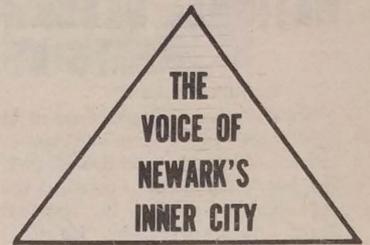


BLACK NEWARK



VOLUME 11 NUMBER 1

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15 CENTS

"INSANE" NIXON KILLS FROM THE SKIES — AMERICAN "XMAS SPIRIT" A HIDEOUS FARCE

By Simba Risasi

The self-determination of the Vietnamese people in Hanoi and Haiphong in resisting the "insanity" of Nixon's new bomb onslaught has outweighed the Nixon-Kissinger werewolf "peace" plans. The moon was full . . . so bombsaway! The reality of Henry Kissinger's so-called "peace" travels is that they were always a sham cover for Nixon's political aggression. They were systematically planned in order to provide the American "voters" faith in Nixon for the November 7th presidential election . . . to defeat McGovern but never to bring the Vietnam War to an end! November 7th came . . . Nixon won the election . . . in Vietnam . . . the murders get bigger & merrier! — and November 7th, 1976 could well be here before the Vietnam War ends.

Tricky Dick Nixon and his racist imperialist military-industrial corporate werewolves are trying to control or destroy the world. It doesn't seem to matter which.

Recently Kissinger has emerged as the "great white diplomatic hope" between Paris and Washington. And he has again and again returned with the same "great white undiplomatic lie"—Peace is on its way! But now the world has seen through everything Nixon has tried to do. The Nixon administration has intensified the hoax of law n' order at home eg; Southern University slaughter and has attempted to spread its imperialist and exploitative ideas throughout the world against all people of color. But it is the colored people of the world who are the most conscious of oppression and are dedicating their lives to fighting for their liberation. This is why the United States is losing on every battlefield.

In September during secret talks in Paris and Moscow between Kissinger and North Vietnamese officials, delegates of the Provisional Revolutionary Government proposed a rational and legitimate peace plan, but the Nixon Administration refused

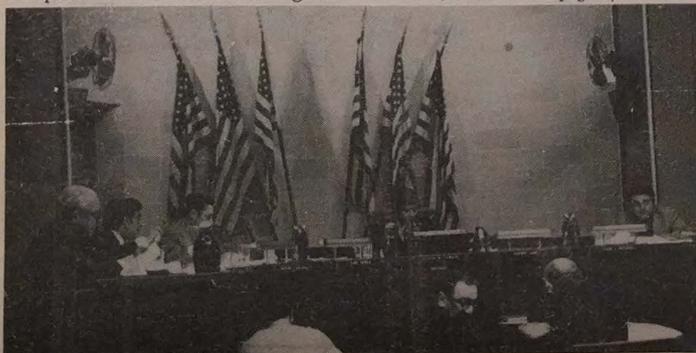
(Continued on page 7)

KAWAIDA TOWERS TAKES CITY COUNCIL TO COURT

Kawaida Towers, Inc., the progressive Afrikan Nationalist housing developer, served the Newark City Council with a complaint and order "to show cause" why their illegal resolution to rescind the Kawaida Towers' tax abatement should not be declared legally invalid. Kawaida Towers ordered the council to court January 5, 1972* to explain why they knowingly passed an illegal resolution to take the tax abatement away from the development of Kawaida Towers. The City Council adopted a resolution to grant

Kawaida Towers, Inc. tax abatement on the 16 story apartment complex back in September, 1971 and soon thereafter signed a contract binding them to this agreement to accept 15% of the gross shelter rents instead of taxes. There was a 90 day period after the September 15th vote within which the Council could have legally reconsidered the decision they had made. But, now, more than one year after Councilman Frank Megaro introduced the resolution to the Council to grant the tax abatement

(Continued on page 7)



The Racist 5 Votes!! These are the 5 white city councilmen majority which rejected Mayor Gibson's nomination of Lt. Kerr as Police Director. (Actually there are 6, but racist Ralph Villani is always out sick.)



A B-52 Machine Gunner flies over the scale view of Hanoi, in an attempt to inhumanely murder the self determining North Vietnamese people. . . .

WHITE COUNCILMEN BONTEMPO, GIULIANO & VILLANI UP FOR

"RECALL"

By Adhimu Changa

In 1970, many Black and Puerto Rican people of this city felt that the election of Mayor Kenneth A. Gibson would be enough to insure the rise of municipal government in Newark that would address itself to the needs of their communities. But it has become quite apparent that the

election of Mayor Gibson alone, although a very necessary and significant step in the development of Black political power in Newark, was not enough to provide the type of representation in city government that Black and Puerto Rican people

(Continued on page 4)

LT. KERR IS POLICE DIRECTOR!!! WHITE CONTROLLED CITY COUNCIL "REJECT" BROTHER KERR . . . FOR POLICE DIRECTOR

MAYOR RATIFIES BLACK OFFICER LT. ED. KERR FOR 1st 90 DAYS — CAN BE REAPPOINTED FOR NEXT 90, EVEN WITH NO CONFIRMATION!



Lt. Edward L. Kerr

By Simba Risasi

On Thursday, December 21st, in the early part of the morning, it was the unanimous white councilmen majority five votes which rejected Mayor Kenneth Gibson's nomination of Police Lt. Edward L. Kerr to be Newark's first Black police director, while the three Black councilmen voted for him.

The results of the vote came as no surprise to many members of the Black community. Although speakers in the audience addressed themselves

to the nomination of Brother Kerr; citing for four hours or more Brother Kerr's list of qualifications and the insensitive unrepresentative degeneracy of the opposing council members . . . still all efforts finally proved to be a waste of time and energy. It was obvious that dubious Bontempo, gangster Giuliano, foolish Bottone, retarded, silly Megaro and

(Continued on page 7)

NATIONAL BLACK POLITICAL COUNCIL... ...MEETS AT ATLANTA UNIVERSITY

by Sultani Elimu

The National Political Council of the National Black Assembly met in Atlanta, Georgia—December 17, 1972. The National Political Council is the administrative arm of the National Black Assembly. The Political Council executes the directives and policy decisions of the National Black Assembly and National Black Political Convention. The members of the Political Council have to, do the daily work for the Assembly and Convention.

The Atlanta meeting brought together Black Politicians, Nationalists, Community Organizers, Activists and representatives from National Organizations such as Mayor Richard Hatcher, Imamu Amiri Baraka, NewArk's Councilman Dennis Mjumba Westbrook, Chokwe Lumumba (RNA), Yvonne Golden for Senator Willie Brown, Mary Hightower for Senator Robert Clark Irv Joyner (United Church of Christ — Race & Justice), Fred Clifton (Maryland), Ron Daniels (Freedom, Inc.), Owusu Sadaukai (Malcolm X Liberation University) and many others.

Mayor Hatcher, chairman of the National Political Council chaired the meeting along with Imamu Baraka, secretary-general of the Assembly and Political Council. The formation of the national committees as described in the National Black Political Agenda was some of the main business conducted. Suggestions were made for com-

mittee members and committee chairmen of these national committees:

Economic Empowerment, Political Empowerment, Communications, Ways & Means, Self-Determination for the District of Columbia, Permanent Site, Permanent Charter, International Policy, Human Development, Armed Forces, Environment Protection, Sub-Committee on Law, Justice & Repression.

The committees will deal in the areas mentioned with priorities of the Black community, for an example, the national support of Political Prisoners will be coordinated by the sub-committee on Law, Justice and Repression. The Ways and Means Committee has the responsibility of raising funds for the Assembly and Convention, such as National Black Bowl Games. Committee on Self-Determination of the District of Columbia will be an authorized lobby group to help determine the governmental structure of D.C.—the question of homerule or statehood will have to be dealt with by this committee. Armed Forces Committee will relate to the brothers in the service to protect them against racial discrimination in the military. The Political Empowerment Committee will be co-chaired by an elected official and a non-elected official to deal with the political priorities in the Black community.



The National Black Political Council executes the policy decisions of the National Black Political Assembly which is headed by officers Imamu Baraka, Congressman Charles Diggs and Mayor Hatcher.

discussed what constituted a national organization in the National Black Assembly, and decided to use these criteria: (1) the organization/entity must have an operating location i.e. headquarters, central office (2) the organization must have operating units/offices in other places outside of the state other than the headquarters or central office (3) the organization has to submit to the Executive Council, a list of its Officers, Statement of Purpose, Organizational Activities and location of its other units.

Plans were made for fund-raising events for this national political structure. One of the National Assembly's fund raisers is a full-length color film made by Bill Greaves of the historic meeting in Gary, Indiana of the National Black Political Convention, the film is

narrated by Sidney Portier and Harry Belafonte.

The National Political Council plans to meet regularly 6 times a year to make sure that the work is done. The next meeting is planned for early March in Detroit, Michigan.

The work for national liberation of Afrikan people requires work and endurance which the National Political Council seems to be prepared to deal with because it has been successful in uniting all kinds of Black people only to prove—"KAZI (work) IS THE BLACKEST OF ALL."

MONTHLY SWAHILI LESSON . . .

By M. Jalia

As we have learned, kiswahili is a very useful language. The structure is also very clear and precise. Our vocabulary should, therefore, consist of words that we can use everyday, in the home, at school, at work.

One of the desturi (customs) of the Committee for Unified NewArk is giving sifa (praise) at the beginning of each meal. We always must remember to give sifa to the origin of things, we say:

SIFA OTE INA MTU WEUSI (SEE-fah Oh-tay EE-nah mmmm-TOO way-OO-see).

"ALL PRAISE IS DUE TO THE BLACK MAN. This is a phrase the entire family can learn and repeat pamoja (together) whenever you sit down to eat.

The Afrikan is most sensitive to the whole; everyone is considered before acting. The manners of Afrikans reflect collective living. Before entering a room we knock and ask permission to enter by saying:

HODI, HODI, HODI. (May I come in?) The response: KARIBU (Come in) must be heard before one can enter.

Vocabulary of words used everyday

MEZA	table
KITI	chair
KARATASI	paper
KALAMU	pencil
KALAMU YA WINO	ink pen
KITABU	book

The most effective way to learn new vocabulary words is to use them at every opportunity. When you use words that are not familiar to others, be kind enough to teach them what you have learned. An Afrikan Methali (proverb) says: "He who learns, teaches."

THE STRUGGLE FOR AFRIKAN SOIL

By Mwanafunzi Hekima

This is the first in a series of articles appearing in Black New Ark on the struggles between Afrikans and Europeans over the control of Afrikan soil.

Blood has been shed in Afrika. Blood is being shed in Afrika. For the oppressed Black people of southern Afrika, history demands that blood be shed in the future. The future has at last become fact.

In Angola, Mozambique, Zimbabwe (Rhodesia), Namibia (South West Afrika), Azania (South Afrika), and Guinea-Bissau, the seemingly endless procedures that once clouded the future have been exhausted. The mysteries of prayer, protest, and the legislative process have been solved, and the solutions are the stark reality that is southern Afrika today. The Europeans control the land, and the

Africans remain powerless.

Our brothers in southern Afrika have one objective: to regain control of the land. This control was taken during the European conquest of land and people, and it has become painfully obvious that the European will not be persuaded by moral entreaty to give up his conquest. It is important for the Afrikan in America to understand how the Afrikan in Southern Afrika views his situation. Having been exposed for so many years to "civil rights," we sometimes tend to transpose this to the situation of our brothers in Afrika. But, in southern Afrika, the Afrikan seeks to take back his land from the European, not to share it's wealth, nor to co-exist, nor just to abolish apartheid.

These liberation movements could not exist if they did not embody the

will of the people: but the people have decided, we will fight!

AZANIA LIBERATION MOVEMENTS:

The Afrikan National Congress (ANC) was founded in 1912. The organization then evolved through half a century of peaceful protest and internal ideological conflict. In 1960, with the frustration of peaceful methods, culminating in the Sharpeville Massacre, a group of brothers in ANC formed a sabotage unit, Umkhonto We Sizwe (Spear of the Nation). Operating from bases inside the country and in Rhodesia, the sabotage operations are aimed at industrial centers, largely around the cities of Johannesburg and Pretoria. Leader: President-General Oliver Reginald Tambo.

The Pan Afrikan Congress (PAC) was formed in 1959, by a group of ANC members dissatisfied with alleged domination of ANC by the Communist Party. The military arm emerged in late 1962 and is called Poqo (We Stand Alone).

Their constant emphasis on sabotage, along with the ANC thrust, provides a continuous source of frustration and confusion to the South African government.

Leader: National Secretary P. K. Leballo.

The next edition of Black New Ark will feature the liberation struggle in Namibia (South West Afrika).



The struggle for Afrikan Liberation in Angola is one of armed struggle, as shown here by the MPLA guerrilla.

UCC TOM BOARD MEMBERS

... ENEMIES OF BLACK PEOPLE

... REPRESENT WHITE CITY COUNCILMEN

The white racist city councilmen have appointed negro Charlie McCarthys as their "proxies" to disrupt and cause confusion at UCC, United Community Corporation, board meetings. First we must take a good look to see who represents these White Racist councilmen in their efforts to stifle Black progress in Newark.

No. 1: Rev. Cartwright, one of the infamous 50 mythical ministers represents "lovely" Louie Turco, the queer white racist president of the Newark City Council. The 50 mystical 50 unseen by human eyes also include Rev. Sharper who ripped

off Abyssinian Church funds and was thrown out physically! No. 2: Father Marchenna a questionable, "man of the cloth" shaky individual who consistently insults sisters who are members of the UCC Board.

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This character represents Councilman-At-Large Guliano, the racist ex-cop and head buster. Marchenna follows the orders of his slavemaster screaming and shouting like a crazy man to disrupt and disorganize the meetings. No. 3: Dawud Ishmael, colored Anthony Imperiale advocate! Just recently became a proxy for councilman, Ralph Villani, who every one knows is too sick too function or appoint anyone to any position; but he has promised to serve his slavemaster and to stop all progress by Black people and all efforts at self-determination, Dawud Ishmael, this villain and obstruction to the race;

We wonder why he uses an arabic name to do what is obviously very european work?

The next UCC Board meeting will be January 18th, 1973 9:30 P.M. We are advising people in the Black Community to come out to watch and listen to UCC's number one Tom, Rev. Cartwright scream and carry on like a wounded walrus in attempting to disrupt and discredit the meeting. Also "Father" Marchenna, No. 2 Tom and Guliano's stooge, will go into his usual act of obstruction by yelling and acting while No. 3 Tom - Dawud Ishmael the new young tom, performs for villian Imperiale: incidently he is part of a group that is pushing Tony Imperiale for governor of the state of New Jersey!

So make sure you attend the next UCC Board meeting and witness the negro sell - out - artists try to sell Black People down the river for their masters, wishes. The location of the meeting will be at the UCC Cuisine, 445 Central Avenue, Newark on January 18th at 7:30 PM. Come out and watch the trained Black stooges bark and go through their act—it is really a circus display you won't forget!

THE NEED FOR . . .

A NATIONAL BLACK POLITICAL PARTY

by Simba Risasi



Tricky Dick Nixon

"Hitler" Revised. . . Nov. 7th, 1972

The outcome of the 1972 presidential election should provide an obvious conclusion as to what Black people in America must do. The fact that neither party represented Black people makes it crystal clear that the Black nation is in desperate need of a national Black political party.

Nixon has shown his hand for the past four years. He has been dealing with Black faces having white minds; which resulted in four years of co-opting Black slogans and rhetoric, even Black voices, but no Black development was or is in sight. Nixon's shrewd way of shuffling out GOP petite deals to handpicked negroes who "front-off" as leaders of Black progress is a disgusting scene. What Black progress? What have the masses of the Black community benefited from it? And yet a backward negro like James Brown says we are still on the "Good Foot" (some good brothers are six feet under the earth because of Nixon and his Vietnam economic-political decisions!); and minstrel Sammy Davis, Jr. threw his support to "Tricky-Dick" complete with hug squeeze em visuals at the Republican Convention while the Black world cringed. Even the number one white girl lover and movie stud, Jim Brown stood behind Nixon—wonder how

many civil rights, Black power, or liberation movements this nigger has stood behind for Afrikan liberation? And this is "Black progress," because Nixon says more Blacks will be in his cabinet during the next four years? Will they too masquerade as Black militant college presidents like Charles Hurst of Malcolm X College in Chicago (don't confuse it with Malcolm X Liberation University in Greensboro, N.C.) who received \$5 million in federal assistance, but had to pay his dues to Godfather Dick on November 7th. Or will Nixon's next four years include some negro accepting \$18 million (if he can sell \$18 million in bonds!) to build maybe a "Super Fly City", instead of a "Soul City" like Floyd McKissick, who was once a hard pushing brother in the struggle but who has now "gone for the pig"! Maybe another Robert Brown position (Nixon Advisor on Minority Affairs) will be developed and still another traitorous tom become would be negro quarterback in the white house.

Nixon is straight out anti-Black and the majority of whites who voted in America wanted Nixon. Check it out! There is a need for a National Black Political Party now in this country like never before! A Political party that will benefit the masses of Black people! Eventually Afrikans all over the world will build a World Afrikan Political Party to transfer Political Power, Economic Power, Ideology and Beliefs, as well as transfer advanced Technology to the Afrikan masses.

Phone (201) 371-0900

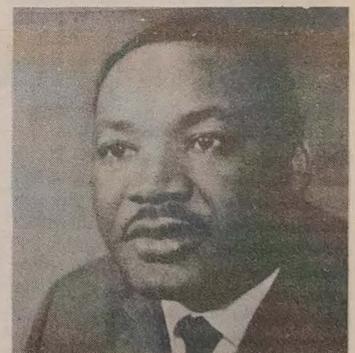
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AFRIKAN HERO

Dr. Martin Luther King was one of the greatest influences on American life in the twentieth century. Born in Atlanta, Georgia, the son of a baptist minister, he attended Morehouse College in Atlanta. Upon graduation from Morehouse College, he attended the Crozer Theological Seminary in Chester, Pennsylvania and later earned his doctor-of-philosophy degree from Boston University.

Dr. King was a man of great courage and leadership. He became a national figure in 1955 when he became involved in the Montgomery bus boycott—thus, starting the evolution of the civil rights movement. Some of his philosophy and concepts were in the tradition of those used by Mohandas K. Gandhi of India who was a Hindu nationalist as well as a religious advocate of peace for all mankind. It was Gandhi's (and later Kwame Nkrumah's) concept of "positive action" which Dr. King utilized which he called non-violent resistance.

Through Dr. King's leadership and wisdom he mobilized mass movements of Black people wherever he went—from Montgomery to Los Angeles; New York City to Washington—he was a true & dedicated leader of his people. Most important, he taught many black leaders of his time the futility of appealing to people who have no understanding of peace and love. Dr. King was a very unique and humble man whom many did not understand. Many brothers & sisters only remember him kneeling, bowing, and sitting-in to police brutality. Others dismissed him as unimportant—considering his tactics in the movement as obsolete during the latter days of his life. But during the last year of his life Dr. King's pattern of kneeling to white folks had begun to change. He saw that as slaves, Black people could not afford to compromise with their enemy; and that it was difficult to remain meek, humble, and passive on issues which involved the lives of Black people. He had



Dr. Martin Luther King

began to overtly speak out against the Vietnam War and drugs in the Black community. Before his death he came to Newark, walked through the riot-torn streets and came to the Spirit House where he met Imamu Baraka. In essence, he told and explained to Imamu that our struggle, was one struggle . . . and that only as one united people could we ever achieve Afrikan liberation.

Black New-Ark is in full support of legalizing January 15th,* Dr. King's birthday, as a national holiday.

* On this January 15th, the Committee For Unified Newark will honor Dr. King's Kuzaliwa by celebrating CFUN YOUTH DAY!

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WHITE COUNCILMEN UP FOR . . . "RECALL"

(Continued from page 1)

need. With Gibson in 1970, we made a change in the corrupt administrative arm of our city's government. But now, in 1972 we discover the same traits of insensitivity and blatant opposition to Black and Puerto Rican community needs and requests, which were characteristic of the "Addonizio years" and other previous administrations have infected the legislative branch of this city's government which is the Municipal Council. So we realize that even with the election of Mayor Gibson the job was not finished. Just as it was necessary to change mayors in 1970, it is now of immediate importance that we make similar changes in the composition of the Municipal Council if we are to progress toward our goal of truly representative government in the city of Newark.

The Municipal Council, often referred to as the City Council is the law making body for Newark. It is composed of nine members, five ward councilmen and four at-large councilmen. It exercises its legislative power by enacting ordinances, resolutions, motions, and directives. The council's other powers enable it to do the following:

1. Review and approve the Mayor's annual budget
2. Override the Mayor's veto of any ordinance approved by the council.

3. Disapprove the Mayor's intent to remove departmental directors.
4. Remove any city officer other than the Mayor or a member of the Municipal Council.
5. To investigate the conduct of any department office or agency.
6. Make final approval on the Newark Board of Education's Budget.

In the city of Newark which is predominantly black, the majority of the City Council is white. Councilman Dennis A. Westbrook of the Central Ward, Sharpe James of the South Ward, and Earl Harris At-Large, are Black. Frank G. Megaro of the North Ward, Michael P. Bottone of the West Ward, Louis M. Turco of the East Ward, Michael A. Bontempo At-Large, are white. **The white councilmen, who dominate the council in terms of numbers, and are unified in almost all votes, in reality make all the decisions for the City Council of Newark**

The actions as well as the voting record of the controlling majority of this legislative body clearly demonstrates that the city council has been an obstacle in the path of Black and Puerto Rican progress in Newark. The silence of the Council on such issues as employment, housing, health, crime, education, and sanitation when Newark has significant problems in all these areas

OUR "INVISIBLE" POLITICOS

In Newark now we witness the case of the vanishing politician. There seems to be always some politicians who find it necessary to disappear and become speechless concerning certain issues at hand that affect the Black community. Whenever there is a straight up Black-White political confrontation such as Kawaida Towers, the recall of Bontempo, Guiliano, Villani, or the appointment of Lt. Kerr as police director, we can hardly hear these politicians breathe? Why is this? Well maybe its because they are so connected and committed to white people, white institutions and ideas, and white wallets. Here we are, the most in need of revolutionary, quick change, finding ourselves being represented by backward negroes and racist reactionaries who can not take a position for Black people on anything because they are so white themselves. The bloods in Newark want to know where is the Assemblyman George Richardson who claimed to want to liberate Newark, where is Assemblyman Ronald Owens - who is so hooked up with Italians that he has need to share law practice with Pete Rodino. Where is Pete Rodino - the liberal congressman and the fair and square Gov. Cahill? All the liberals and their negro cut-buddies have seemed to disappear until, they hope, the smoke blows over.

It is a concrete lesson, being taught in Newark now, the American

white liberal like the buffalo is so scarce as to only academically exist. Most crackers are foolishly racist and the nigger would-be politicians are acting as weak white-minded negroes who can not take a position for the Black community because the white boy controls their mind and their bucks and their behind.

Where are you - George, Ronnie, Pete, and Richard? Show your faces, say something positive. You might get elected next time around if Black people do not forget. We'll just assume you forgot. Well? We waiting.

TOM OF THE MONTH

Charlie's Bell, dubious p-president of the Newark Board of Education is a nigger-o flunky who "rings" out loud and clear in favor of continued white (Newark Teacher's Union) control over Education in Newark, whenever good (any) white folks ring him. This neo-colonial puppet is well known for endorsing harmful decisions made against the welfare and educational needs of Black and Puerto Rican children in Newark. Therefore it is with great urgency that he is hereby given the title, contumely and counter-distinction of TOM OF THE MONTH! (Ding-a-ling!!! Nigger, Ding-a-ling!!!)



Adhima Changu, Bd. of Education youngest member leads the singing of the National Black Anthem at a recent Recall Rally.

is criminal. **The Council has openly opposed Mayor Gibson on every progressive proposal he has introduced.** It has blocked the appointment of Blacks to important administrative positions, agencies, and boards in the city. It has cut the city's educational budget two years in a row when Newark's public schools are in desperate need of instructional personnel, facilities, materials and supplies. Frank Megaro who is also a state assemblyman is the co-author of a bill presently being reviewed by the state legislature that would give teachers the right to strike after Newark's students have suffered four previous N.T.U. strikes. The white councilmen have even opposed Black people's efforts to name a street in the Black community after one of our own Black leaders. Their latest action to repress the development of Black people has been to oppose the construction of Kawaida Towers in the predominantly Black and Puerto Rican section of the North Ward. Amidst all this they have raised their own salaries \$5,000.00, received new cars and a \$3,000.00 expense account all through city taxes, for a job that most of them will not even do part time. In terms of policies, decisions, and directives that were detrimental to the Black Community, the City Council has rendered blow after blow to Black people without receiving any deserved retribution in return.

But this type of insensitive, unresponsive, and stagnating government can be changed. The structure of the City Council can be altered and we do not have to wait until the next election to do it. In the city of Newark, an elected official can be removed from office after serving

one year of his term by a process known as "recall." To put it simply, if 25% of the registered voters of the city sign petitions which state the reasons why they want a certain elected official removed from office, and they file these petitions with the city clerk, by state law an election must be held so the citizens can vote on the question of whether or not that elected official should be removed from office, and who his successor should be.

Whereas, Ralph A. Villani, Anthony J. Guiliano, and Michael A. Bontempo, all at-large councilmen have among other things committed the following:

1. Failed to represent all the people of the city of Newark
2. Been negligent in their duties
3. Been insensitive to the needs and requests of the citizens of Newark
4. Been responsible for higher taxes causing an intolerable burden on homeowners and renters
5. Interfered with the independent administration of the Newark Board of Education
6. Failed to enforce the Housing and Health Codes of the City of Newark
7. Failed to provide effective law enforcement
8. Failed to respond to legitimate community grievances concerning Housing, Employment, and Education

We the citizens of Newark who will no longer tolerate oppressive government have served notice to councilmen Villani, Guiliano, and Bontempo that we are petitioning for their recall and the election of successors.

We urge you to join with us in our efforts to bring truly representative government to this city. We need your help to make this "recall" successful.

The officers for the Committee for Re Call includes Adhimu Changa and Councilmen Dennis Westbrook, secretary-Tina Johnson, and treasury-Sally Fields.

A Re-Call Rally will be held Sunday, January 14, 1973, 6:00 p.m. at the Greater Timothy Baptist Church, 782 South 18th Street. Speakers include Imamu Amiri Baraka, Councilman Dennis Westbrook, Adhimu Changa, Rev. James Wade and others. Entertainment will be provided by a host of gospel groups.

For further information on obtaining petitions, purchase of recall buttons, etc., contact Adhimu Changa at 733-7374, Councilman Westbrook at 733-6561 or Rev. James Wade at 399-9507. Asante sana.



Charlie's Bell

OVER 1,000 BLACKS WELCOME AFRIKAN DELEGATES



Appearing at a pre-reception press conference were (l to r) Imamu Baraka, Madame Jeanne Martin Cisse (See-Say) of Guinea; Salim A. Salim, U.N. Ambassador of Tanzania; and Gil Fernandes of the Afrikan Party for the Independence of Guinea and Cape Verde Islands (PAIGC).

by Robert N. Taylor

NEW YORK, N.Y. (AANS) - Nearly 1000 Black people from this country met with United Nations representatives from several Afrikan and Caribbean nations last week for the announced purpose of developing a "sense of political, economic and social progress" among Black people throughout the world.

The occasion was the Congress of Afrikan Peoples' (CAP) Third Annual Pan-Afrikan Delegates Reception, celebrating the 27th session of the United Nations General Assembly.

It was held in the Biltmore hotel here.

Imamu Amiri Baraka, one of this country's leading Black nationalists, heads CAP, and he termed the reception "an opportunity to work on concrete social relationships which will advance the cause of real Pan-Afrikanism as opposed to theoretical

Pan-Afrikanism."

Appearing at a pre-reception press conference along with Baraka were Salim A. Salim, U.N. ambassador from the socialist African state of Tanzania; Madame Jeanne Martin Cisse (See-Say) of Guinea, also a socialist nation; and Gil Fernandes of the Afrikan Party for the Independence of Guinea and the Cape Verde Islands (PAIGC), the African guerilla group fighting the Portuguese in that West African state.

Fernandes complimented Baraka for CAP's sponsorship of the reception saying, "If ever we are going to be free in Afrika, if ever in America there is going to be freedom for Afro-Americans, we in Afrika and our brothers in the states are going to have to go forward and try to build a Black nation."

Tanzanian Ambassador Salim spoke for himself and the French-speaking Ambassador Cisse.

SUPER SIMBA NEWS

by Baba Ngola

The Super Simba are young Black men from seven to fifteen who are being taught Black responsibilities as leaders of our future. The Super Simba program was designed to create a new way of life for our young and to serve as an alternative to all the negative things in our community that kill our strong Black youth of today. The Super Simba are trained physically, mentally and spiritually. They are involved in yangumi (karate) and tabura (which is a form of Afrikan drills). Mentally they study the doctrine of Kawaida to widen their knowledge. Spiritually, by practicing a Black value system, they have a high level of morality and they serve as inspiration and example for other youth.

The Super Simba have now branched out to Freehold, New Jersey where they go every week to share the teachings of IMAMU BARAKA with 24 strong young Black men in Tabura and Kawaida Class. This is one of many examples of how we try to organize other Super Simba around a positive program. The Super Simba has just finished having the Spirit House (Super Simba headquarters) remodeled so that it can accommodate more Super Simbas. To enable more brothers to get the maximum use of it, we have also provided a living barracks in the building as well.

Some of the Kujitegemea (self reliance) projects that the Super Simba are involved in are:



The Super Simbas are seen performing the "Boot Dance" at the Nation Time Festival in Harlem to a crowd of several thousand Black people.

He reiterated many of Fernandes's praises of Baraka and his organization, but also had comments concerning the current U.N. session.

He said he would be happy when the day came when Afrikan delegates would not have to spend most of their time at the U.N. discussing white control and domination of certain parts of Afrika.

"But," he added, "as long as our brothers are under white subjugation, we cannot afford but to give priority to this colonial question."

Salim also termed the current U.N. session "important and successful" because of the attention the General Assembly has given to the

problems of Afrika and the granting of Afrikan guerilla organizations U.N. observer status on certain key committees.

Baraka hoped that more than greater social inter-relationships would come from the reception.

He announced that "certain formal and concrete" ties would soon be established between CAP and the Afrikan nations represented at the reception.

Tickets for the affair were \$15 each, with proceeds being shared with the PAIGC, which, after ten years of armed struggle, is due to proclaim its independence from Portugal within the next few months.

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CUTBACK ON HOUSING!

Flash!

Rumor has it, that Nixon, infamous President of the U.S.A., has secretly declared that no housing can be built for Black people for 18 months. The whole American housing industry is gripped by this threat hanging over the head of every community where housing must be built with government subsidies so that the rents can be low enough for Black and other poor people to live there. The New York Times published a distorted headline saying there is a moratorium on public housing, but actually the moratorium is on all subsidized housing in the U.S.A., i.e., urban renewal, model cities, public housing, 235, 236, 221.

The impact on Newark, and any other Black community is devastating. All the urban renewal land in Newark will remain vacant and ugly with no hope of change until mid-1974. Nixon is applying the same sick-reactionary political strategy as in Vietnam, and exposes himself once and for all as the racist president who has leveled Vietnam, and Newark's Central and South Wards. Any attempts of Black and colored peoples to restore themselves is opposed by the present racist regime. One last point aiming to maim Black people, Nixon will also be responsible for the next depression because the housing industry is the biggest industry in the U.S.A.—massive unemployment will be the immediate result!!!

- 1) Silk Screening pictures onto sweatshirts, such as IMAMU BARAKA, The Hon. Mwalimu Nyerere president of the Republic of Tanzania, Marcus Garvey, The Hon. Sekou Toure president of the Republic of Guinea, Malcolm X, Congress of Afrikan People, National Black Political Convention, Kwame Nkrumah.
 - 2) Hekalu Shoe Shine Stand
 - 3) Performing Boot Dances and Zulu Dances
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future, because we can see them working on a high level of discipline to achieve Liberation for all Afrikan People no matter where they are in the world.

For further information contact Baba Ngola, 33 Stirling Street, Newark, New Jersey 07102 or call 622-0996 - 621-2300.

TEMPLE OF KAWAIDA HOUSING DEVELOPMENT

... PAC R-32 and IT'S EVOLUTION

The Temple of Kawaida is based on the teachings of Imamu Amiri Baraka, The Committee for Unified NewArk and the doctrine of Kawaida, which stress Tradition and Reason. Both Tradition and Reason tell us that housing development, actually community development is a top priority in NewArk, especially in the Central Ward. And this is why the first development proposals submitted by the Temple of Kawaida were aimed at developing some of the vast acres in the Central Ward tract R-32, so that we could raise ourselves as a community and restore our people to our traditional greatness. It is humiliating to have a tradition of building cities like Benin, Timbuktu, Thebes, and monuments like the pyramids from Egypt to Zimbabwe, and to be faced with the harsh reality of our present neighborhood, what this is of it, built by Europeans to be our prison. The white circle of power which rules and stifles development in this city, must be broken. When the Temple of Kawaida put that proposal

together it pulled some of the best black legal and technical talent in the country together to make the Central Ward the example of the New Ark, the new city within the city, the nation becoming. The proposal included Neo-Afrikan housing suited for the Afrikan Personality, a huge shopping center to be the focus of Afrikan commerce in the city, factories, schools, an innovative electronic communication center, theatres, community controlled health centers, and several elderly developments. Who could be evil and base enough to deny black people what they need?? The Newark Housing Authority did everything possible to halt the development of these plans; and, just as their major strategy now is the spread confusion and hide evil behind ineptitude, the Newark Housing Authority under the Sivillella regime (with the help of the ghost of nervous director Lou Danzig) stifled the development of the urban renewal land in the Central Ward.

constant change in as long as we are controlled by our enemies. We cannot feel safe as long as our enemies control the ways and means we need to develop our communities. In NewArk colonialism is doubly harsh because these white people are among the most primitive in technical competency themselves—they cannot help but spread ignorance. We cannot accept or tolerate this official ineptitude and hypocrisy any longer. We cannot afford to wait for these ignorant white reactionaries to learn to accept the progressive ideas of Afrikans for the development of NewArk!! We must take control of anything of value which comes through our community, including urban renewal and use that movement to build the Afrikan urban renaissance, the flowering of Afrikan culture which we all need. Kawaida Towers will be built!! The Afrikan rebirth of the Central Ward is at hand.

It was not until the popular struggle to build Kawaida Towers that enough heat was generated to wake our whole community up to what has been retarding our development for years. As soon as this struggle mounted, the legitimate proposals of the community which were submitted in late 1970, were passed by the Newark Housing Authority under the administration and quite a bit of pressure.

This whole episode points out the need for constant struggle if we want

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RELATING TO ART ...

By Vincent Smith

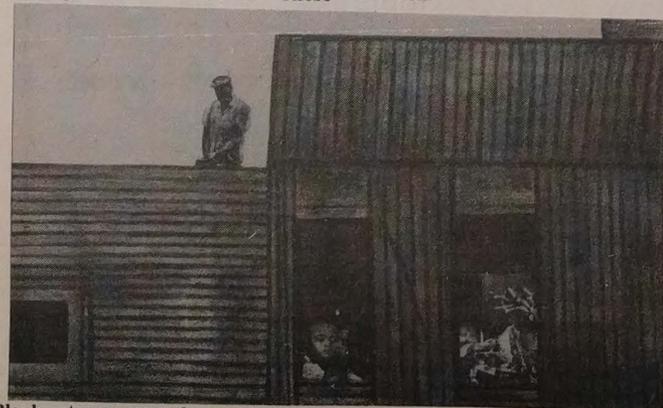
The purpose of art is to bring into focus within the realm of a certain size canvas—through color and form and design (composition)—a series of visual images. These images reflect the things the individual seek and feels and is aware of in one's environment and experiences.

Through composing or orchestrating these images in a dramatic way, the individual is made to realize in one instantaneous moment: or rather the impression is so profound that the individual can grasp and retain it by seeing it visually and carry it away with them mentally. This is why even a person with a limited knowledge can read a painting and relate to it. These

images are important not only for adults, but children as well are made aware of their environment and their culture.

This identification with the visual arts has long been denied to our people. But today Black artists as well as others before us are accepting the challenge... dedicating ourselves to the enlightenment of our people and the world at large.

* EDITOR'S NOTE: Those of us who have not been fortunate enough to see Bro. Smith's work, should do so and further support him by purchasing some of his master pieces. A new collection will be on exhibit in May in New York. Keep reading Black NewArk for date, place, time and location.



Black art expresses the environment, feelings, and experiences of the Black lifestyle as shown here in Bro. Smith's work.

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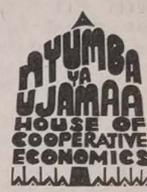
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good make you wana scream make you wana holler, fall up
inside serious thot, gota raise to
advance yaself
feel the magic rumble blood
in ya veins. To move from down is where we headin
turn inside yaself, see, we need to be serious, step outside yaself
we need to be serious, serious like, when if you sleep late in the
morning
our enemies will not vanish cause we angry, blown up in a huge puff
of emotion. We need to be serious, run study, live wide awake
may
need to run long and strong one day (and not in sweetback fantasy)
but in order to advance, develop past sick shit our wildselves sometimes
imitate, we say serious, cause it
dnt make sense to make no sense, we say serious cause its slow to
be slow,
we say serious cause its a drag to be a drag, dragged all up & down
with yo black ass scrapin the ground
speed is what we need. Hooked to the
rhythm of a thousand afrikan drummers!

Sultani Katibu
Dec. '72
... while Kawaida Towers
was being built

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NIXON KILLS

(Continued from page 1)

to respond to the proposal put forward by the PRG and instead insisted on bolstering the Thieu regime. More recently when Hanoi's officials refused to submit to the United States' purposefully dictatorial plans in Paris, Nixon immediately ordered heavy bombing on the North Vietnamese people. And despite lies to the contrary the bombing is always in heavily populated areas; as well as hospitals, schools, and housing projects—all are considered military targets. But Nixon's command to bomb Hanoi has cost over 34 American B-52's and numbers of F-111's fatally shot down and over 76 U.S. airmen are now dead or missing since the night of December 18th, when the raids began. So, who is defeating whom?

the Corporate Counsel because he is Black, and voted "to rescind" the abatement. This raises some serious questions which will probably come out in court. What would be the reason behind deceiving the white community into thinking that they had the authority to rescind the tax abatement? How can Megaro, Turco, Bontempo, Guiliano, Villani and Bottone consider themselves responsible public officials if they do not review the material which they vote on at the City Council meetings, especially when this matter was a multi-million dollar decision? But for sure these questions will be answered in the courts or by the people before 1974. And remember to spread the word Kawaida Towers will certainly rise! Pamoja Tutashinda. Together we will win.

KERR IS POLICE DIRECTOR

(Continued from page 1)

queer acting/thinking Turco had planned to reject Brother Kerr before they walked into the council chambers.

Although the outcome of the vote was against Brother Kerr and the progress of the Black community, it was at least very educational — The Black community learned a lesson: . . . All white people are white; and in the end, they will always be for white people . . . regardless of how liberal they may be towards Black people, before "racism" becomes the issue". There were many Black people who thought that the white councilmen would be rational in casting their votes. There were others who really thought that the white Councilmen-At-Large were representing all the people while picketing against the construction of Kawaida Towers. But on the night of December 20th, the Klan hoods were pulled off their faces and all citizens of Newark and people throughout the world saw them as the racists they are. Even Ray Charles could have seen through their "Later For You Niggers" act!

With such unchallengeable qualifications possessed by Lt. Kerr, none of the white councilmen gave any creditable reason on why Brother Kerr could not serve as police director. Brother Kerr has endured 14 years as a policeman in the midst of racial hostility and resentment as one of a 15% minority personnel in the Newark Police Department, while steadily advancing to the rank of Lieutenant, yet five white "city officials" said "NO" — he is not qualified! If by qualified, they mean he hasn't shot down Black people in the streets as did Spina, then he is not qualified! And Turco, president of the city council, had the nerve to go back 25 years into Lt. Kerr's life to trump-up some jive charges against the brother because he is Black. But the reality of the situation is that it was Turco who served in mute silence under Addonizio while the city was being fiscally raped. Turco supported to nominate South Ward Councilman Lee Bernstein who was recalled and convicted of crime while in



1973 KALENDA

"WE MUST HAVE WORKS OF PROPHECY TO CONQUER THE STILL EXISTING VOID OF BLANKNESS".

Imamu Amiri Baraka

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office. Turco supported Frank Adonizio who was convicted. And Turco has been before the Grand Jury twice for questioning. So, who is the criminal? Who is really unqualified!!!

It was very interesting to witness the white majority councilmen resent being called "racist" when it has been clearly demonstrated in the following

- 6-3; racist votes which they have consistently made against Black progress in Newark:
- 6-3; Not to confirm Rev. Charles Thomas to the Newark Housing Commission.
- 6-3; Not to confirm Douglas H. Morgan to the Newark Housing Commission.
- 6-3; Not to support Mayor Gibson's Tax Package Program from Trenton.
- 6-3; Not to support the name change of Belmont Avenue to Malcolm X. Blvd; although requested by the people of the South and Central Wards.
- 6-3; Voted illegally to rescind tax abatement for Kawaida Towers although informed by the Corporation Counsel that they could not.
- 6-3; Voted to change the structure of the Board of Education to electing members as opposed to the present method of mayoral appointment because a Black Mayor was now in office.
- 6-3; Voted against the St. Mary School which would have provided an integrated school and supported a school site at Ivy Haven which would have been for whites only due to location.

At this point, Black people in Newark have no illusions or reser-

vations about the white majority city council accountability. It is a fact — they are racists and are not representing the needs and aspirations of all the citizens of Newark. Their would be rejection of Lt. Kerr only intensified the campaign for the "Recall" of all of the white councilmen. And by state law an election must be held so the citizens can vote on if the person shall be removed from office. 30,000 signatures can get them out of office. Petitions can be obtained from the Committee for Unified Newark, 502 High Street; The New-Ark School, 13 Malcolm X Blvd.; from Adhimu Chunga at the Board of Education building or at Councilman Dennis Westbrook's office in City Hall.) And if the recall does not get them out of office, then come election-time-1974, Turco and his Turconites will face the wrath of Newark's 70% majority Black vote! And do not despair brothers and sisters . . . Brother Kerr is still our Police Director and in 90 days we will watch these demented crackers cut the fool again . . . yes indeed, we are winning! Pamoja Tutashinda!

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CITY COUNCIL TO COURT

(Continued from page 1)

(saying that the building would be a definite contribution to the North Ward), after the project approval of the New Jersey Housing Finance Agency, the Newark Zoning Department, and the unanimous vote of the City Council, the white councilman conspired to deceive the public.

The City Council was advised by the Corporate Counsel, Judge William Walls, that the City Council could not legally overturn the tax abatement granted to Kawaida Towers in September, 1971 because the City had entered into a legal contract with the Kawaida Towers corporation, and there is a "legal precedent" which states that the Council cannot rescind a contract, entered into by the City with a simple resolution. Yet, the white Councilmen, mad with the illusion of power they hold, ignored

*On Jan. 5 lovely Louie Turco showed in court to say the city council had not yet got a lawyer, and so they got a postponement until later on this month.

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RAISE !!



Imamu Amiri Baraka

S.D.S. INTERVENES AT KAWAIDA TOWERS!!

Recently, the almost totally white organization Students for a Democratic Society (SDS) held a press conference, at which time they announced that they intended to make Kawaida Towers a national issue, and that they would proceed to come into Newark to picket at the Lincoln Ave. site. The following are excerpts from the Temple of Kawaida's reply to this statement and intention:

Once again the racist image of the white American Left is exposed very clearly, by the SDS's newest attempt to get back in the newspapers, via their usual route, the sufferings of Black People.

Only a couple of years ago Black youth were slaughtered wholesale mousing the infantile and even counterrevolutionary rubbish of the SDS. But Black youth very swiftly grew wise and the SDS was no longer heard from very much.

Now, sensing a national issue in the making, these cynical, bored sons and daughters of the very owners of this society want to use Kawaida Towers as a new vehicle from which to thumb their noses at a society at which they are momentarily peeved, but which they stand a good chance to inherit.

We call the SDS intervention into the Kawaida Towers situation racism, because it is cut from the same mold as Imperiale and Company's, except that there are different sound effects. But both refuse to take the needs or opinions of Black People seriously!

However, at the Temple of Kawaida, the second of our Seven Principles (Nguzo Saba) is Kujichagulia, Self Determination, i.e., "to define ourselves, create for ourselves, name ourselves, and speak for ourselves, instead of being defined and spoken for by others." And whether antagonists are preventing us from exercising our rights to build and live where we please, or preventing us from waging the struggle to do those things, the way we see fit, they are still against our self determination.

The SDS barges into Newark and into the Kawaida Towers situation. Why? (Will a one day "counter

AN OPEN LETTER . . . IS THE BOARD OF EDUCATION REPRESENTATIVE?

Afrikan Education Alliance
c/o Marcus Garvey School
131 13th Ave.
NewArk, N. J.
Co-Chairman,
Eugene Campbell (Mkuu)
Co-Chairman,
Rosalyn H. Alexander
December 13, 1972

Dear Community Member:
The Afrikan Education Alliance has constantly raised the question as to the reality of representation as it relates to the New-Ark Board of Education (Bd. of Ed.).

Contract talks between the Bd. of Ed. and the Newark Teachers Union (N.T.U.) highlight the need for serious consideration leading to answers and, if necessary, solutions to this question. Contract negotiations opened under the new Bd. of Ed. policy of "rotating" monthly board meetings whereby the meetings are no longer held at the Board of Education but are now (despite strong community opposition) inconveniently held at different schools throughout the city. Who would benefit by public board meetings held at East Side High School and Barringer High School during this critical contract negotiations period—or is this just a coincidence? This coupled with the fact that the, for



Shown are the "reactionary" Board of Education members who are constantly stifling the welfare and educational needs of Black and Puerto Rican children.

the most part, non-NewArk resident negotiation team selected by Charles Bell (the man whose shaky vote gave the N.T.U. the contract last year). And only one of the five Bd. of Ed. negotiating team members have children in the New-Ark school system! Surely this team, as presently constituted, cannot be representative of New-Ark residents. The Afrikan Education Alliance proposes two additions to the team to increase its credibility and give the people of New-Ark a fair share in representation. The two additions to the team we hope you will support are Eugene Campbell, the outstanding educator and principal of Marcus

Garvey School, and a representative from New-Ark Student Federation (which has set a new positive example for students in New-Ark), Edgar Lee, a student from Central (the one who exposed the deplorable conditions which led to the article in the Star Ledger where the Bd. of Ed. demanded that Central be straightened up or "shut down"). If you support these two worthy representatives, send your cards and letters to the Afrikan Education Alliance, c/o Marcus Garvey School, 131 13th Ave., New-Ark, N. J.

Thanking you in advance,
Rosalyn H. Alexander
Co-Chairman (A.E.A.)

LISTEN TO THE PEOPLE !!!

Harold Q. Pryor of Seymour Avenue: "Since there's a Black majority in NewArk, why can't we have a Black Police Director. The white people and Redden are just here for the salary and aren't sensitive to our needs or lives."



Ralph Walton of Belmont Ave. "I think the whole thing was pathetic. They had their minds made up on rejecting Brother Kerr before the session began because he is a Black man."



QUESTION: What is your opinion of the white city council members rejecting Lt. Kerr as Police Director?

Eric Stokes of Bruce Street: "I feel that there are people in the white community who told the white councilmen how to vote."



Sharon Bradman of Court Street: "It's disgusting! And I hope that the recall comes off all right. Like, why did they have to dig back 25 years into the man's life?"



Isaac Smith of Malcolm X Blvd.: "As far as I am concerned, Gibson knew what he was doing and his decision was definitely a good one. If Kerr had been Jewish or Polish, he would have gotten it, but being Black is why 5 white votes went against him."



Emmet Steele of Spruce Street: "To me it is just showing America's status against the Black man—that this system is not ready to accept Black people in the political arena."



picket" really change anything? Of course not!) Except it will get the SDS sorely needed news coverage. As far as the notion of them helping out . . . Who asked them? Have they even bothered to check with Kawaida Towers, Inc.? Or the Black Community in NewArk, or the Black Community anywhere else in the country for that matter? By what authority do they appear?

Perhaps if SDS were doing the work it needs to be doing, i.e., educating and liberalizing the white community, instead of taking irresponsible trips as "unwanted-missionaries-to-the-colored," there would be fewer Kawaida Towers type confrontations, and more genuine harmony between true progressives of whatever race.

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