



**MUWANIKE
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(The Nationalist Women)

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by

MUMININAS

of

Committee for Unified NewArk

As Nationalists, our lives have only one purpose. That purpose is the building and maintaining of our nation. In building our nation, we must restore our people to their traditional greatness. We can't restore anything if we are backward. We can't leave a legacy for our children if we are backward. We have to define ourselves as Nationalists who are concerned with improving our lives, to *always* develop and preserve a better way of living.

SOCIAL DEVELOPMENT

Social Development has to do with people living together in a fuller way. The social organization of a people defines the roles or responsibilities of the people. The roles or responsibilities are determined by the needs of the people in their relationship with each other. We believe that all things in the universe have a part to play/a role. We must be sure to know, accept and *practice* our role so as to be a part of the natural order of things, i.e., men are responsible for certain things and women are responsible for certain things. The roles are defined in order to provide a more positive situation in terms of our relationships with each other.

To speak of roles is to be concerned with completion — the balance of nature. Roles do not mean that one is superior or inferior to the other but necessary — complementary to the whole.

Our social organization involves more than the relationship of man to woman, although this relationship is of first importance because it is the basis for the nation. Our social organization also involves the relationship and responsibilities of men to men, women to other women, men and women to their leaders, children, community, nation, race, world. We must first know how our lives are defined in relationship to each other in order to be able to develop ourselves.

Our Social Development has to do with the re-creation of the African Personality, the African attitude towards life and the way of living because we are African people. The African Personality involves personalities/attitudes developed for the collective good . . . personalities which are beneficial to the community that promotes unity of African people.

Our social order is defined by our value system. Our value system is based on the tradition of our forefathers and its reasonable application to our present situation. Our social order has to be determined by us — the most conscious of the nation — the ones who are most conscious of the best way of living.

Through our understanding of the world we stress the family — its unity and development because it has always been the basis of our nation. From the family the roundation of *all* relationships is established and developed, i.e. love, respect, appreciation, discipline, sincerity. All values and behavior patterns are formed and roles are understood. The house/family is the smallest example of how the nation works.

Social Development deals with the progressive perfection, the constant improvement of our relationships with each other in our living together. Social Development provides for the strengthening of ourselves/our nation. It allows us to restore our people to their traditional greatness. Social Development means to re-create the lite style of a free people.

As Imamu Amiri Baraka points out, "It is time for Beauty and Truth to Rule the World again. It is time for the evolved beings to reorder this planet."

THE BLACK FAMILY

The Black family is a very important area of social organization because it is the smallest example of how the rest of the nation works. As Imamu Baraka points out in one of his poems — the nation is like ourselves, whatever we are doing, is what the nation is doing or not doing. The family unit is the basis of all nations and the understanding of the roles of those who make the house unified is essential.

We understand that it is and has been traditional that the man is the head of the house. He is the leader of the house/nation because his knowledge of the world is broader, his awareness is greater, his understanding is fuller and his application of this information is wiser. The accepting of the Black man's leadership has involved the understanding of the African Personality which has no superior or inferior, only complementarity. The man has any right that does not destroy the collective needs of his family. After all, it is only reasonable that the man be the head of the house because he is able to defend and protect the development of his home.

In understanding the levels of unity, you, yourself have to be unified first. You can not conquer the world if you have not conquered yourself. In getting yourself together physically, mentally and spiritually, the other aspect of yourself has to be unified which is your house. There is no house without a man and his wife. They are the basis of the nation. As Maulana Ron Karenga pointed out, "A good example is the best teacher." In teaching the community, nation and eventually the world of unity — our homes have to be complete in their example. The roles of the men and women have to be complementary. The roles are important in that they in turn define the responsibilities to the home, community, and to the nation. In defining the man's role as the leader, his responsibilities to his house are also defined as being necessary to provide emotional, physical, and economic security.

One of the key steps in the process of dehumanization resulting from our present condition of slavery, has been that of destroying the family. Black men and women were separated, given conflicting roles, and the creation of various myths assured our nation of being disunified.

One of the most harmful myths was created by a German named Bachkofen in which he imagined and imposed the idea of the Black matriarchy. The Black woman's role was defined in such an intentional manner so as to emasculate our men, giving them a limited responsibility to guarantee broken Black homes. Since this myth exists in the enslaved minds of Black people and therefore effects our attitude and actions, it becomes extremely necessary to define the Black woman's role as specifically that of helping the nation to reemerge.

The necessity of the acceptance of our roles; therefore our responsibilities, is essential in making the Black family whole again. To understand the importance of this custom and concept, we must keep in mind an African proverb: "The destruction of a nation begins in the homes of its people." But also remember another African proverb: "We are Black, beautiful people. TOGETHER WE WILL WIN."

TWO ASPECTS OF THE WOMAN'S ROLE

It becomes necessary to discuss the woman's role because we have been in an unnatural situation among unnatural people and no longer understand what our role is as an African woman. Some of us have been trained so well that we can not even see that the traditional Black woman was dehumanized and made in America to be a slave, played against the unity of the nation. Women can not do the same things as men — they are made by nature to function differently. Equality of men and women is something that can not happen even in the abstract world. Men are not equal to other men, i.e. ability, experience or even understanding. The value of men and women can be seen as in the value of gold and silver — they are not equal but both have great value. We must realize that men and women are a complement to each other because there is no house/family without a man and his wife. Both are essential to the development of any life.

At this point of our history we have to define ourselves so that we can develop our nation. Black woman has to be taught and re-learn her role so that she is able to complement our men, complete our families and build our nation. We must understand that in our traditional society we were taught our roles at an earlier age (about 12 years old). In our peculiar situation we are having to learn how to be women at an older age but we must learn this lesson well so that our daughters will not have to suffer the same injustice.

The African woman has a natural and necessary role to play in the building of our nation.

The woman's role involves those things which she is responsible for by nature. These are god-given duties which she has to perform, no human has placed her with these responsibilities. We understand that the woman deals with development. The woman's functioning involves growth. She has to be inspirational to the man, educational to the children, and participate in the social development of the nation.

In order for a woman to be inspirational, she has to first understand what that means. Black woman inspires Black man to be conscious of himself — culture being represented as the total way of living (religion, history, social organization, political organization, economic organization, creative motif, ethos). The Black woman must be uplifting to the Black man/Black nation.

The woman is the inner spirit of the nation. Just as breath provides life for the body, so must the woman provide life for the nation.

By *being* an African (color, culture, consciousness) woman is inspirational. By having an emotional commitment to Nationalism the Black woman is inspirational. By having a sincere undying faith in our leaders, our people and the righteousness and victory of our struggle is inspirational. For your commitment to the nation is the love for your family because through this alone will we all be able to live and have better lives.

The Black woman has to create with the Black man the new world we seek. We can only hope to see this new life by *being* that new life.

Black women should support their men in whatever they do in Nationalism rather than holding back the progress of all Black people. She must represent the value system in circulation, i.e., as it is distributed to all members of the family, which is security. When a sister has the correct attitude which is a concern for the collective group, this is inspirational. The Black woman has to be what is needed to strive — the strength, the health, the dignity — all that is valuable and beautiful of the old and new.

Inspiration means that the woman has to provide the motive for movement and be the support — supplement/complement for the Black man. The Black woman must be an example of something free from slave mentality. She must be an example of the African Personality, the liberated Black person — it becomes necessary that your man create a world that you can live in.

Black woman is in charge of the children/future because through her they are born and the nation sustained. The only way we are able to live on after death is through our children and great works. It is necessary for our survival that the children are taught values which are beneficial to the nation. Who controls the minds of our children is in charge of our future. We must make sure our children are Black . . . not only by Race, and Culture, but through Consciousness.

In order for a Black woman to educate her children, it is necessary for her to be conscious. Through her consciousness, she is able to learn — an African Proverb says, "He who learns, teaches."

Africans have always learned by doing. The best teacher being a good example makes consciousness of the utmost importance. For example, the children can be taught about Black art — the history, the concepts, the artists, etc. by a conscious Black woman having an intelligent house. An intelligent house is one that is informative — it gives a lesson. The house decor is organized to reflect a Black ethos — i.e. the arranging of pictures, colors, furniture, artifacts. But this can only come through culture and consciousness.

Our education is a cultural education. All that we learn must be learned in an African context because we are African people with a specific way of looking at things. When we learn mathematics, reading or whatever — it must be an African learning mathematics, reading or whatever.

The children have to be taught this new consciousness. They have to be given a value for Black liberation, for National Liberation. They have to learn to keep their spirit free, of the alien value system. They must be taught who they are and what they must grow up to do. Identity, purpose and direction has to be provided. The respect for what is Black has to become a part of them. A Black Value System has to be taught, of which their mothers must be the earliest examples they are conscious of. The future Black nation is composed of children.

We have to develop permanent institutions for the educating of our children. These institutions must be established so that they are everlasting and not created just for our present situation. The development of institutions causes our ideas on educating children to develop — we will be raising the children which cannot be done with barbaric methods. To teach the children, to educate the children, is to make our future predictable, and positive.

Women are given the first responsibility of educating the children because they are the closest to them. The child is being educated physically, mentally and spiritually while in the mother's womb. It is the man's wife who has to see that the children are reared with the values that his life represented even if his body is no longer in this world.

Nature has made women submissive — she must submit to man's creation in order for it to exist. This does not mean that she has to follow for the sake of following or to be subservient to him but to ensure that what he creates continues to exist when he has taken the next steps of our movement. It is the woman who has to inspire the man's creation and she must be the house to the seed in order for his creation to develop and continue to develop.

Social Development deals with this continuous development. When we say Social Development, we are talking about the evolution of the living together process, the communing of the community and how it is manifested. It is the traditional customs and concepts of African people being manifested and developed in our every day and future lives. Social Development means education, health, the home, the community — how they relate to the theme of National Liberation.

Women have the responsibility of Social Development/growth. We have to understand that; that means we have to make sure that our community/nation grows and develops. We have to be so committed to Nationalism that we keep our minds open for positive thoughts for the development of the nation. We have to be so obsessed with self-determination that ideas for our progress will be never ending. We have a duty of creating programs that bring the principles we hold sacred alive (unity, self-determination, collective work and responsibility, cooperative economics, purpose, Nation Building, creativity, faith).

Social Development involves the inspiration for the men and provides an education for the children. For if you do not understand and practice the first part of our role eventually our life style, then the rest will not come. If you did not love (appreciate, honor, and respect) Black men then you would not be interested in developing things that would make their burden seem a little lighter. If you believe that educating the children means just the children that come from out of you then they would always be surrounded by individuals with no collective concern which is a contradiction to umoja (unity). By developing our homes/communities, we will inspire our men and educate the children by the living example. All are a part of the whole. All have to be the concern and responsibility of the African woman.

All aspects of our culture, our lives will have to be studied, learned, practiced and developed for us, the nation, to become stronger. Social Development seeks to make the community more beautiful — this is what Black women have to do, to help Black men build our nation.

Inspiration, Education and Social Development are our natural roles — we would have to perform these duties even if we were free. But there are also things which women will have to do now since we are still slaves — a nation without political, institutional or coercive power — there are Necessary Roles.

This means that Black women will have to learn and develop whatever is needed by the nation. Black women will have to learn such things as secretarial skills, weaponry, first aid, driving, administrative skills. The necessary roles will change as the needs of the nation change. "Freedom by any means necessary" (Malcolm X). This means that women will have to be conscious enough to know what skills are needed at the particular time — what to do and when and where to do it. It might be "nice" (but harmful) to think that women should just sit at home — sewing, cooking, taking care of the house and children but we have to deal with reality, that WE ARE BLACK AND POWERLESS PEOPLE and will have to do all that we can to gain power — self-determination, self-respect, self-defense. All who can work will have to *work hard* until we have liberated ourselves, then and only then — when we are free can we again decide whatever new roles women must have.

It is so important that women understand what they are supposed to do because they are one half of the nation. We can not have a nation with strong warriors and dumb wives "raising" their children. We are the reflection of our men. Black women will have to study, so that we can regain ourselves and bring an African life back to our nation.

"The degree of a country's revolutionary awareness may be measured by the political maturity of its women." Kwame Nkrumah

EDUCATION

Education is a very basic and necessary part of life. You're being educated from the moment of conception, until you leave this plane for another plane, that is why education is so important because it is life. A child is first being educated when it is in its mother's womb, her thoughts her actions are being transmitted to her child as she carries it. This is why it is important for a mother to have the correct attitude when pregnant; a mother should know her identity, purpose and direction, and be constantly developing because all of this is being transmitted to her child. A child becomes well developed if the mother is developed.

A child has three teachers in his life time, his mother, his father, and his teacher. The mother has the first right to educate the child because the mother is first to come in contact with the child.

When a child is conceived it is the mother who carries the child, so this is a natural role of a woman, the role of education.

A woman must have a strong sense of discipline and self-determination so her child will also have these qualities.

Women should discipline their minds through work and study so we can bring forth the correct images for our children. The images we bring forth should be Black images, African images, because we are African people.

We must have self-determination, we must define what we will teach our children and how we will teach them. As we become self-determining we will have to develop permanent institutions for the educating of our children.

You will develop institutions because you will see that no one can educate you but yourself. That is why we have the African Free School in New Ark, New Jersey. We had to create an institution to educate our children so as not to separate their culture from their academics. We understand that whoever controls the minds of our children controls our future, our children are our life after death.

Education is indoctrination and whoever educates your children is teaching them someone's value system. It is important for our children to have the correct values because they are our future. In the education of our children we believe the school is an extension of the home. Just as the mother must set a certain image so should the teacher because they are inseparable. The teacher's role is the role of the mother. She is responsible for having a high consciousness, she must know her identity, her purpose, and her direction. Along with having a Nationalist consciousness, the teacher must have three things: 1. Belief 2. Need 3. Will. She must believe in a doctrine that comes out of a black ideology. She must understand the need to educate our children by any means necessary with the minimum amount of conflict and have the will to work 24 hours if necessary to bring about a total education for our children.

In teaching our children, the methodology we use is collective teaching. The children learn their relationship to each other also they learn the relationship of each subject to another and how the subjects are relevant in their lives.

The curriculum has been based on academics and their relationship to technical skills. This philosophy of change as regards the archaic public education system teaches practical application as opposed to the acquiring of a useless intellectual facade. Language Arts teaches Swahili, English and Hieroglyphics, Reading Comprehension and Spelling and includes the literature of African, Asian and European Cultures. Mathematical and Science Skills is a course that deals with the basic operations of computation, Algebra and Geometry, the study of living things and their relationship to history. History is taught by Era, from a world perspective and concerns itself specifically with African, African American and European History, Geography and Social Studies. Creativity and Physical Development coordinate the emotional and physical sensitivities of the children. It involves the development of penmanship skills, the relationship of discipline and achievement, the importance of physical dexterity and form through drilling and dance, sewing and cooking skills and the value of expression and the written word.

Spelling lessons are taken from the daily texts. In arranging spelling words a teacher must be conscious of the images the words present. The order they are put on the board is important because words are strong images.

Swahili is taught as a second language, but in relationship to English; while building their English vocabulary, the children will be increasing their Swahili as well.

Hieroglyphics, which was the first written language, is taught in art class as a third language. While learning art forms, which are actually the expression of the feelings of a people, a language will be learned as well. This concept again relates to history.

Science, health, and safety are taught in physical education class through a program we have developed called Simba Wachanga (Young Lions). The children exercise as well as learn the effects of different foods on the person, that is, mentally, and spiritually, as well as physically. Speech is incorporated in this learning situation in that students are given oral citations on matters pertaining to nutrition and science.

We teach discipline through repetition, the children have a certain way of entering, sitting, standing, and talking and this is called protocol (The Correct Way of doing things) and must do these all the time. We have a protocol for heading our papers. This enforces discipline because it must be done correctly all the time.

In addition we have coordinated a cultural series called the Seventh Wonder. This program has hosted speakers such as John Henrik Clarke, Historian; Edward Brathwaite, Poet; Milford Graves, Musician and many others. Also the series includes trips to places of historical and current significance like the Countee Cullen Library, the Museum of Primitive Art and the Apollo Theater in Harlem, as well as to social agencies in the community that our children must understand.

In the education of our children it is important to instill pride without teaching racism. Our children must develop an attitude of learning and working together for Nation Time. The building and developing of our community in order to restore our people to their traditional greatness. Educators must be among the most conscious element of the community because they are the developers of our children which are our future. The children will be the ones that will sustain our institutions once we have developed them. As mothers we should leave a nation of strong minded people.

NUTRITION

As Nationalists our nutrition must benefit the maximum number of Black people. We must select the foods that are both necessary and sufficient, and can be made available to most Black people. By nourishment we mean obtaining foods that give us energy, help us grow and repair our bodies, and regulate body processes. The basic sources of food we suggest selecting from are fish, dairy products, fruits, vegetables, water. All foods have a variety of nutrients — nutrients are sugars and starches, proteins, vitamins and minerals. But the nutrients are concentrated differently in each food. So we choose each food to get the most it can offer of a particular nutrient. For ENERGY we need natural sugars and starch, found in fruit, grains and starchy vegetables. Fruits are best for quick energy — for example, athletes suck oranges.

For BODY GROWTH AND REPAIR, protein is necessary. Fish, dairy products, dried beans and peas and nuts are all protein foods. Of those we recommend fish because it has less fat than meat.

VITAMINS AND MINERALS help REGULATE ALL BODY PROCESSES

— that is they help our bodies use all other nutrients properly, by helping make strong body tissues and keeping all systems functioning correctly —

- Vitamin A - Eyes & skin - Dark green, red & yellow vegetables, fruits; Egg yolk
- B - Nerves - Whole grains - breads, cereals, rice
- C - Resisting infection, Blood - Citrus fruits, Green vegetables
- D - Bones & Teeth - Sunshine, Milk
- E - Fertility - varied diet
- K - Blood Clotting - varied diet

Minerals: *Iron* - Red Blood Cell Production - Egg yolk, Green vegetables, Dried fruit

Calcium & Phosphorous - Bones & Teeth, Clean Blood - Milk, Green vegetables

Iodine - Thyroid Gland, Body growth - Fish

Cleansing of the Body is the greatest function of water — plain or in various substances, ie. herb teas, whole fruit and vegetables or juices, clean air.

Menus Eating the right foods in the right combinations is also important. Most people are overeating because they follow conventional nutrition charts published by wholesale food corporations. For example, the average adult only needs about 3 oz of protein a day — this would be 1/2 can of tuna, 2 or 3 slices of cheese, 1/2 cup of beans. Vitamins and minerals will be naturally supplied if your weekly menus have a variety of starches, green and yellow vegetables and fruits. Imamu Baraka has taught us that work is the sustainer of life. Meals should be scheduled around work. Try to have something very light in the morning — juice or fruit or a little bread. Cereal or eggs might be appropriate after considerable morning activity. The next "meals" would be light, a sandwich or soup & roll, if work is still heavy. The main meal should come at a time when there will be light work before and after mealtime.

On SOUL FOOD — Soul is a positive force which cannot be enhanced by reactionary food.

As Nationalists we should always try to institutionalize our ideas. For example — *COMMUNAL EATING WITHIN ORGANIZATIONS* — Assign sisters to make up menus, quantify recipes and order food from wholesalers (just call them and say you would like to begin ordering regularly — payments are usually cash). Get a brother to collect the money from organization members and then give it to sisters for food purchases. Cooking, serving and clean up can be done collectively if one or two sisters are placed in charge of kitchen.

NUTRITION FOR WATOTO

A Nationalist baby has a purpose, which begins with what you feed him during pregnancy. Watoto can thrive on milk alone for first 2 years. Breast milk is best for infants. Babies (1-3 yrs) really don't need more than milk, some strained juices and a little cereal. Then they can eat smaller amounts of adult food. Cereal or some baby foods (plain fruits or vegetables) are good for infants who have large appetites — but wait until they show hunger — Don't start out creating a greedy, selfish person by overfeeding an infant. *WATOTO SHOULD NOT EAT CANDY OR DRINK SODA* — their teeth are still forming. Fruit, plain cake, ice cream, potato chips, popcorn are good for snacks when necessary.

SCHOOLS — Try to work with neighborhood schools on their breakfast and lunch programs by beginning with small changes — substituting beef for pork, avoiding sugar coated cereals and pastries, serving more fresh fruits and juices. Having nutrition classes for children and parents. African Free School has introduced some of these changes at Robert Treat School* in New Ark this year.

Other COMMUNITY INSTITUTIONS — Make community alliances by providing goods and services

- A. Wholesale shopping — After your organization has control of its wholesale buying, the program can be extended to the entire community, as is being done at The EAST in Bedford Stuyvesant, N. Y.
- B. Work with local Anti-Poverty agencies to develop community food programs, i.e. for aged, day care centers, emergency food supplies and nutrition classes.
- C. Organizations can set up restaurants where the right foods, at low costs, can be combined with community education, i.e. Black Arts. Many foods can be served free (for political alliance with community) i.e. Bowls of Beans and Rice.

We can be successful in all of our efforts to improve nutrition and health in general in our Nation if we follow Imamu Baraka's teaching — that the Spirit is what controls us, and It doesn't eat anything. Whatever we do should be as Nationalists — not Vegetarians or Carnivores or etc. — but as NATIONALISTS, so that the Spirit of Nationalism will control all our mental and physical energy.

NECESSARY SKILLS BLACK WOMEN NEED NOW

When we speak of the "necessary" role of the Black Woman we mean anything that's necessary for National Liberation, — to bring about National Liberation *now*. Being the natural developers, traditionally women were responsible for all production.

Whether we're referring to mythology (religion), history, social organization, economic organization, political organization, creative motif, or ethos, there are certain skills which we must have in order to develop.

Stenographer/Notetaker — Takes dictation as well as record notes, minutes, resolutions from meetings, conferences, etc. Is able to listen well and attain some understanding of what's happening. Not just for reference, but historical purposes too, always enter the date, time, place, and list of attendees.

Minutes should include all subjects, topics discussed, decisions reached, reports given, actions to be taken — when and by whom, future meetings, events — date, time, place, and purpose, — and summations by the chairman

With good discipline we will be able to concentrate on what's taking place.

* As of this writing, Robert Treat School has now been changed by the Community to MARCUS GARVEY School.

Minutes/notes should be an accurate, realistic record of what happened and what must be done. Steno, which is a short form (short-hand) of Egyptian hieroglyphics, is a very important skill to know. We cannot begin to measure the amount of time allowed for other things due to dictation. This is not to say that one must know steno in order to take dictation or notes, but it is a faster more efficient method.

Typing — Is a skill that everybody should know. Anybody who can learn the keyboard and rhythmically coordinate the fingers will be able to type with accuracy and speed, — accuracy of course being the more important.

It is helpful to type a "draft" (rough copy, sample) of length or questionable material (ie, minutes, manuscripts, newsletters, letters, etc.) and should be double spaced to allow room for corrections, additions, etc.

Final copy work should be reflective of the Kuumba (Creativity) of black people, and show "balance". Typographical corrections should be so neatly done that they are unnoticed.

All words should be correctly spelled.

Certain Final papers are always double spaced — manuscripts, resolutions, plays, minutes, press releases, research material, reports, formats, and whenever else it's deemed necessary.

Before typing a stencil, typewriter keys should be cleaned of ink, by putting the indicator on "stencil" and typing all letters (upper and lower case) on paper. After a stencil is typed, the keys should be cleaned with a brush or putty-cleaner, or liquid cleaner.

Telephone/Switchboard/Deskboard — Calls should be answered as quickly as possible.

To be done with the minimum amount of confusion we find it much simpler to:

- 1) Know who's calling
 - a) where they re from (company, org, &c)
 - b) who they want to speak to
 - c) what it's about
- 2) Find out first if the person being called wants to talk to the caller *before* referring the call
- 3) Messages should contain all of #1, plus a number where they can be reached, date, time call received
- 4) Be considerate, don't leave people on "hold" without checking back with them

- 5) Be ever conscious of "winning the minds of our people" and don't neophyte (ie preach unnecessarily)

Accounting/Bookkeeping — Are right now very essential to any economic development. ①

- Our records must show:
- 1) \$ received and from where
 - 2) disbursements — for what & to whom
 - 3) balance on hand
 - 4) dates — for any & everything
 - 5) weekly & monthly reports prepared

Checks and stubs should contain the same information, and all checks should be typed. The amount of the check is entered first in numbers and then written out. Ledgers should be updated daily and checked by an accountant at least once a month, unless the bookkeeper has some knowledge of accounting.

The purpose of all accounts must be remembered and checks drawn out on them accordingly.

Where necessary, FICA and other deductions should be made and records maintained.

A followup system for making weekly, monthly, &c. payments should be set up.

Filing — A practical and simple system that can be used by anybody should be set up.

There are many kinds of file systems, all of which require some use of dividers with captions. So you would first have the subject and then any necessary breakdowns (i.e., subject: Congress of African People breakdown: Local Congress of African People (+ any projects being worked on could be so noted). Umoja (Unity) can be applied by keeping all of the same material together.

To maintain some order and control, no more than three people should be responsible for putting away and taking out file material.

History is a *record* of images, issues and events.

Machines — Typewriter, photocopy, mimeograph, adding machines, and the electric stencil maker are the basic ones that we need to know how to operate. Each of these machines come with instructions that, if followed, help them to function better and longer.

These are just some of the *basic* skills needed to go about daily functions leading to National Liberation. Not only must we understand and master these, but we must also develop simpler, faster, and more efficient methods.

As we nurture and bring forth the seeds of the Nation, we must be prepared, as mothers, to give them an education that will help sustain the Black Nation.

THE BLACK WOMAN'S ROLE: AN OUTLINE

Submitted at the Sept. 1970 meeting of the Congress of African People

1. The Natural characteristics of the Black woman, that is excluding all influence of Western training:
 - A. Will bring us back to natural role of complementarity: completing and making perfect that which is not perfect.
 - B. As Maulana Ron Karenga points out, "What makes a woman appealing is femininity and she can't be feminine without being submissive."
1. In defining submissiveness in the role of the Black woman, we are talking about submitting to your natural roles, that is understand that it will take work and study in areas that deal specifically in the things that women are responsible for: inspiration, education, and social development of the nation.
 - a. *Inspiration* deals with attitudes. Attitudes toward your man, your house, your children, and the work that has to be done in the National Liberation of your people.
 - b. *Education* deals with the work and study of what Maulana points out in the 7 criteria of a culture - Mythology, History, Social Organization, Political Organization, Creative Motif, and Ethos and understanding that study is constant development while work is a sustainer of life.
 - c. *Social Development of the Nation* is impossible without the understanding of the African Personality. Social Development itself deals in the defining of the roles and the responsibility that goes along with those roles. In order that the social order that we develop benefits the innate personality of Blacks rather than our oppressors, it becomes paramount that we study the cultures and concepts of African peoples and have a strong moral value system (Kawaida) as a guide to balance our results, i.e. tradition and reason; as Maulana points out "Our culture must be based on tradition and reason; we must take what is traditional and apply it to the concrete needs of Black people in America."
 - (1) In the concrete needs of Black people in America, the Black woman has to develop those skills that will become necessary in the National Liberation.
 - (2) In talking about the role of the Black woman and the National Liberation of Black people, we can see very clearly a strong need for development, work, and study in areas that will bring us the progressive perfection of a People, a Nation. But the thing we must have profound understanding of is that the realization of what we have to do must not be confused with the condition that Black people are in. That is to say that we would be Nationalist, that is for the inspiration, education, and social development of our Nation, even if we were a free people.
 - (3) We must acquire a sincere love of our people and the values of our nation by any means necessary.

SUGGESTED PROJECTS AND PROGRAMS

1. Social Development Classes
 - A. Developed in Black women's organization or among groups of women that agree on the same direction so as to organize a group of women.
 - B. Black Communities
 - C. Classes In:
 1. Necessary Skills
 - a. Secretarial Workshop
 - (1) Answering telephones
 - (2) Typing
 - (3) Operating office machines
 - (4) Filing
 - (5) Note taking
 - (6) Office protocol
 - b. Driving
 - c. Weaponry
 - d. Nursing
 - e. Other needed skills
 2. Culture and Concepts of African People
 - a. Clothing (sewing traditional clothes)
 - b. Swahili
 - c. House decor (house care)
 - d. Protocol
 - e. Dance
 3. Nutrition
 - a. Cooking
 - b. Learning about foods and their functions
 - c. Make up menus and recipes
 - d. How to shop
 - e. Hygiene
 4. Nationalist Ideology and Philosophy
 - a. Leaders and Heroes
 - b. Visiting lecturers to reinforce ideology
- II. Education
 - A. Teachers' workshop for children's African Free School
 - B. Children's African Free School
 - C. Child Care classes
 - D. Group study of 7 Criteria
 1. Mythology
 2. History
 3. Social Organization
 4. Political Organization
 5. Economic Organization
 6. Creative Motif
 7. Ethos

Each project should begin with the history of each area. The results of these projects and programs should be the foundation for setting up permanent Black institutions.