

## FW: Meeting with Fred Means on Thursday

Dale Colston

Sent: Wednesday, June 27, 2018 6:31 PM

To: Tom Ankner

Cc: Ingrid Betancourt

Tom,

Thanks **so much** for going. I think I have a cold. I think the trip to ALA got me sick. The heat index was 105 ° and every building was blasting the AC. The back and forth from heat to AC did me in. My ears are still irritated from the flight too. I wouldn't want to get Tim or Mr. Means ill.

Again, thanks so much.

**I HAVE BOXES:** There is an empty box in my old office-- under the AC on the chair. There is also a box behind my desk in 2M although it's a bit smaller. It's on the floor with a few "puffy things" in it.

I did not have a chance to prepare the *Deed of Gift*. I think/hope you have a template handy.

I think the plan is to arrive by 10:00/10:15 or so, visit and leave Mr. Means' home by lunchtime.

Please let me know how it goes!

I owe you BIG TIME.

Thanks again,  
Dale

From Tim, a piece written by/about Mr. Means:

### Regarding My Shared Background With Mayor Kenneth Gipson

Ken Gipson and I share our birth year of 1932 - Ken born in May and I in July. Further we were both born in the South - Ken in Alabama and I in South Carolina. Sharing that common background, we arrived in Newark as pre-teens. to attend and graduate from schools in Newark - Ken from Central High and I from, South Side High. During high school we played together in dance bands - Ken played saxophone and I played trumpet.

During the 1960's and early 1970's I was active in the Congress of Racial Equality, (CORE) and the Organization of Negro Educators, (ONE). Of course, ONE joined with other community groups in 1970, to help Ken Gibson become the first black man to become mayor of Newark. I, and many others of us were with Ken when he challenged Mayor Addonizio unsuccessfully in 1966. Among the first serious challenges that faced the new mayor was a disastrous eleven week strike of teachers called by the Newark Teachers' Union. Earlier, ONE competed unsuccessfully in an election with the Newark Teachers' Association and the Newark Teachers' Union to be the bargaining agent with the Board of Education for teachers. ONE teachers joined with community people to keep the schools open during the strike. ONE saw the NTU applying a labor union model to the schools as a misfit. Union philosophy is to get as much money and power for the workers for minimal effort, while assigning concern for the product to management. When the product is children, the model fails. I believe the resulting NTU contract in Newark proved us right. What may have been good for teachers was not good for children. The Mayor gave the

NTU all that they wanted. I believe that decision was a mistake that negatively effected the education of Newark's children even to the present day.

In 1973, Mayor Gipson appointed me to a three year term as a member of the Newark Board of Education. It turned out to be one of the most frustrating experiences of my life. After my first nine months serving on the board, I wrote and read at the public board meeting March 26, 1974 a paper I called, "The view from this side of the microphone". I asked the question of other board members: "How do you see your role as a board member?" I said that I saw education as a triangle with education at the top while politics and economics' represent the two corners. Although I cited the words of Roscoe Brown of NYU saying that we should not be naïve about education in cities, I wrestled with the question. How do you deal with education in a city where social-political problems are placed ahead of education consideration? I made it clear that I did not see my role on the board as a dispenser of political patronage, as some, who were on the other side of the microphone, did. Rather I saw my decisions on the board as what I thought was in the best interest of children. I didn't want any material things for myself. Unfortunately, I was on the four side of a five to four vote on many issues. Clearly, this was a frustrating experience for Helen Fullilove, Vickie Donaldson, George Branch, and Fred Means.

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#### BIOGRAPHICAL DATA FOR DR FRED E. MEANS

Dr Fred E Means was born in South Carolina and grew up in Newark. He graduated from Miller Street School and South Side High, now named Malcolm X. Shabazz.. After spending three years in the army, Dr Means earned a BS degree from New York University, a MA degree from Trenton State College, an Ed.M and an Ed.D from Rutgers University. In 1994 Dr Means retired from the New Jersey City University after 19 years of service as professor, and dean of Professional Studies and Education. Upon retirement, he was awarded the title professor emeritus of education. Prior to that, he spent five years at the Graduate School of Education of Rutgers University as lecturer, supervisor, and director of the Rutgers Urban Teacher Education Program, also known as Project We. Dr Means was very active during the civil rights period. In 1964, as chairman of the Newark/Essex Chapter of the Congress of Racial Equality (CORE), Dr Means and James Farmer, the national chairman of CORE, led a march in downtown Newark protesting against police brutality. Dr Means served on many boards in Newark including the Business and Industrial Coordinating Council (BICC) and the United Community Corporation (Newark's anti-poverty agency). In 1967, Dr Means and other educators formed the Organization of Negro Educators (ONE). As the first president of ONE, Dr Means led the organization to protest the fact that the black teachers were hired as substitutes and paid as much as \$1500 a year less than the regular teachers.

In 1973, Mayor Gibson appointed Dr Means to a three-year term as a member of the Newark Board of Education.



Dr Means now lives in an adult community with his wife of nearly 60 years, Helen. They have three children, Vincent, Marc, and Chad and four grandchildren Sheryl, Vincent Jr, Omari, and Amir. Dr and Mrs. Means are long time members of the Mt Zion Baptist Church. He had served as a trustee at the Church. After Mrs. Means' near death experience in a 2006 auto accident,

Dr Fred E. Means: teacher, scholar, community activist, family man, and a God fearing Christian.

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**From:** Ingrid Betancourt  
**Sent:** Wednesday, June 27, 2018 5:52 PM  
**To:** Dale Colston  
**Subject:** FW: Meeting with Fred Means on Thursday

FYI -

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**From:** Ingrid Betancourt  
**Sent:** Wednesday, June 27, 2018 5:51 PM  
**To:** Jeffrey Trzeciak <jtrzeciak@npl.org>; Timothy Crist <timcrist140@gmail.com>  
**Cc:** Tom Ankner <tankner@npl.org>  
**Subject:** RE: Meeting with Fred Means on Thursday

Tim,

Tom Ankner will step in for Dale and go with you to meet Mr. Means. I am including him on this email. He will meet you here at the library at 9:15 am and will bring the deed of gift and a couple of boxes.

I spoke with Dale a little while ago and she truly does not feel well enough to take the trip to Monroe tomorrow morning. I am grateful to Tom for his willingness to accommodate this request on such short notice.

I trust you will have a productive and enjoyable visit with Mr. Means.  
Ingrid

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**From:** Jeffrey Trzeciak  
**Sent:** Wednesday, June 27, 2018 4:52 PM  
**To:** Timothy Crist <timcrist140@gmail.com>  
**Cc:** Ingrid Betancourt <ibetancourt@npl.org>  
**Subject:** Re: Meeting with Fred Means on Thursday

I'll leave it up to Ingrid if she can find someone but I'm fine with you going alone if you don't mind!

Get Outlook for iOS

On Wed, Jun 27, 2018 at 4:50 PM -0400, "Timothy Crist" <timcrist140@gmail.com> wrote:

Hi Jeffrey,

Dale tells me the ALA conference left her feeling strange (constant shifts between extraordinarily humid weather and very cold interiors) and she may or may not be able to join me for the meeting with Fred Means

## **Fwd: Dr Means and Rev David Speak**

Timothy Crist [timcrist140@gmail.com]

Sent: Wednesday, June 27, 2018 6:42 PM

To: Tom Ankner

Hi Tom,

Here's some background on Fred Means. He's a wonderful man!

See you tomorrow at 9:15am

Tim

----- Forwarded message -----

From: **Fred Means** <[femeans2@aol.com](mailto:femeans2@aol.com)>

Date: Tue, Jun 26, 2018 at 1:24 PM

Subject: Dr Means and Rev David Speak

To: <[timcrist140@gmail.com](mailto:timcrist140@gmail.com)>

Subject: Dr Means and Rev David Speak

Greetings:

Last year, Rev Estelle David and I participated in the Abbot Leadership Conference. [www.riseupnorth.com](http://www.riseupnorth.com). In preparing for the conference, Rev David and I prepared papers related to our experience growing up at a time of racial turmoil in and around Newark in the 1960's. After we prepared papers, the format became question and answer.

Therefore, on February 29th, the last Sunday of the 2016 Black History celebrations at Mt Zion Baptist Church in Newark, Rev David and I read our papers, to those present. Rev David's paper is entitled **"My Journey with Newark: 1967 & Beyond"** and my paper is entitled **"The Making of a Civil & Human Rights Activist"**.

We are pleased to share our papers herein, with you.

Fred

### **The Making of a Civil & Human Rights Activist**

I was born in South Carolina during a time when most Negroes worked as farmers, as other opportunities were rare. So my father and mother worked as servants in Saratoga



Springs NY in the summer and St Petersburg Florida in the winter, while sending money home to South Carolina to support my grandmother and me. During those first nine years of my life, I knew that I was loved. Although I did not fully grasp the meaning of segregation, discrimination, and separation that so completely consumed our lives, I did know that whites and blacks were not treated the same. Folks around me said it was not right.

When my grandmother died, my family and I became a part of that great migration of blacks to the North. We first went to Saratoga where I first experienced cold weather and snow. We moved from Saratoga to Philadelphia to East Orange, finally settling on Sherman Avenue in Newark, NJ. I graduated from Miller Street School, and South Side High School. Growing up in Newark during the 1940's and 1950's, I experienced examples of discrimination and de facto segregation. Negroes could not go to Olympic Park in Irvington, Dreamland Skating Ring in Elizabeth, Palisades Park on the Hudson River, or most NJ beaches. I resented not being able to do everything that my white school mates were able to do. Were we all not human beings? Perhaps it was then that the seeds for doing something about this evil entered my sikey.

In 1951, I was denied admission to Rutgers the State University of New Jersey. However, I was accepted to enter Howard University and New York University. I chose NYU where the cost was \$25 per credit, a great deal of money for a poor black family. For two years, I, and everybody else in my family, worked to keep me at NYU. All the time, the draft board continued to chase me for service. When we ran out of money, I told the army I was ready to cancel my deferment and serve.

After four week of basic training at Camp Pickett Virginia, we were given a weekend pass. Three black recruits, two from New Jersey, and one from Texas, decided to get some food following the bus ride to Blackstone Virginia. I saw a restaurant above the bus station and said let's go there. The recruit from Texas expressed concern. Since I insisted we go, the other two agreed to enter and sit down. Noticing the waitress continued to ignore us, I called her. She came over and said, "I'm sorry, but I can't serve y'all hear, Y'all can go around the back". I was stunned with the irony of the situation. We were in the uniform of our country preparing to fight for our country and refused food in this common restaurant housed atop a common public bus station. This was one of the memorable events that caused me to strengthen my sense of determination to fight against these de facto and de juror discrimination realities of life in America. What would be my role in confronting the evils of the time in which I found myself? This is the question that each generation must ask, even now. What is your role today?

After the army, I returned to NYU with the economic life saving GI Bill enabling me to complete my BS degree. Seeking a job revealed another pattern of discrimination. Being denied employment in several New Jersey suburban school districts, I was finally able to obtain my first teaching position at PS 621 in New York City, at the time, the only school for emotionally disturbed girls in the country. Bill Payne, Bob Curvin, and others tell similar personal stories of earning college degrees and facing serious job discrimination, during the early 1960's.

In 1960, I obtained my second teaching position, this time in the Newark school system. The Newark Board of Education presented a different form of discrimination. Regular teachers were required to pass the National Teacher Examination, a requirement above the State requirement. Some Negro teachers and others were unable to pass the exam. They were hired as substitutes assigned to regular classes, but, paid \$1,500 or more less than the regular teachers. This was a situation that the Organization of Negro Educators (ONE) confronted later.

In 1961, I visited the Bridge Club on Washington Street, Newark where my father served as a bartender. The Bridge Club and the Owl Club were places where many of the upwardly mobile citizens met to discuss civic, social, and political matters. I overheard a group of black and white people at a corner table talking about taking direct action to confront the discrimination that they observed and experienced in the Newark area. Among the group was Bob Curvin, Richard Proctor, Gail Lissex, Willard Geller, Delora Jones, and Charles Tuller. This was my introduction to the Newark/Essex Chapter of the national organization the Congress of Racial Equality, (CORE). They were meeting at the Bridge Club because pastors of local black churches were afraid to permit these "agitators" to meet in their churches. Soon, the Rev Homer J. Tucker, pastor of the Mt Zion Baptist Church on Broadway in Newark, where I was a member, agreed to allow CORE to meet there. In 2015, Bob Curvin and I, with the support of former CORE members and others placed a plaque at Mt Zion memorializing the prophetic pastor, Homer J. Tucker and the Mt. Zion Baptist Church. If you wish, I will read the plaque later. Eventually, CORE was able to rent an office at 136 West Market Street in Newark. I remember many nights standing on a soap box in front of that office addressing people gathered around seeking information and advice on ways to navigate the racist system. During the summer, we invited local children to come to the CORE office for tutoring.

CORE was formed to abolish discrimination based on skin color, race, religion, or national origin, stressing non-violent direct action methods. This was the same strategy for change employed by Dr Martin Luther King Jr. as inspired by India's Mahatma Gandhi. James Farmer, a proponent of pacifistic non violence and direct action, was one of the founders of CORE at the University of Chicago. In 1961, Mr. Farmer became CORE's National Director and almost immediately the organization stepped into the vanguard of the American civil rights movement by leading "freedom rider" pilgrimages into the South.

In Newark/Essex, CORE was at the forefront of the struggle against discrimination in employment, housing, education, and police- community relations issues. Perhaps the chapter's most successful effort was in obtaining greater equal employment. Beginning in the summer of 1961, CORE conducted a massive demonstration against White Castle where young Negroes loved to eat, but were refused work. I remember picketing at the one on Elizabeth Avenue, as a summer thunder storm approached. I heard the counter protesters say the storm will scatter these protesters. The rain, thunder, and lightening exploded with a vengeance. The feeling of "we shall not be moved" rose up in all of us on the line. When I finally got home I could ring the water out of my clothes, even my underwear. It was that level of resolve and determination that characterized the participants in all of our demonstrations.



In his book "Inside Newark", Bob Curvin describes in detail the struggle that CORE had confronting the endemic problems of discrimination in companies in the Newark area. Some of the many companies that CORE called out were, Pabst Brewery, Hoffman-La Roche, Western Electric, New Jersey Bell Telephone, and Sears. I remember picketing Sears on Elizabeth Avenue with my preteen sons, Vincent and Marc, carrying signs protesting the lack of Negro employees. An unusual number of pictures by a photographer unknown to us were taken. I later found it strange that my Allstate auto insurance was not renewed for no explainable reason. Indeed, in the struggle, for every action there is a reaction.

One of the most successful victories of CORE was with New Jersey Bell Telephone Company who agreed to hire Walter Chambers as an executive. One of Walt's first responsibilities was to establish a training program on civil rights for the firm's management employees. Among his many successes, Walt led Bell to finance a documentary film aimed at minority high school students across the nation regarding the challenges and responsibilities involved in preparing for a job. This and other fights, such as the struggle with unions to hire minorities in the building of the new Barringer High School in Newark, led to the formation of the Business and Industrial Coordinating Committee (BICC).

The BICC was a civil rights/community/business/labor partnership comprised of the major leaders from those groups to meet monthly to discuss and act on pressing issues of concern. On November 6, 1966, Newark/Essex CORE held it's Fifth Anniversary Breakfast at the Holiday Inn on Broad Street in Newark. At that time, the chair was Walter Stevens, Gail Lissex and Donald Tucker were vice chairs, Bertha Smith was secretary and Ermel Parker was treasurer. The Executive Committee members were Bob Curvin, Willard Geller, James Hooper, Fred Means, Richard Proctor, Jr. and Charles Tuller. The main speaker was James Farmer, who by then had been replaced by Floyd McKissick as the national chair of CORE. After the Rev. Homer J. Tucker provided the invocation and Mr. Farmer gave a rousing speech, two community service awards were presented, one to Charles Garrison, a Macy executive and the other to George Richardson an activist and former assemblyman.

In the summer of 1965, CORE conducted a major march from Lincoln Park to Military Park where a rally of several hundred people called for a police review board. News accounts indicated that both James Farmer national director and Fred Means local chapter chair spoke passionately about police beating and killing of Negro men such as the shooting in the back of Lester Long by policeman Martinez in North Newark. Although Mayor Addonizio refused the demands of CORE, police brutality was cited by the Governor's "Lilley Commission" as one of the causes of the 1967 rebellion and remains an issue in America some 50 years later.

However, CORE, as an organization was beginning to change. The call for "Black Power" by Stokely Carmichael caused CORE, a highly integrated organization to examine it's fundamental goal of integrating into the current system through methods of non violence to

consideration of new structural change via separation and more self determination.. Floyd McKissick's replacement of James Farmer as chair represented the move of CORE in the direction of militant Black separatism. When in 1968 McKissick left CORE to form "Soul City", in North Carolina, Wilfred Ossery from California briefly became chair. However, Roy Innis with his crew from Harlem New York assumed the chair and moved the organization from the era of civil rights to the era of black nationalism. His supporters changed the constitution to ban white members. He and his son, Niger, then moved the organization to the extreme conservative right, later supporting the tea party and condemning the Black lives matter movement. According to an interview given by James Farmer in 1993, "CORE has no functioning chapters; it holds no conventions, no elections, no meetings, sets no policies, has no social programs and does no fund-raising. In my opinion, CORE is fraudulent." James Farmer's and even Floyd McKissick's vision of CORE was no more.

Rapid population changes in Newark presented serious challenges to the city and to the education system. According to Board of Education figures in 1950, the black student population was approximately 25 percent. In 1961, it had grown to 55 percent. The black student population doubled between 1950 and 1960 and increased another 30 percent between 1960 and 1973. During that same period, the Spanish surname school population grew from about 9 percent to 16 percent. As late as 1967, there was one black vice principal and no black principals in the city of Newark. Many black teachers were hired as substitutes, assigned to regular classes, paid less salary, without equal benefits, fired in June and rehired in September. The money saved by the Board was used in a contingency fund.

To confront these and concerns about the quality of education offered, Negro teachers came together and formed the Organization of Negro Educators (ONE). Among the teachers leading the new organization were: Eugene Campbell, William Jackson, Melody Wooten, Ethel Sykes, Jean Oliver Engs, Howard Caesar, Charles Haynes, Herbert Johnson, Erma Lowe, Don Phiffer, Kenneth Travitt, Martha Washington, William Horton, James Wright, Patricia Curvin, Rose Jackson, Mildred Moss, Gordon Mayes, Ray James, Lois Thomas, Joyce Moore, Bert Coppock, Nathaniel Potts, Doris Sherrill, Joannette Seonion, Willie Thomas, David Campbell, Richard Cooke, and Fred Means served as the first president. Representing ONE, I often addressed the Board of Education about the many issues that were of concern to us. As reported in the Evening News dated February 27, 1968, I was to address the Board about changing the status of permanent substitute teachers to that of regular teachers. In support of that demand, some 100 substitute teachers marched peacefully in front of the Board building. ONE won that battle.

Mayor Addonizio used the school system to pay off his political supporters. The position of Secretary to the Board of Education became available. The mayor proposed the appointment of Irish councilman James Callahan, a high school graduate over Wilbur Parker, the first black CPA in the State of New Jersey. ONE and most community organizations opposed the mayor's decision to put politics over qualifications. As reported in the Star Ledger, Thursday, June 29, 1967, a group of 20 members of ONE met with the mayor in his office asking that he stop playing politics with the Board of Education and see



that Negroes are given a fair opportunity in hiring at all levels of the school system. The mayor told Means and the group that politics was a part of the education system. If we wanted a job we should do what "Sam" did by supporting the mayor and then receiving a position. "Sam" sweated in his seat at the unveiling of this revelation in the presence of his colleagues. Clearly the school system was totally politicized and controlled by the mayor. The issue of Parker vs. Callahan was cited as another cause of the 1967 Newark rebellion. ONE was an organization of teachers not only concerned about themselves, but, also the quality of education, particularly of black and brown children, as well as the larger community. There was a cultural component to consider. We realized that the improvement of education in the city was tied to the improvement of other elements in the city that had to include the input of city people. In fact, ONE became a civil rights organization! ONE joined with the Bronze Shields, the black police organization, to play an annual basketball game to raise funds to support scholarships for black students. Among the speakers at monthly meetings of ONE that always included parents, were Rhody McCoy, Preston Wilcox, Imamu Baraka, George Cureton, Specks Hicks, Thelma McCloud, David Campbell, Sergio Pereeira, Sigreda Carreon, Joe Brown, and John Jenkins, a high school student. Out of our meetings and workshops, we began to develop a philosophy that I described in my article that appeared in the NJEA Review May, 1969 entitled "The Black Agenda". In meeting the needs of children, I proposed four basic functions that Newark schools should perform:

1. To help children establish positive images of themselves, so they see themselves as worthy human beings with hope of succeeding in life.
  2. To help students gain strong basic skills with which to function in society.
  3. To help identify, develop, and project black heritage and culture as positive and place it in a world perspective.
  4. To help student face, adapt to, cope with, understand, and change our racist society.
- Of course, ONE joined with other community groups in 1970, to help Ken Gibson become the first black man to become mayor of Newark. Many of us were with Ken when he challenged Mayor Addonizio unsuccessfully in 1966. Among the first serious challenges that faced the new mayor was a disastrous eleven week strike of teachers called by the Newark Teachers' Union. Earlier, ONE competed unsuccessfully in an election with the Newark Teachers' Association and the Newark Teachers' Union to be the bargaining agent with the Board of Education for teachers. ONE teachers joined with community people to keep the schools open during the strike. ONE saw the NTU applying a labor union model to the schools as a misfit. Union philosophy is to get as much money and power for the workers for minimal effort, while assigning concern for the product to management. When the product is children, the model fails. We believe the resulting NTU contract in Newark proved us right. What may have been good for teachers was not good for children.

In 1970, I replaced John Thomas, a former history teacher at Central High School, as director of the Rutgers University Urban Teacher Intern Program. I transformed that program into "Project We", a social system approach to prepare teachers and administrators to train and serve as teams in Newark schools. The teacher interns were liberal arts graduates who could earn an Ed.M and teacher certification through Rutgers, undergraduate students who could earn a BA and teacher certification through Livingston College, and regular teachers who could earn an Ed.M or possibly an Ed.D and school

administrative certification through Rutgers University. The premise of the program was that the various roles in the school would be more effective if they train as teams and perform as teams in the school. The concept of all personnel in schools working and learning as a team is at the heart of every successful school.

In 1973, Mayor Gipson appointed me to a three year term as a member of the Newark Board of Education. It turned out to be one of the most frustrating experiences of my life. After my first nine months serving on the board, I wrote and read at the public board meeting March 26, 1974 a paper I called, "The view from this side of the microphone". I asked the question of other board members: "How do you see your role as a board member?" I said that I saw education as a triangle with education at the top while politics and economics' represent the two corners. Although I cited the words of Roscoe Brown of NYU saying that we should not be naïve about education in cities, I wrestled with the question. How do you deal with education in a city where social-political problems are placed ahead of education consideration? I made it clear that I did not see my role on the board as a dispenser of political patronage, as some did. Rather I saw my decisions on the board as what I thought was in the best interest of children. I didn't want any material things for myself. Unfortunately, I was on the four side of a five to four vote on many issues. Clearly, this was a frustrating experience for Helen Fullilove, Vickie Donaldson, George Branch, and Fred Means.

In 1975, I completed my Ed.D at Rutgers and accepted a position at Jersey City State College. Reflecting back on all things, perhaps I could have been better; but, I believe I rose to the challenge of my time in the best way that I could. I probably was naive and too expectant of more rapid change. Looking in the mirror, however, I will not trade the bright eyed bushy tail optimism of my youth. If the young lose that, our very society will wollar in negative pessimism that blocks positive change and lead to continued acceptance of the status quo. As far back as 1857, Frederick Douglas told us that, "Power concedes nothing without a demand. It never did and it never will". And as Jesse often says, "keep hope alive". What do you say?

Fred E. Means Ed.D.

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## **Rev. Estelle David: My Journey with Newark: 1967 & Beyond**

Page 3

Please note: dates and events are recorded primarily from my memory with some assistance of Google 9/27/16/ ed.

Timeframe

Event

Intention

More Details

Results

July 20, 1967



## Newark Rebellion

Protest Police Brutality of a Mr. Smith, a taxicab driver in the Central Ward.  
The Central Ward had the most concentrated Black population in Newark at the time.  
Police brutality was a problem but also Blacks were being dislocated for Urban Renewal,  
the building of UMDNJ, planned connecting route (Belmont Ave) between Rt. 78 & Rt. 280.  
The neighborhood just received poor city services.

The rebellion was covered by national news which focused on local urban frustration with oppression. Other cities in NJ (Paterson, Plainfield) and cities across the nation expressed their dissatisfaction racism and with poor living conditions as well.

July 20-23, 1967

### 1st Black Power Conference

Nathan Wright, Jr was conference chairman with workshop coordinators included Ossie Davis, James Farmer, Hoyt Fuller, Nathan Hare, Maulana Ron Karenga, Cleveland Sellers, and Chuck Stone.

Conference Workshops held, papers presented for specific programs, and developed more than 80 resolutions calling for Black power in political, economic and cultural affairs.

Over 1,00 delegates gather representing 268 organizations and institutions from 126 cities in 26 states, Bermuda and Nigeria. A Black Manifesto was adopted with other resolutions adopted "in spirit." Neo-colonialist control was condemned and called for the circulation of a "philosophy of Blackness."

Summer 1968

### 2nd Black Power Conference, Philadelphia, PA

Continue the work of the 1st Black Power Conference

No formal women's organization yet.

Strong cultural presence, vendors, visual and performing arts. Not sure if any other results.

Fall 1968 ?

### Formation of the Committee for Unified Newark (CFUN)

Combine several organizations to work together for the advancement of the community.

- Office Support
- Door-to-door Voter Registration
- Door-to-door campaign
- Prepare food for workers

Organizations included United Brothers, Black for Community Defense (BCD), Sisters for Cultural Development(SCD), Spirit House Movers, and US Organization from LA, Ca.

Rev. Estelle David: My Journey with Newark: 1967 & Beyond Page 4

Please note: dates and events are recorded primarily from my memory with some assistance of Google 9/27/16/ ed.

## Timeframe

### Event

#### Intention

#### Women's Role

#### Summer 1968

2nd Black Power Conference,  
Philadelphia, PA

Continue the work of the 1st Black Power Conference

No formal women's organization yet.

Strong cultural presence, vendors, visual and performing arts. Not sure if any other results.

#### Fall 1968

Ted Pinckney & Donald Tucker Campaign

To elect 2 Black Councilmen in Newark

- Women's studies began
- Community African Free School
- Office Support
- Door-to-door Voter Registration
- Door-to-door campaigning
- Prepare food for workers

Lost election. Signs posted throughout the city, "To stumble is not to fall but to move ahead faster."

#### 1969

Black & Puerto Rican Convention

To have a collective community effort to select a "Community's Choice" ticket for Mayor and Council

- Office Support
- Convention Registration & workshop minutes
- Host to guest speakers, i.e. Dick Gregory

The collaboration of Blacks and Puerto Ricans to nationally and locally organize resulted in the election of Ken Gibson as Newark's 1st Black Mayor and subsequently lead to the election of Sharpe James, Earl Harris, Donald Tucker, Dennis Westbrooks, Ralph Grant, etc.

#### 1968-70

Community Choice Campaign

To elect Newark's first Black mayor and city council.

- Office Support
- Calls to Black Student Organizations
- Door-to-door Voter Registration
- Door-to-door campaign
- Prepare food for workers



- Phone Banks
- Drivers on Election Day
- Program Support

The most exciting campaign to ever hit Newark. In a time of black and white posters, the Community Choice posters were 4 color processed. Events throughout the city included such celebrities as, Ruby Dee, Ossie Davis, Herbie Hancock, Stevie Wonder, Bill Crosby, Jesse Jackson, Fannie Lou Hamer, etc. The collaboration of all....

•

- Participation in Sunday Soul Sessions
- Participated in cultural events in the streets & projects of Newark
- African Free School at Spirit House
- Spirit House Movers performances

local and national groups, the energy added by hundreds of young people, who distributed flyers on street corners and door to door, but most of all the people being responsive to voting, resulted in the election of Newark's 1st Black Mayor, Ken Gibson. In subsequent elections added to Newark's Council included Earl Harris, Donald Tucker, Sharpe James, Dennis Westbrook, and Ralph Grant.

Rev. Estelle David: My Journey with Newark: 1967 & Beyond Page 5

Please note: dates and events are recorded primarily from my memory with some assistance of Google 9/27/16/ ed.

Timeframe

Event

Intention

Women's Role

Results

CFUN Community Organizing

Local Organizing & Participation in Community Issues such as Education, Politics, Community Cultural Development, etc.

- Kept Marcus Garvey school opened during Newark Teacher's Strike.
  - Developed an African Free School community classroom to as a model for public school.
  - Weekly radio program on WBGO, when still owned by the Newark Board of Education.
  - Cultural studies brought further awareness and implementation to women's activities.
- So that influence and leadership would be more effective, internal and community

infrastructures became more defined.

Summer 1970

Congress of African People

To transition the Black Power Conference into a Pan-Africanist (UN) type model with representatives from the African diaspora.

- Planning, secretarial support, workshop leaders and production staff.
- Developed saying "Kazi" (work) is the Blackest of All." Work songs developed to mimeograph, manual collation and distribution of workshop documents on-site.

National cry, "it is Nation Time."

Our organizational identity became CAP and more Pan Africanist. Influence from such African leaders as Sekou Toure, Julius Nyerre and African Liberation Fronts had impact on our philosophy and actions.

Newark and CAP was becoming the center for national Pan-African activities.

1970's

African Delegate's Reception

To further develop our Pan-Africanism. To host an event in a NYC location for African delegates who were returning for UN sessions.

- Planning and sponsoring the reception.
- Our clothes and lifestyles became more uniformed to reduce individual competition and time efficiency.

Discovered that we were embracing African traditions that the Africans were trying to abandon.

Fall 1972 ?

CAP

San Diego, CA

Continue the work of the organization into a national and Pan African movement.

- CAP San Diego were the hosts
- Planning and support roles of meeting.

Further organizational development.

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Please note: dates and events are recorded primarily from my memory with some assistance of Google 9/27/16/ ed.

Timeframe

Event

Intention

Women's Role



## Results

March 10-12 1972

1st National Black Political Convention, Gary, IN

Organized by Imamu Amiri Barkaka, Mayor Richard Hatcher and Congressman Charles Diggs. Worked on creating a National Black Agenda and move towards a 3rd Political Party.

- African Free School (AFS)
- AFS 24 Hour Daycare
- Full Dinner Service for All Members
- Conference Mailings & Organizing
- Planning, secretarial support, workshop leaders and production staff.
- "Kazi" (work) is the Blackest of All." Work songs developed to mimeograph, manual collation and distribution of workshop documents on-site.

National cry: for a Black Agenda, expression of a betrayal by both Democratic and Republican parties. The convention had 8,000 attendees of which there were 3,000 delegates from each state. Created a National Black Political Agenda to be implemented locally. Stated goals included election of a proportionate black representatives to Congress, local control of schools, national health insurance, and elimination of capital punishment. Controversial debates covered by the media were for the recognition of Palestian homeland and busing to integrate schools. There was a demand for new Black politics, for a new vision, a new hope, with new possibilities.

1974

2nd National Black Political Convention, Little Rock, AK

Continue the work of the 1st convention.

- Planning, registration, workshop minutes and production of workshop documents.
- I believe Ron Daniels from Ohio took the leadership role of the organization and with leadership changes, resulted in organizational direction changes.

1974

Expansion of CAP

& Pan Africanism

Have local cadres nationally and philosophically influenced by African Leaders who African Socialist, then the theoretical move was even further to the Left of Mao.

- Working at the "Means of Production"
- Leadership development classes offered to CAP cadre members using Newark CAP models.

Influence CAP states and communities with Newark models.

1975 & beyond

Left organization

Wanted to restore family and family relationships

Major Decision for me.

Transition back to Reality.

Returned to Upsala and finished college degree in 1978. I wanted to be equipped to be more than eligible for secretarial jobs, I wanted to sit at the table to discussion policy and decisions. In 1979, returned to Newark as a City employee, working in the Mayor's Policy

and Development Office (MPDO). ###