one of these organizations sponsoring the vote of 'no confidence' and accusing Grenada's Premier Minister of being a Neo-Colonial pawn, the New Jewel Movement, is a black socialist organization has already suffered physical attacks from Gairy's private get tough squad called The Mongoose Gang.

And he had this warning for others: "My Government and I shall no longer tolerate any expression or action designed to cause injury to this Government or to the people and this land of ours. I shall use every God-given legal and constitutional means at my disposal to cut down to size, and I call upon all peace-loving citizens and residents to stand by for action."

IN TIME, THE FLAMES OF REVOLUTION WILL SPREAD THROUGH THE CARIBBEANS!



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Dr. Martin Luther King

...lest we forget, whose use of international examples of GHANDI- & NKURUMAH, using their concept of 'positive action' to disrupt the machines of our oppressors, which brought racism to its knees in Montgomery, Selma & Birmingham. His sacrifice was an act which link him with the continuous & progressive struggles of Afrikan people all over the world."

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MONTHLY KISWAHILI LESSON

We must work and study in order to be free.

POSSESSIVE PRONOUNS

- angu (mine, my, of me)
- ako (yours, your)
- ake (his/hers, of him or her)
- etu (ours, our, of us)
- enu (yours-plural, of you, your)
- ao (of them, theirs, their)

- jina langu my name
- jina lako your name
- jina lake his/her name
- jina letu our name
- jina lenu your name
- jina lao their name

For the "M-WA" class use "w" as the prefix
 mtoto wetu our child
 watu wenu your people

For the "KI-VI" class use "cha" for singular and "vy" for plural

- kitabu chake her book
- viatu vyao their shoes

IF we have said anything of value or beauty, all praises due to IMAMU BARAKA, Committee for Unified NewArk, Kawaida and all mistakes have been ours.

POET'S CIRCLE

THE COMING OF JOHN

In memory of ONEDARUTH the Mystic (who was called John Coltrane)...

10 days or so hes still "on this end" only Edwardo Harris knowing his name John Coltrane (as he was called then) in a big hat gouster pleated pants and all before metamorphosis miles plugs cotton in his ears and philadelphia thunders in babylon

a shake dancer follows the set and it seems a whole sea of black faces are out on "six trey"

a holy nation peeping and poor behind the red oblong bulb of a highlife sign.

Ohnedaruth the mystic has already blown and hypnotized us-making us realize right then

by Amus Mor

SOCIAL DEVELOPMENT



The Malaikas of CFUN

HOW DO WE GET OUT OF THIS MESS?

Politics is the gaining, maintaining and use of power. Black people in America (and around the world) are a people without power. Politics control our lives. (To think otherwise is to be totally unrealistic) It is the way that power is used that determines how wealth is distributed, and this determines how people will live. What is the relationship between the people who assign or administrate a job and the people who do the actual work? Is one job or person considered to be more important than the other? Is there a difference in their working conditions, their salaries, the kind of education that their children receive, their homes and neighborhoods? There should be no difference, because both are equally important — the functioning and existence of one depends totally on the functioning and existence of the other. Everyone who works is just that, finally, a worker, and all should be viewed as such. (Distinctions between white collar and blue collar and unskilled laborers are irrational and invalid.)

The resources needed to produce goods and services for the people should be controlled by the masses who will therefore see that the masses benefit. They should not be controlled by a profit seeking minority who view the masses only as a means of gaining more profit. The things that are produced should be for actual practical use not just for profit (such as hoola hoops and frisbies).

This rational and scientific approach to distributing wealth was known traditionally as Ujamaa in Afrikan society. The beauty of it is that it is an attitude of mind more than a set system of rules and regulations. We need to take this traditional attitude of mind and apply it, with scientific reasoning, to our own situation here in America in 1974. Isn't it true that we want better lives for ourselves and our children? Isn't it true that we need improved homes, neighborhoods, and educational institutions? And is there anything wrong with our working to get it? Certainly not. But we must use a different method than those who are currently in control — those who now have the power. The most rational choice that Afrikans in America could make would be to unite under an Ujamaa system — practice Afrikan scientific socialism. Welfare and unemployment would be wiped out. Everyone would work in whatever way he or she could: everyone would contribute to the growth and development of their community

(nation really, because all the communities of Black people do make up a nation), and everyone would reap the benefits — together. The means of doing this would have to be planned by the governing body, but the difference here (as opposed to governing bodies that we are familiar with) is that the people with the real power would be the people themselves. The governing body would be composed of people from within the masses (no elitists) and for this reason we know that they would be sensitive to the needs of the masses of people because they would have the same needs themselves, and they would be accountable to the people who had put them in their position.

So when we find ourselves trying to figure out what we need to get ourselves out of the mess that we are caught up in (whether it be bad housing, income too low, bad schools, whatever) we must remember that we need unity, we need to move to be united, we need a "Unity Movement" — and we need that unity to be under an Ujamaa system — where everyone works and everyone benefits from that work. Now doesn't that make more sense?

RAISE!!

(Continued from Page 8)

us. Cultural aggression, the destruction of identity and history. But the police volunteer army will eliminate some of us (they might plan to get it big then fight a war, to wipe the volunteer army out. Perhaps the key card is to be played in Afrika. Sending the volunteer army out of, say, Zaire, to fight against Afrikans, theoretically destroy Blacks from both continents and split PanAfrikanist consciousness. But that will fail, the caribbean will explode, will the volunteer army be sent there to save Grenada, V.I., Bermuda, Trinidad - Tobago, Jamaica, from the destruction of neocolonialism? But that will fail, as usual. The volunteer army will be part of the force to destroy American society most likely.

WHAT WE NEED

— Black United Fronts supporting a broad based political movement (transform electoral politics into revolutionary political work among the Black masses)

— New political analysis using world revolutionary practice along with our firm basis in Afrikan tradition and reason ("No revolution without revolutionary theory") Nationalism, PanAfrikanism, Socialism (Ujamaa), our revolutionary objectives.

— Confrontation in ways designed to succeed, against the entire system of white supremacy & imperialism, in 4 areas of political power (elected office - appointed, community organization, alliances - coalitions, disruption).

— Internalize revolutionary values (become revolutionaries, transform our negro colonized culture into revolutionary culture by internalizing revolutionary values).

— Create alternative systems and institutions. The cadre, the party, the organized people.

— Revolution is inevitable in North America, unless the society is changed through its peaceful evolution to socialism. But we know, this is fantasy! Reality is what must be dealt with.

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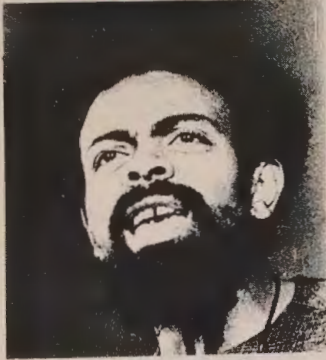
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RAISE!!



Imamu Amiri Baraka

Revolution is inevitable in North America, throughout all "Americas," throughout the capitalist-imperialist world. The people of the world, the starving, illiterate, oppressed masses of the world, all those who are suffering while white folks and their lackies (of all colors) live "the good life", demand complete reordering of the social organization of the world and complete redistribution of the world's wealth.

Black people in America are oppressed, true, but mental-psychological oppression, cultural oppression, is our worst suffering. We are literally "crazy as hell". We are either imitating white folks lives, or being mummified in slave lives by their oppression. We say "white folks" which is "unsophisticated." We should say we are oppressed by racism, capitalism, imperialism. And true there are legions of coloreds carrying out the demands of political, social and economic exploitation against people of color, and poor whites, around the world. But our suffering emanates from Euro-American culture, and its domination of the world. However, the chief danger to Black people is that a lack of political clarity will continue to allow us to be dominated by whites even when the rest of the world, including the Black World, has, literally, taken up arms against them!!! What will we do to eliminate our oppression, other than be disturbed by it. We are at times a community of disturbed persons - mentally disturbed. But all too often we are corrupted enough by being in America not to be disturbed enough. So corrupted that we do not struggle enough in all areas-for our National Liberation. We are bought and sold exactly as in slavery days, and demean ourselves to ourselves because we have not made a revolution.

The Democratic party buys and sells negroes to stand in front of cameras, to shake hands and grin, to be its standard bearers, yet it is literally the co-partner of the white capitalist dictatorship in America as well as the Republican. In the recent gubernatorial race in New Jersey, Brendan Byrne, the Democratic victor, had Blacks stunting up and down the state for him (tho he didn't set up a HQ in the largest city in New Jersey until the last few days of the campaign because he was obviously

after suburban white votes. In typical white liberal... in this case politically expedient... fashion, Blacks were told that "come the day after election heaven would officially descend into the Black community." But alas + predictability - just more hell.

The oil crisis symbolizes U.S. Imperialist ripoff of the already exploited rest of the world behind the smoke of the righteous Arab boycott. We support the use of the oil weapon against imperialist nations. But the U.S. only imported 3% of its oil from the middle east. Who do you think is selling the people the oil the Arabs won't sell? U.S. multi-national corporations. Meanwhile Israeli-U.S.A. foreign policy almost coincide now, with the jewish secretary of state, not big enough to save Nixon from systemic oblivion, but big enough to cement the family expansion of jews officially into America (and world imperialism) all the way. The BIG INTEGRATION STORY OF THE U.S. is the JEWS!! They have integrated just about all the way (have you checked new Chairman of the Board of Dupont?) the "coloring" America with their tales of entrance (Mailer, Roth, Bellow, flicks, communications industry, etc.) and in much of the support of Black groups and civil rights movement, was/is actually as Maulana Karenga analysis teaches, spooks as the battering rams, for the less colored to slide on by on into America.

But U.S. controlled (multi-national) oil monopolies are getting rich while the entire society is made frantic by the non-existent oil shortage. Even NY Times had a front page article complaining that no one except the oil companies knew how much oil the big monopolists really had. 14.1 million barrels a day produced in the U.S. - the most refined crude in the world - and more still being imported. But now sold at fantastic prices in an atmosphere quickly and purposely charged with the undergirding tensions of the Arab National Liberation struggle against Israeli imperialism. Imperialism (white supremacy) is pro Israeli because Israel is a key operative in European attempts to maintain their control over the world. Imperialists (those multination corporations plus their governments, armies and other institutions who control the masses of the world's people culturally (i.e., their religion, history, social organization, politics; economics, creative motif, ethos) are at the top level Europeans, Japanese "successes" notwithstanding. Tho do not misunderstand, the Japanese are imperialists too, but they are junior partners to europeans. Modernization, industrialization, high standard of living still mean westernization and westernization means the values, way of life and institutions of Europe-a people absorbed by European identity and history - either through elimination or assimilation.

We are prime examples of both, but in our recent history assimilation is clearly the method used to pacify

INJUSTICE AT TRENTON STATE PRISON!

— ADVOCATE OF KAWAIDA PUT IN 'THE HOLE'

The recent denial of access to a Temple of Kawaida representative into Trenton State Prison where there is held religious classes, must be exposed as religious prosecution and finally, racism.

For the last several weeks, the Temple of Kawaida has experienced continuous attacks and harassment from the Trenton State administration. First, the Kawaida community at Trenton State was denied the observance of their Afrikan holiday, Kwanza, with the Kawaida community in NewArk. This denial represents the attempt to suppress Afrikan culture and the freedom of one's religious practice. Immediately following this racist denial, the Trenton Administration transferred one member of the Kawaida community, William Grimsley, to Rahway State Prison after being brought up on some trumped up charges of "disobeying orders". Last week these same racist/PBA backed "goon squad" brought more charges on members of the Kawaida community. Clifton Brandon was sentenced to the "hole" for 15 days; Stanley Walker and Bobby Clark were both reprimanded for "disobeying orders". Several prison guards have been the chief instigators of these reactionary/anti-Black actions. They are: Captain Trautman, Lt. Fiscor, and Sgt. Julian. These reactionary forces have

been pressuring Supt. Gray into submitting to their negative direction in their attempt to destroy anything that represents Afrikan culture, self determination and self respect.

Today the entire Trenton State community is petitioning for the immediate reinstatement of the Kawaida religious program and the removal of those racist prison guards responsible for the outrageous attacks on the Black and Puerto Rican prison community. A tentative agreement has been reached between the Temple of Kawaida and Supt. Gray in their demand for reinstatement. However, the Temple of Kawaida and other progressive penal groups such as the Coalition for Penal Reform and the Black Inmate Protection Association met with William Fauver, Director of Institutions and Agencies and other prison officials on January 10th, to discuss the present status of the Temple of Kawaida in Trenton State Prison as well as the dismissal of reactionary/anti-Black elements at the prison.

The Temple of Kawaida is in accord with the demands of the Trenton State inmates in order that a more progressive administration, interested in penal reform, the development of human life and that freedom of one's religion can exist there. Delay is the enemy of Justice.



Reginald Haynes, Former inmate at Rahway State Prison, poses with Bibi Amina Baraka following an inspiring presentation at CFUN's Criteria Class session.

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