

BLACK
PEOPLE
MUST UNIFY

BLACK NEWARK

THE
VOICE OF
NEWARK'S
INNER CITY

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15 CENTS

A.L.D. SUCCESS

1000's MARCH IN NEWARK



Thousands of supporters of Afrikan Liberation Day turned out in Newark to march and demonstrate their support for the armed struggle our brothers and sisters are waging in Afrika.

by Cheo Hekima

On Afrikan Liberation Day, May 26th, more than 2,000 Afrikans came to Newark to march and demonstrate for Afrikan Liberation.

This event was very significant in that it was the first movement of its kind to ever take place in this city. There are always parades complete with bands, floats, clowns, and balloons that attract large crowds to watch.

Afrikan Liberation Day was not like that. It was a demonstration, it demonstrated our solidarity with and support of those who struggle for Afrikan Liberation.

There was no celebration, everyone who took part was serious. To walk ten long, cold miles in threatening rain takes a measure of seriousness and commitment. Brothers and Sisters, young and old, Black and Puerto Rican, members of community organizations, Afrikan Free School students, ministers, and others.

ALD Speakers

Demonstrators gathered in Weequahic Park on the morning of ALD and left at noon stopping first in the midst of the Scudder Homes housing project. Tenant Leader Curtis Jackson and Councilman Mjumbe (Dennis Westbrook) both eloquently pointed out and questioned the conditions under which we are forced to live. Said Councilman Mjumbe, "Scudder Homes is why there is Afrikan Liberation Day."

At the courthouse, Lennox Hinds representing the National Council of Blacks Lawyers, enlightened everyone on the "American System of Injustice" while Patrolman James Nance spoke on the role of the Black

Police Officer in defending the community.

Kawaida Confrontation

Anthony Imperiale and company were on hand when the march reached Kawaida Towers but their ranting, raving, obscenities, and the singing of Kate Smith couldn't drown out the fire of Alfonso Roman, Puerto Rican candidate for freeholder and the wisdom of Kaimu Mtetezi (David Barrett), Assembly candidate and the determination of both to build Kawaida Towers and a "Unity Movement" for complete political power.

The next stop of the march was the Portuguese Consulate and Prudential. Brother Alexandre Francisco of UNITA (National Union for the Total Independence of Angola) told of the struggle against Portuguese domination in Angola and how Prudential and other American corporate structures play a part in oppressing our people.

After stopping at City Hall and the Federal Building where Assembly candidate Frank Hutchins and Newark Policeman Derrick Akridge spoke the crowd moved on to a rally in Lincoln Park with Imam Amiri Baraka as the main speaker.

Similar demonstrations took place in more than 25 other cities to give ALD a national movement. But Afrikan Liberation is not over because we came together to shout "We are an Afrikan People." The task of educating our people must continue. For as Imam Baraka often states, "The minds of the people are the most important factor of any movement. Without them you can have nothing else."

RICH-HARD Nixes Afrika

by Emmanuel J. Muganda

WASHINGTON, D.C. (AANS) — United States interest in Afrika is still primarily political, as well as being economic, and the mother continent of 30 million Black persons here continues to be viewed by world powers as a sphere of influence.

This was the crux of sections on Afrika in the recently delivered State of the World address from President Richard Nixon to the U.S. Congress.

"Our most tangible contribution to Afrika's future is our support for economic progress," said Pres. Nixon. "We will continue to emphasize our aid, trade, and investment efforts."

The Nixon administration views the development of Afrika's economy as an expansion of the potential markets for American goods.

In addition, the address asserts, "As the West seeks new and alternative sources of energy, Afrikan development becomes increasingly important."

Political economists often term such an attitude imperialism.

The U.S. government urges trade expansion along balanced lines. Despite this avowal, however, the conflict of the United States being a highly developed nation and Afrika still struggling to raise its standard of production, remains. And, said Pres. Nixon, America will only go so far in bailing Afrika out.

"Understandably, Afrikan nations heavily dependent on a single crop like cocoa or coffee are interested in agreements stabilizing the prices of these commodities," he recognizes.

(Continued on page 6)



Mayor Ken Gibson presents key to the city to Ambassador Hadi Toure (2nd from right) from the Guinean Mission to the United Nations, attending ceremony were Imami Amiri Baraka (left) and Hamidou Sam (far right) General Manager of Les Ballet Africains who provided Newark with a superb performance on their recent visit here!

Zambia Cites Mysterious Actions Of Slain Whites

WASHINGTON, D.C. (AANS) — A Zambian government spokesman revealed last week in Lusaka that two Canadian women and an American male companion shot by government troops May 15 were suspected of attacking a vital power station.

The three, reportedly touring Rhodesia, had crossed the Zambian side of the Zambezi River and were swimming toward the power station when shot by government sentries. The Zambezi River separates Rhodesia from Zambia.

Tension has existed along the boundary since January when limited

conflict, led to each country sealing off its border with the other.

Rhodesian officials claimed that the three were on the Rhodesian bank of the river when shot.

In a previous incident along the boundary, involving Rhodesian fishermen being shot by Zambian troops in February, it was asserted that they were on their side of the river.

A later Rhodesian inquest found, however, that they "may have strayed" to the Zambian side of the river.

The two women shot last week were killed.

YOUTH'S SHOOTING IGNITES N.Y. BLACK UNREST!

by Robert N. Taylor
 NEW YORK, N.Y. (AANS) — Demonstrations, minor riots and calls for a boycott of white businesses characterize how in Jamaica, N.Y. Blacks responded to the recent shooting death of a 10-year-old Black youth by a white policeman.

Young Clifford Glover was killed last month when he and his stepfather allegedly ran after being stopped for questioning by two plain clothes patrolmen concerning a robbery in the area, part of the borough of Queens in New York City.

Patrolman Thomas Shea claims he shot Glover after the 10-year-old turned a drew a gun.

However, it was learned that Glover was shot in the back, and despite an extensive search, no gun could be found or in the area where the shooting took place.

And, for several nights following the incident, roving bands of Black youth broke store windows and threw rocks at passing cars on New York Blvd., a major thoroughfare running through Jamaica's Black community.

At the community press conference, letters of outrage at the shooting were read. They came from such prominent national Black leaders as Roy Wilkins, executive director of the NAACP, and Imamu Amiri Baraka, chairman of the

Congress of Afrikan People.

Patrolman Shea has been charged with murder in the incident, though some efforts are underway to get the charge dropped or reduced.

Because of these attempts by Acting Police Commissioner Donald F. Cawley to get the charges minimized and other statements of a "klan mentality" by the local policeman's organization, the Newark, N.J. office of the National Black Political Assembly urged Mayor John Lindsay to appoint a special prosecutor.

The Assembly promised immediate hearings on the situation in order to insure that "the already

repressive anti-Black American injustice system does not slip even further into outright storm trooperism."

Shea was involved in a similar shooting incident just last month.

In that case also, he alleged that the suspect drew a gun. But, as in the Glover incident, no gun was found.

Clifford Glover is believed to be the youngest person ever killed by a N.Y. policeman.

Some of the fears of the community were symbolically stated in a flyer passed out urging attendance at a weekend mass meeting.

It read, "Today a 10-year-old, tomorrow an infant."

THE ROLE OF WOMEN IN THE REVOLUTION



The Women's Division of CFUN display the Nationalist handbook. A Black Value System by Imamu Amiri Baraka, a must reading for all who are thinking of Afrikan struggle in the United States.

(Part 1)

If Afrikan women cannot possibly conduct their struggle in isolation from the struggle that our people wage for Afrikan liberation, Afrikan freedom, conversely, is not effective unless it brings about the liberation of Afrikan women.

It was not until the colonial system introduced its shameful practices of oppression and exploitation that the role of women in Afrikan society became distorted in its forms and contents, resulting in the insane disqualification which our free countries must liquidate thoroughly.

A people's freedom is not measured by the rights that a fraction of this people enjoy; it is measured by the degree of equality of the rights and duties of all elements of the community, irrespective of creed, education, race, sex or wealth.

Under foreign rule the traditional patterns of Afrikan society were gradually supplanted by negative values; this process eventually resulted in the degradation of the position of women in our society, depriving them of their most sacred human rights.

It should be recalled that in several Afrikan societies matriarchy conferred upon women a paramount

social and even political role and that quite generally the participation of women in the economic, social and cultural life used to be no less than that of men, while in family life she enjoyed full authority to care for the interests of the family and educate the children.

However, colonialists examples of spoliation, arbitrary authority, oppression and exploitation brought about a reversal of the traditional social order, victimizing women most cruelly. Now, fortunately, the progress of decolonization and Afrikan unity which dominates Afrika's political situation is tending to put the process of evolution of our people on a quite different path from that which the colonial and imperialist powers had been trying to impose on us.

—Hon. Ahmed Sekou Toure

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—Samara Machel of Frelimo
 Dar es Salaam, 8/71

NTU STEPS OUT ON PARENTS

During the current school year, the Board of Education passed the following motion:

"That the acting Superintendent Dr. Pfeffer, be authorized to organize a committee for the express purpose of making a study of instituting a twelve month or extended school year for the schools of Newark, report to be submitted to Board as soon as study is completed".

Dr. Pfeffer designated Mr. Nathaniel L. Potts, Department of Community Affairs, to chair the meetings. This Committee was composed of eight administrators, eight teachers, eight students, and community representatives.

May 8, 1973 about 10:45 a.m. in the Superintendents Conference Room this Extended School Year Committee met for their third meeting. Those present at the meeting representing the Community felt their presence was not enough to represent the Community. They felt at least eight parents should be included and was necessary to create a program that would benefit all the students of Newark.

NTU Position

The question of parent involvement was strongly argued against by those representing the Newark Teachers Union.

After some debate from both sides the chair asked that the question be put in the form of a motion. The motion was made and voted on. The majority attending the meeting voted to have Dr. Pfeffer make an

assessment and redetermination of the structure of the Committee. Mr. Potts, the Chairman, took the Committee's decision to Dr. Pfeffer for his redetermination of the Committee structure. Mr. Potts later returned to the meeting with the Superintendents decision, and announced that Dr. Pfeffer decided in favor of eight parents participating on the Committee along with eight administrators, eight teachers, eight students, and eight community representatives.

Walk Out

On hearing the acting Superintendent's assessment and redetermination to have eight parents added to the structure of the Extended School Year Committee, those representing the Newark Teachers Union then announced they would yield their seats and step out if eight parents were to be included in the Committee Structure.

As a result of the N.T.U.'s attitude concerning eight parents being involved, the Extended School Year Committee has been dissolved until further notice from Mr. Potts.

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Young Afrikan Free School students have lunch and share brotherly conversations with each other, Afrikan Free School is an independent Black Educational institution located at 133 Clinton Ave., Newark

alhenderson

PHOTOGRAPHY

(201) 373-0200

701 Clinton Avenue, Newark, New Jersey

Rap Brown Sentenced . . .

15 YEARS FOR BEING BLACK!

by Malik Mgomu

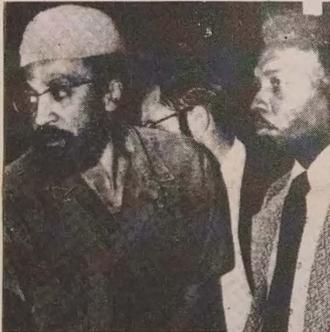
NEW YORK, N.Y. (AANS) — Defense attorneys and supporters of H: Rap Brown maintained until the end of his trial their belief that justice had not been done.

Yet following a marathon court session which lasted some six hours longer than originally expected, the controversial Black political activist was given a 5-15 year jail term on charges stemming from an October, 1971 Manhattan robbery.

Two co-defendants, Arthur Young and Levi Valentine, received 5-20 year sentences, while a third, Samuel Petty, found his sentencing postponed pending investigation of further evidence.

Brown's only words to the court before sentencing were, "Truth crushed into the earth will rise again."

William Kunstler, one of Brown's attorneys, presented several challenges to the court, including the surprising disclosure of an affidavit from a man currently in prison who, according to Kunstler, "confessed to the whole thing."



H. Rap Brown, Afrikan hero

Kunstler said that he had only spoken to the man for four minutes, so he had not had the opportunity to check out the matter fully.

Justice Arnold Fraiman replied that he saw no reason why the disclosures should delay sentencing, but granted Kunstler two weeks to investigate the situation in preparation of an appeal.

A Hero

Three other persons close to Brown addressed the court on his behalf.

Black nationalist Imam Amiri Baraka of Newark, N.J., proclaimed, "Rap is a hero to us," perhaps echoing the sentiment of many in the predominantly Black audience of about 200 that packed the courtroom and spilled over into the hall outside.

"We know that he is fighting for the people. Who does the court represent?" Baraka asked.

"The reason why he (Brown) is here is because he represents the struggle of the people. And to the degree that the court tries to oppress Brother Rap, it can be seen that this court really represents injustice."

Ed Brown, Rap's older brother, also addressed the court. The elder Brown reminded the court that the prosecution had only looked at "one small fraction of Rap Brown's life."

Hayward Burns, director of the National Conference of Black Lawyers, spoke of Brown's long involvement in the interest of "meaningful social change" for Black people in this country.

UNITY MOVEMENT

LISTEN TO THE PEOPLE!!

Question: Do you think that Nixon knew about the Watergate activities before they were exposed & should he be impeached or resign?

Jerome Cross of Bergen Street: "I feel that he definitely knew about it and for that he must pay the price of getting out of office."



Carol Jones of High Street: "He probably knew something about the activities, but I'm not sure he knew everything. But he should be removed from office immediately."



Yvonne McCray of Barclay Street: "Definitely, he knew. I wish whatever they do to Nixon, they do it fast and get him out of office."



Clifford Hill of South 6th Street: "To me Nixon knew all the time, and I strongly feel that he should be removed from office for corrupting the people."



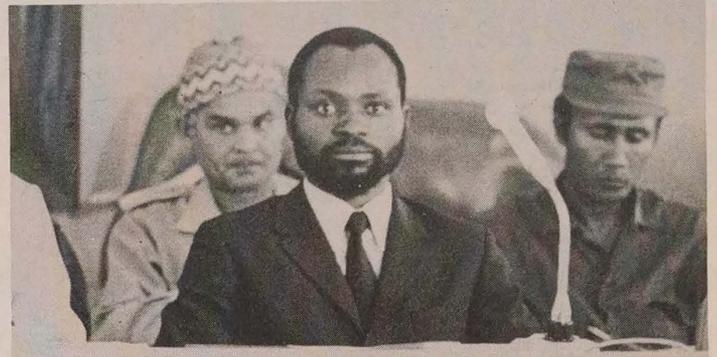
Richard Wesley of Springdale Avenue (East Orange): "I feel that he knew all the time. And really it was just a question of 'thieves following out'! Nixon should resign because the process of impeachment takes too long."



Valerie Rawls of McKay Avenue (East Orange): "I think he did know because I don't think all those things could have gone on without him not knowing it. Furthermore, he should not be in office any longer."



Tackling The National Mind



Samora Machel, leader of Frelimo

Interview with: Samora Machel, leader of Frelimo, Front for the Liberation of Mozambique. (part 1)

The liberation movement means far more than the expulsion of the colonialists and imperialists and the destruction of (their) oppressive economic base. Hand in hand with these must come a drastic revolution in the social superstructure—the whole system of thought—the freeing of the human mind from such illusions as superstition, religion, race and tribe. Indeed a cultural revolution is sacrosanct in any liberation movement.

clearly we know we shall not allow ourselves to compromise with reactionary forces.

Q:- You seem to be saying that Frelimo has other forces to fight, apart from the Portuguese?

A:- As you know, Afrika is divided by such petty things as tribe, religion, race, and superstition. We think that all these impede progress. They are real forces as they live in the spirit of the people . . . They have long been embedded in our minds because we have been brought up to think in a particular way.

Some people might think that it would be easier to leave such problems until independence. We do not agree. These are real problems that we have to combat today or never. We are not going to be like the man who sees his friend grabbed by a crocodile and, instead of saving him while the crocodile is on the river bank, he waits until the crocodile is in the water.

Q: You have just celebrated eight years of armed struggle in Mozambique. What do you consider the most important lessons of the past eight years?

A:- We have learnt a great deal of things. First, we have learned that armed struggle must have clear objectives. In its process it must be so. There are many activities. It is our duty to make sure that all these activities are integrated. For instance, we have the army. It must be politically armed, and the emphasis is laid on the need for unity, and the involvement of a culture in keeping with this aim.

Q:- And how does Frelimo fight to combat these problems?

A:- We strive to create a new mentality, a new man. This will be done in practical education, in increased participation in the struggle. This can only be achieved by the creation of cadres who are committed enough to help revolutionize the minds of the people.

In all activities pertaining to the revolution, in the army, in economic production, in education, everybody must feel that he is part and parcel of the struggle. There are no big and small tasks. All revolutionary tasks are important to us. We emphasize this today, and we shall continue to emphasize it when we are independent. In laying down our policy

Through education we intend to revolutionize our working methods, by making all the people feel equal in the struggle and participate without outmoded complexes. The educated and the non-educated must feel they have an identical role: to carry out a

(Continued on page 7)

National-Security Blanket



POET'S CIRCLE

ALL A-THIGHED IN BLACK

—For Earth Mother

She had a "wicked walk,"
 Was well a-thighed,
 A luscious,
 Ripe
 Juicy
 Moving
 Groovin'
 Black-grape-of-a-woman.

And the poet pondered pounds of thighs,
 Jungles of thighs that bend like branches
 And give forth juice.

Black women have thighs
 And eyes that press against
 The mind (despite prisons of girdles and adhesive dresses).

Brown
 Beige
 Tan

Black: thick-thin-throbbing
 Eyes and thighs.
 Eyes that thigh and thighs that eye
 Thighs of gregarious spring green,
 Growing hedges, rippling like bread-baked-brown,
 Topped with black-lip softness.
 Ovens that heat and scorch
 And singe souls.
 Thighs that quiver (like liver) and upset nerves.
 Thighs of noise and oil, sweat and slaps—
 Power and passion and pain, plain and prime,
 Of motion (less) . . . quietly shrinking or swelling,
 Swaying or swooning.

Thighs that thigh
 And thighs that sigh.

Thighs that cry and
 Thighs that lie.

Wide thighs, wise as winter,
 Knowing many things—after having been
 Bathed in themselves,
 Honed in the oil from their captive oasis
 And brought to high sheens by the come of lovers.

Black women have thighs that agonize eyes. —Eugene Redmond

Dr. John Jackson: Afrikan Historian Disregarded

Dear Brothers,
 I am finishing up my lectureship at Rutgers at the end of the current term. I do not regret this, because the whole Black Studies project is a farce. I was promised a position at Temple University in Philly. That fell thru as the enclosed copy of a letter shows. So

I seem to now be out of the academic racket. If your publishing house still wants a pamphlet of BLACK RECONSTRUCTION IN SOUTH CAROLINA, I can turn it out next month. After that I plan to do no more writing or lecturing.

Last term I took over a class of 18 students. Now there are only six left, and most of them sleep thru my lectures. This whole Afrikan Studies program is set up to fail. So I will be glad to get out of it. I can always go back to hustling buttons in the Garment Center.

Sincerely yours,
 Jackson

Editor's Note!
 Another classic example of what we let happen to not only our great scholars and thinkers, but all the dynamic forces of our nation who have made profound contributions to our culture, because we have not created the institutions necessary in order to perpetuate their beauty! The job still must be done, in the spirit of Afrikan Revolution. Let us seriously



snapshot from the nigger zoo

"BLUES IN RHYTHM"

O hi O players, is got a tune, funky worm up near the top of the hit parade, really it shd be rated as the all time low, it is a perfect example of counter revolutionary music a simple-minded song by some simple-minded bloods.

Leaving Me by the Independents, Down and Out in New York City by Nixon nigger JB, Pillow Talk, I'm yo Pimp & c. are all negative aspects of our body, deadly germs we need to wipe out, known as Cultural Aggression, this is the enemy putting bad ideas in our community via the party! Souless stole stations.

All you hip hip soul singers, song writers, musicians, where are our songs abt Afrikan Revolution, where are our songs abt the Revolutionary Afrikan family struggling & surviving, where are our songs abt the destruction of Imperialism, Capitalism, & Neo-Colonialism! These songs must be made, these songs will be made, these songs are being made, now, by Afrikan Revolutionaries, and all you jive representatives of enemy Culture will be the first to hear them! A luta continua, the struggle continues!

BOOK REVIEW:

Man, God, & Civilization

Jackson's most recent book, MAN, GOD AND CIVILIZATION (1972) is a mighty burner. It tears fire to the many white lies published in recent years with the misnomer "History of Africa of Sahara." This book explains why a civilization may slip backward, but must be pushed to go forward. It further tells the story of How the myths of Egypt reveal an astro-religious system while at the same time telling the story of astronomical progress exemplified in the building of the mighty pyramids, calendar correction and theological changes which emerged before the time of written history. Jackson, utilizing evidence from a number of recent studies in History, Archaeology, Geology, Biology, Paleontology, Sociology, Economics, etc., has brought together an accessible compendium of writings on the subject. Here, in one volume, is a good synthesis and interpretation of much of the scholarship developed in the field during the past half-century. We are pleased to note that, despite this absolutely remarkable amount of diversified material, an easy flowing narrative is present, void of all the pedantic scholarly trappings which mar so many potentially good books. For those interested in further related readings an excellent bibliography of 276 items is included. This book can be purchased in NewArk at Nyumba ya Ujamma, 55 Springfield Ave., NewArk.

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John H. Clarke (left) noted Black Historian and John Jackson as they appeared on Black NewArk (TV) which airs Saturdays at 4:30 p.m. Channel 47 UHF

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Juliet Grant D-26
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Ramon Rivera D-27
East Ward



James Benjamin D-32
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Diane Woods C-2
Central Ward



Booker Sowell C-17
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Kenneth Woodard C-21
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Behig Person C-15
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Gwen Wilson C-14
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Barbara McClary C-4
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Leroy Beatty C-31
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Reginald Mitchell C-9
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Josephine Goodman C-8
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Eric Dillard D-22
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William Smith D-45
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Mrs. William Smith D-47
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Carl Brown D-11
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William David D-13
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Mrs. Furs D-32
South Ward



Annie Ware D-12
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Eloise Darby D-38
South Ward



Samuel Furs D-32
South Ward



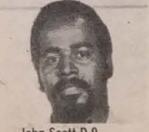
Elizabeth Koontz D-26
South Ward



Floyd Bishop D-21
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Bruce Aire D-38
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John Scott D-9
South Ward



Darrow Showers D-8
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Catherine Watson D-5
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Albert Little D-41
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Gladys Simpson D-11
South Ward



Frank Hutchins D-26
South Ward

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POSITIVE IMAGE



Bashiri (Rev. Ralph T. Grant, Jr.) elected this months most progressive image in Newark, Brother Bashiri says his main goal is "constructive change, political reform that reflects a majority consensus" and that he will "continue to serve the Newark Community through "Action Now". He finally vows to "speak out on issues that are relevant to our life style and be responsible to people's needs."

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- Jean Fitzgerald
- Jean Harris
- Michael Galdo

The Full Circle. Ashes to Ashes & Dust to Dust. With supporters like these will he deserve our trust?"

Kawaida Towers Will Rise!!



Ant-Knee Imperialism supporters at Kawaida Towers site. Black confrontation of this looney-tune racism was one of the highlights of the ALD march.

Kawaida Towers cannot be understood unless we look at it as part of the overall struggle for self-determination, economic development, and social progress. The dramatic development of serious community organizations in NewArk, the commitment and concentration toward the liberation of all Afrikan people and the desperate need for institutional development, all this is symbolized by the impact of Kawaida Towers. Constant Black and Puerto Rican progress and constant white racist reaction.

Models of community institutional development have been put together in the Black community since 1967.

Models for educational development, commercial development, medical complexes, theatres for film and performing artists, and, of course luxury housing development for low and moderate income people — but until we have the political power, the political institutions to defend and develop our aspirations for a better life, we will be undermined by the wicked forces of white supremacy. If you have listened closely to the white mob talk, they are asking the white public officials, elected and appointed, how this one slipped thru their grip!!! How many progressive institutional developments have been destroyed at the whim of some white racist who wants to see Black people weak and humiliated at the mercy of white people???

The only good point about this demonstration of white arrogance at Kawaida Towers is that the enemies of our people have had to come out into the open and declare themselves this time; we can learn several important lessons from this exposure.

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"FOR THE WOMAN THAT HAS IT MADE"
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926-3230

Merely, demanding a public position Mrs. Klein, a liberal opportunist candidate for governor, made her pronounce her hatred for our people and our development linking her with Anthony Imperiale's camp. DeRose has refused to take a stand on Kawaida Towers because he wants to sneak in and get the Black vote. As if Black people are children, and DeRose thinks he can get our vote by being silent while neo-facism rules in the North Ward with his silent endorsement. Someone said he wanted to picket against Kawaida Towers, but he also wanted to dupe the Black and Puerto Rican community first. The New Jersey Black Assembly has taken a clear principled position on this in saying that we will work against all candidates that will not support Kawaida Towers. As quiet as it is kept, Black people are not for sale, and any candidacy that does not benefit the maximum number of black people is invalid!!! Our people, our movement wants real change.

The courts are merely a political tool and these local and county courts are definitely not above the corrupt politics that stain the Watergate case — promises of power and influence control these decisions to the devastation of justice. The only alternative to the madness of white supremacy is the continual growth and development of the Unity Movement which will replace this corrupt political machinery with a totally new set of legal and political institutions based on a new Black Value system. And, only community organizations like the Committee for Unified Newark, The Congress of Afrikan People, the New Jersey Black Assembly, the Afrikan Education Alliance, the Black Leadership Congress, the CFUN Community Council, the Black Ministerial Alliance, and a family of others, ultimately, only these organizations rooted in the Black community and committed to the development of our community will make the changes that spell the end of racial oppression and humiliation. We need to commit ourselves to working in the framework of the Unity Movement every day until we overcome our weaknesses.

RICH-HARD NIXES AFRIKA

(Continued from page 1)

Adding however, "The United States, as a consuming nation, on the other hand, seeking to control inflation at home, tends to favor free-market determination of price."

Politically, the State of the World address did not offer a concise denunciation of apartheid and white minority rule in Southern Afrika.

The U.S. President conceded "concern" for the denials of human rights in these areas. Though not outrightly supporting the minority regimes, the administration clearly said it could not support the Afrikan freedom fighters because of their use of violence — armed struggle — to gain liberation. This is "Waterbag Dick" talking who, only, because of a behind kickin' came out of Vietnam after killing thousands of defenseless families.

Limited Compliance

In effect, the overall U.S. stance appears aimed at not alienating the white minority regimes of Southern Afrika, while at the same time sounding progressive enough to ward off increasing Black hostility with U.S. failure to break ties with the last remaining white colonialists.

Regarding politically independent Afrika, little was said beyond the concerns with economic development.

Uganda, the East Afrikan state whose U.S. aid was recently eliminated, was condemned for expelling 55,000 non-citizen Asians from its country, and tribal killings in Burundi were also denounced.

In the end, Pres. Nixon called for "a mature political relationship" between the United States and Afrika. But just what the nature of that maturity will be, no one quite knows.

Two Afrikan leaders — Ethiopia's Emperor, Haile Selassie, and Liberian President William Tolbert — recently arrived in Washington for visits with Nixon. And the President still hopes to be the first U.S. chief executive to visit Afrika, he said in the address.

Yet for the most part, U.S. policy towards Afrika, as reflected in the State of the World address, remains basically unchanged. White minority rule is still given tacit support, and independent Afrika only token and self-centered concern.

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

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Simba Risasi
— Editor—
Sultani Katibu
— Advisor—
Idara ya Habari
—na Utangazaji

AFRIKAN HERO



Jonas Savimbi

Jonas Malheiro Savimbi is an Angolan nationalist. Born on August 3, 1934, at Munhango in the Moxico district of Angola where he grew up and received his education in the Protestant Schools. As a brilliant student he began his academic career at the University of Lisbon on a scholarship. Despite the fact that he had little or no contact with Angolan mestizo students, who later became leaders of MPLA, the Popular Movement for the Liberation of Angola, he was harassed by the P.I.D.E., the secret political and security police, for refusing to become their informer. Later he transferred to the University of Lausanne where he received a doctorate in political and judicial sciences.

Savimbi maintained close and personal friendship with Frantz Fanon. From Fanon, he came to the conclusion that "assimilated intellectuals" were a mystical conception in struggling to achieve Afrikan liberation.

In March 1966, came the founding of the youngest and smallest of the three Angolan parties. The party was UNITA, the National Union for Total Independence of Angola and Savimbi became its leader. Presently Savimbi still maintains its leadership as a revolutionary. UNITA is a revolutionary liberation movement that represents a new step in the struggle of Angola. Since its inception, UNITA has integrated the intellectual with the peasants in educating them politically to organize against oppression. Through Savimbi's leadership, all Angolans have kept UNITY and COOPERATION — Umoja and Ujima — in their daily politicomilitary lifestyles, capable of striking against the Portuguese colonial forces.

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ON AFRIKAN DRESS



Bibi Amina Baraka

We feel and see that traditional Afrikan dress is beautiful both in color and style. The Afrikan dress worn in the Committee For Unified NewArk represents a cultural value, an idea of beauty, IMAMU BARAKA, has pointed out that "the constant struggle between revolutionary ideas, ideas that will liberate us and help us achieve National Liberation, World Liberation & Ujamaa and ideas that represent the dying societies of the West will be constant."

Our clothes reflect our Social Consciousness in that we are aware of our ability as Afrikan people to determine our own forms of expression in all aspects of our lives. We understand that progressive societies seek to produce and promote ideas that will raise the values of the People, teach and quote the morals and concerns of the people in physical, mental, as well as spiritual forms.

An example of clothes expressed in Western culture, there appeared an article in the Newark Star Ledger, Sunday, May 13, 1973 entitled "Foot Specialist Warns of Platform Shoe Dangers." The first three paragraphs of that article reads "Fashionable footwear that both men and women are wearing today has caused an increase in sprained ankles, pulled ligaments and fractured bones, according to reports by several medical specialists. Shoes with six-inch platforms, wooden clogs and four-inch heels that consumers are buying daily are not only dangerous, but can cause pelvic distortions and back trouble in frequent wearers, the specialist say. The shoes are causing

the calf muscles to be pushed into awkward positions, feet are wobbling and backs are swaying abnormally, according to Dr. Michael Sutula, who serves as doctor of rehabilitation medicine at three North Jersey hospitals."

There is no reason why a society that pretends to be as progressive as the Western society would produce, promote or wear shoes that they themselves say are dangerous. It is obvious that their concerns are not for the people nor can we say that their cultural expression is beautiful, for in Afrikan expression and definition of beauty, it must be good to be beautiful. As IMAMU BARAKA, points out to us we will never be able to serve the needs of the people until we have institutions that will teach Progressive Concepts, socially, politically and economically. We must build Black institutions, but we must unite to get the political power to build a society that we can raise our children and our values in. To quote an Afrikan Political Leader, "The culture of a people is necessarily determined by its material and moral conditions. The man and his surroundings constitute the whole!"

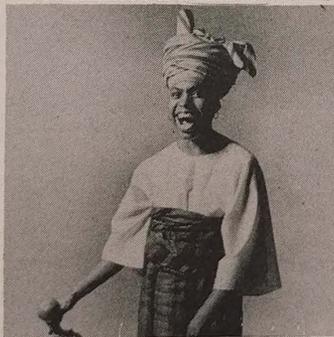
Ahmed Sekou Toure

Remember clothes are a cultural expression too!

Afrikan People read IMAMU BARAKA'S poem Answers in Progress, and take it slow we got a long time and a long way to go.

If we have said anything of value or beauty all praises are due to IMAMU BARAKA and all the mistakes have been ours.

Social Organization Committee For a Unified NewArk



Muminina Furaha steps joyfully wearing this very distinct gele, buba and lapa. We are an Afrikan people, fa sho!

TACKLING THE NATIONAL MIND (Continued from page 3)

revolution. We work to liquidate all thoughts of elitism.

We always say that the education that we get from the struggle must give us our personality, the consolidation of our culture. Even our dances—we say—should be part of our revolution. They must show the unity of a people in struggle. We discourage the idea of having dances or songs for this or that part of Mozambique. They are all our dances and songs. They are Mozambican. And in the liberated zones you will find that the cultural expressions are the same in Zambezi as they are in Tete, Niasa and Cabo Delgado.

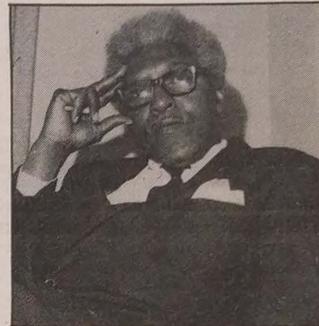
Q:- When you talk of cultural consolidation do you mean the revival of old traditions or do you mean something different?

A:- It means putting together what we have and would like to maintain, and the removal of all outmoded and reactionary elements. Ours is a critical approach to culture. Everything negative must go. We must make our culture a people's culture. Of course, in our struggle the development of culture goes hand-in-hand with the armed struggle and the height of political awareness.

Culture has the habit of growing according to the life of the people. In content its needs must reflect the revolutionary life of the people. Our culture in the liberated areas fights against individualism. It fights against all traces of racialism and

tribalism. Our culture is a culture against superstition and the belief in supernatural powers. These beliefs and practices do not help us in the struggle. Nobody has succeeded in downing any Portuguese plane by using any occult power. Our people know that they need the gun to do that.

TOM OF THE MONTH



This month's dishonor goes to perhaps the most vulgar Tom of all times, "Madame Socrates," as "his" myriad white friends call "him", BAYARD RUSTIN. Rustin is organized labor's black whore, who sings anything big labor wants "him" to, for "his" supper. Witness this month, "his" obscene remarks that the Building Trades are "hiring even more Blacks and Puerto Ricans, &c. than they need to," they are so progressive. This about the most reactionary and anti-black groups of trade unions in America. But the reason for the statement, as well as "his" recent visit to New Jersey was to clean up the racism, the blatant antiblackism of the building trades backing the play of Ant-Knee Imperialism, in his attempts to obstruct the building of Kawaida Towers. But once again, this Kahaba (sw), this puta (sp), has shown "his" willingness to "break down like a shotgun" for the pigs of organized big capitalist labor . . . who are now the open enemies of Blacks and other oppressed people throughout the United States (e.g., witness the teamsters attack on chicano organizer cesar chavez). So the TOM OF THE MONTH disgrace in matching Unisex models to whore-BAYARD the lowest thing we know of.

KISWAHILI LESSON

Answers to last month's mtihani (test):

I am studying ninajifunza
He is studying anajifunza
You are all studying mnajifunza
The kiswahili sentence (continued)

Last month we talked about the subjects of the kiswahili sentence. Now we will talk about the tenses (time period) of kiswahili.

- LI- past tense
- NA- present tense
- TA- future tense

The tense prefix comes just before the verb root. For example:
tunajifunza We are studying.
tu- subject prefix meaning We
na- tense prefix showing that the action of the sentence is happening now, in the present.
-jifunza- verb root—from the verb kujifunza which means to study.

If we wanted to say that the studying was going to happen tomorrow (kesho) then we would use the tense (ta).

So it would be tutajifunza, we WILL study. We changed the na in the first example to ta in the second example. This changed the time of the study from present to future.

VOCABULARY

- jana- yesterday
 - leo- today
 - kesho- tomorrow
 - jifunza- study
 - soma- read
- Write these sentences:
He will study tomorrow
We studied yesterday.
They are studying today.

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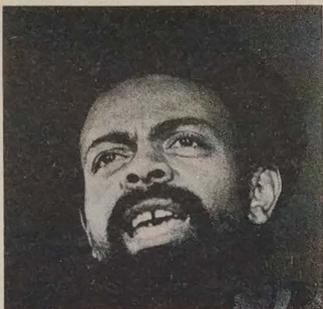
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RAISE!!



Imamu Amiri Baraka

The "madness" of Watergate, is not really madness, it is the common tone of American "white" life. All corporations do the same things Rich-hard is being bopped with. All corporations practice, what is known as, Industrial Sabotage. Nixon's problem, as I outlined last issue, was that because he wdn't deal with certain dealers, and wanted a whole new lower middle class white boy interpretation of America rather than eastern rad/lib, Jewish and "aristocrat" interpretation, he was busted. Suffer got him, we say. But what does it mean to us?

Watergate means that there is some general chaos in Washington, and throughout the govt at top level. General policy is going to be rethought in every area. Including "Niggers, &c." That file will definitely be reviewed. The cold "po white boy" repression Nixon has thot up for us, is being sidetracked somewhat, though Eastern rad-lib rule (JFK-LBJ) brought the rebellions of the 60's so that's what can be expected of Nixon's "enemies." Nixon's reign, promised a fascism of general application. Some whites were going to be treated like niggers, and not poor whites. Some wealthy whites were going to be treated like niggers. Hence, watergate. But the radlibs have all moved distinctly rightward. Old leftist democrat partisan review types have already moved to set up a right wing liberal section to the democratic party, headed up by folks who used to make their living posing as intelligent. Much of the so called political intelligentsia that was with Kennedy, is now to the right of McGovern. As a matter of fact, Ted Kennedy is to the right of McGovern. It was McGovern who used to suggest "radical" legislation to Ted Kennedy.

It means, Nixon or Not, the entire establishment right, left and center has moved toward overt fascism. Nixon in his righteous zeal wanted to do it to certain whites too, and he tripped up and got wasted. Whether he will survive the presidency or not, is important, but only to a point, the real importance is who will be calling the shots that come out his mouth now.

What do the rulers want now (the international capitalists who control the United States government) what is it they need.

But whoever is in office will have to vote for more repression on Blacks. Because the paradox is a rising Black consciousness within the country, despite the fact that the white boy has coopted "Black" and the Negroes have coopted "Nationalism". The

white boy very quickly found a place for the "Black" right in America, as usual. You can be "Black" and be jam up in America, even killing other colored people for white people. The Negro followed suit, and named every conglomerate of unreconstructed negroes, "Black". So that by the end of the 60's negroes and white folks wanted all change to be about words and nothing else. But the 70's have raised the question of Black Institutions, Black Political Self-Determination, PanAfrikanism and Ujamaa (Socialism), and these ideas are being worked with around the Afrikan world, and certainly everywhere in the United States. The Gary Convention through its followup National Black Political Assembly continues to move toward the final construction of a National Black Political Institution, and a National Black Politics able to Run People for Office, Organize in the Community and build institutions, make alliances and coalitions and disrupt the enemies' plans. The Afrikan Liberation Support committees which have been

created throughout the country, and the Afrikan Liberation Day mobilization have moved to become the most important expressions of Afrikan Political awareness and PanAfrikanism emanating from the United States. The concrete structures the rhetoric of the 60's spoke about are being created, to do battle with the forces of Racism, Capitalism, Imperialism, all of which boil down to European Domination. And the chief exponent and basic top gun of all these evils is the United States of America.

American Imperialism especially as it manifests in Afrika will be the hinge upon which the whole political content of the 70's turns. The Americans, and their multi-national corporations must control Afrika. In the end their conflicts with the Europeans and the Japanese will mean that they must assume more direct control, even though now many of the European and Japanese corporations in Afrika have American corporate connections (German and Japanese especially). Much of the

Israeli investment in Afrika was paid for by American money, public and private.

This last pt brings an even more interesting situation into being. Namely the so called liberals of the democratic party, the jews and radlib because of Israeli expansionism and because of Israel will be moved further and further to the right, because they will always be in support of Israel, and that means they will be in support of expansionism and imperialism. Not even because of the zionist lobby (as Professor Richard Stevens of Lincoln U. pointed out) but because American foreign policy now coincides with Israeli occupation, expansion and imperialism in the middle east, and the spreading of confusion throughout the Afrikan world. This will mean that negroes in the democratic party will be used more and more to be spokesmen for Israel & American Imperialism and many of these white domestic so called liberals, will be further and further to the right as far as international policy (Kennedy brought about the bay of pigs incident, remember??)

The further to the right all these forces move, the more of a contradiction will exist in America, since growing inflation, rising prices, unemployment, urban stagnation, police repression, and a rising political consciousness fostered by the rising level of skills of PanAfrikan Nationalist organizers all over the country, will send the Afrikan in America more and more toward a revolutionary consciousness. However, it is part of the white boy's priorities to build "a class" of negroes who will be willing to die with or for America. Black capitalism on one end and a volunteer army on the other. Nigger entertainers, celebrities, pimp artists, the Jet-Ebony set, in the middle, having a very good time while they die, and advertise death as hip.

If we let these groups and their white puppetmaster succeed the race itself (in the West) is in jeopardy! Chimurenga!!

Imamu Amiri Baraka



Alexandre Francisco, member of UNITA, tells of struggle being waged by their party in Angola at ALD.



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November 9, 1972

Mr. Harry Lerner, Chairman
Essex County Democratic Committee
24 Commerce Street
Newark, New Jersey

Dear Harry:

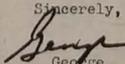
Again, congratulations, you really pulled a coup in Essex... But now on to 70.

I see all sorts of candidates coming out of the woodwork for governor, but based on the conversations I've had with Democrats all over the state, and the analysis prepared by Eagleton on the voting strength and patterns in the state, it is obvious to me that an Italian candidate for governor with strong black support could win in a two way primary election... and would be a overwhelming cinch to win in a three way contest.

However, there were two articles that appeared in today's newspaper that portend trouble. First: For the second time, a news report put the "conservative" label on Ralph DeRose... First, John McLaughlin of the New York News and now Ronnie Sullivan of the New York Times (Both Irish), but regardless of why this is being done, if the label "conservative" sticks DeRose will have serious problems in the Black communities. Needless to say, this will be greatly exploited by his opposition.

Second: The controversy over the Kawaida Towers housing project (Baraka-Imperiale) in the North Ward. If this turns into a White vs Black or Italian vs. Black situation, it could have an adverse effect on what we're trying to accomplish.

I am confident that both of these matters could be resolved, but they require immediate attention. I'd like to meet with you next week to discuss this matter further. Again, congratulations.

Sincerely,

George

cc: DeRose
Bontempo
Megaro

Capricious' George Richardson changes political horses after being dumped by Dear Harry Learner.

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