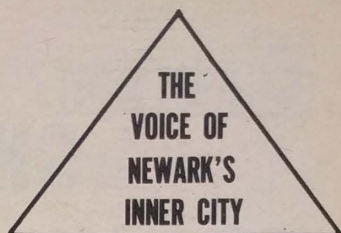


BLACK NEWARK



VOLUME 1 NUMBER 9

SEPTEMBER 1972

15 CENTS

BLACK EDUCATION-NO LIBERATION WITHOUT IT!!

It is clear that the educational systems we are faced with throughout the world do not operate in our interest. So what must be developed is a Black Educational Process. An educational process that will become a tool for our liberation. We as a people must develop educational institutions and processes in our own image from the cradle to the grave.

Black education must teach us, among other things, who we are—that is, we are an African people; that we are inseparably linked by our common heritage and our common oppression no matter where we are in the world.

Black education must clearly outline certain objectives for us as a people. We must understand the necessity of controlling our own destiny in order that our fullest potential as Black human beings can be reached.

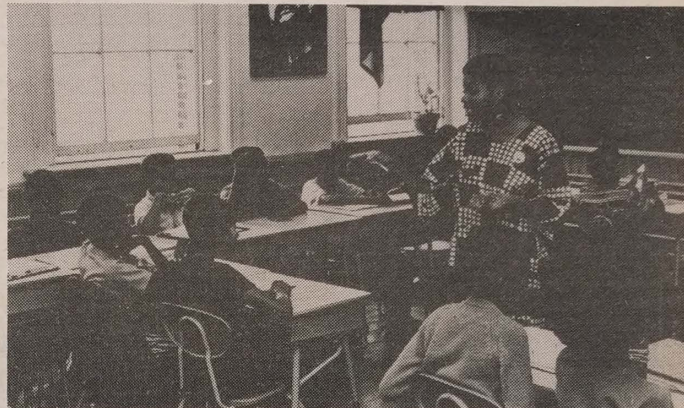
Our education must point out the necessity of having a free and unified Africa to serve as a liberating force (land base) for our people throughout

the world. Black education must stress the importance of land, which is the basis of everything, for the development of our people.

Our education must constantly point out the evils of capitalist economics for the masses of our people. At the same time it must reinforce the need for economics based on (1) central planning, (2) diversified agriculture, (3) integrated industry and (4) collective ownership of the means of production.

Our education must give us the skills to become self reliant as a people. We must have the skills needed to provide food, clothing and shelter. We must develop skills in medicine, communications, political

(Continued on page 7)



Mauminina Furaha, gives inspiring instruction to African Free School students.

WNJR IN HANDS OF RACISTS!!

Last week a new management of radio station WNJR, which falsely claims itself to be "the black sound", ordered all community programming off the air! This means that all the programs sponsored by community

organizations aimed at bringing education and inspiration into the black and puerto rican community have been cut off.

Why? Because the new station manager, a white boy named bill

rolley, from virginia, has been brought in to beat all the bad niggers into submission. In other words white folks and their colored boys have grown frightened of the strong broadcasting coming thru the com-
(Continues on Page 8)

2nd C.A.P. ASSEMBLY HELD IN SAN DIEGO ... KAZI PROVES TO BE THE BLACKEST OF ALL!

By Simba Nyamavu

The 2nd International Biennial Assembly of The Congress of African Peoples was held over the long Labor Day Weekend in San Diego, California. Over 1,000 Pan African Nationalists from around the world attended the conference which had as its theme "Kazi is The Blackest of All." Kazi is Swahili for work—Work is the Blackest of All. And the theme was carried out with delegates participating in actual work sessions which would have a heavy impact on

the development of the Black Nation.

The Congress opened on Thursday, August 31st, with registration and staff meetings. The major press conference, also held on Thursday, featured noted Pan Africanist Author, C.L.R. James, along with the CAP Executive Council which included Imamu Baraka, Imamu Sukuma (of NIA, San Diego), and Heyward Henry, former chairman of CAP. At this press conference, Dr. James addressed himself to many specific

points of the African Liberation Struggle. He said that Africans living in America are welcome to the African continent "as long as they are serious about African Liberation." He also said that Black people are, "fundamentally different in their attitude to the American system than they were 15 years ago. They no longer accept the position of subordination to white people."

On Friday, Dr. James was the convention's keynote speaker, calling Osageyfo Kwame Nkrumah one of the greatest men of the twentieth century, for setting in motion the whole

"IT TOOK A BLACK NEWSPAPER TO MEET THE NEEDS OF THE BLACK COMMUNITY"

African Independence movement which saw 40 African countries gain independence within a 10 year period.

On Saturday, the Baraza Kazi Taifa (National Work Councils) began. There were work sessions in seven areas: Politics, Education, Economics, Social Organization, Community Organization, Communications, and Law & Justice. The work councils were mandated to analyze ongoing prototypes in their



Imamu Baraka (left) receives National Chairmanship of CAP from former chairman Haywood Henry (right). O.A.U. Ambassador Thiam (middle) approves honors.

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areas, to see if they could be duplicated in other places, and finally to see if those institutions could be linked up. These work councils met on Saturday and Sunday with concrete resolutions to rate those areas most beneficial to the Black Nation. The Saturday speeches were international in scope, with Brother Philip Maddy representing the Democratic Party of Guinea and Esias Zhuwarara representing FROLIZI (Front for the Liberation of Zimbabwe (Rhodesia)). Also speaking on Saturday evening was Owusu Sadaukai, Mwalimu of Malcolm X Liberation University. Brother Sadaukai was the chairman of the African Liberation Day Committee which brought together over 50,000 Africans demonstrating their support for the liberation movements in Southern Africa. In addition to the address films on both African
(Continued on page 5)

COMMUNITY NEWS

CHILDREN ESCAPE DEATH TRAP!

by Simba Risasi

An eighth grade classroom ceiling in Marcus Garvey School (formerly Robert Treat School) collapsed in a loud thundering echo on Friday night, September 8th.

The incident occurred about 10 pm when Matthew Jones, the school's custodian and a security guard were in the building and heard the load crash. Immediately going to the scene they saw that the wole ceiling had landed on the desks, with wood and plaster debris of the ceiling scattered on the floor.

The following morning a press conference, headed by Newark Board of Education president, Charles Bell

was called at the school regarding the incident. A crew was also at work the following morning cleaning up the debris and the fallen plaster and wood.

Marcus Garvey School is an ancient building, and the collapse of the classroom ceiling did not come as a shock to its staff or to the community. The ruined old building is like too many other schools in Newark—most Newark schools are old and no new ones are being built. (WHY????)

The incident of a classroom ceiling collapsing is a very serious problem. If school was in session, the daily

class enrollment of 30 students could have been badly injured or death could have resulted. The only thing which saved them from injury was their absence! At this writing the school was ordered closed until structural engineers could investigate all the ceilings in the building.

cut off 1-1/2 million dollars in Newark Title I funds.

Black children in Newark can't attend school, because there are not enough schools; and the existing schools are safety hazards. Yet "politics" still go on, and our children's rate of illiteracy increases daily.

The need for Black people to have community control over the Newark schools must be fought to the highest level of this government. We cannot afford to sit back and let our children's minds decay. As Imamu Baraka teaches, "The minds of the people are the most important factor of any movement, without them you can have nothing else."

BLACK BANK IN NEWARK

The Progressive Bank is a black bank created to fulfill the needs of the Black and minority communities. The demand for such a bank is essential because the present existing banks do not provide sufficient services for the Black and minority communities. White banks take our money and invest it in white development in their communities. Our hard earned dollars are used to build houses, shopping malls, schools, for white folks. A black bank can bring a stop to that. If it is controlled by the African man, & does not become a futile exercise in "Black Capitalism."

Presently the Progressive Bank is in organization and the date of its opening has not been determined yet. It's location will be on the corner of Clinton and Hawthorne Avenues in the building once occupied by the Bank of Commerce.

The bank will be a community bank. It's ownership will be by the community; with stocks to soon go on sale at \$5 a share. Within ninety days after the shares go on sale, 1-1/2 million dollars of shares are to be sold.

The idea of establishing a black community bank began two years ago by the Board of Directors of Medic Enterprises: Dr. Eleby Washington, C. Theodore Pinckey, Halevey Simmons and Elvin Austin, are the current Board of Directors of the Bank in progress.

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TITLE I FUNDS

The most urgent need in the Newark Educational System is new schools. At this point, the demand for funds is a vital necessity. But with "Bug'em" Nixon wasting billions of dollars searching for moon rocks, helping to enslave and murder thousands of Africans in South Africa for "white profits," while so-called "negro" leaders can even raise \$200,000 to re-elect him, jet funds requested for educational purposes in Newark get cut. A good example is the Title I Program in Newark. Following Mayor Gibson's endorsement of McGovern at the Miami Democratic Convention, Nixon quickly



Marcus Garvey, custodian cautiously steps through fallen ceiling.

"ROTATING" BOARD OF EDUCATION MEETINGS SEEK TO DIMINISH BLACK CONTROL

A decision to have "rotating" Board of Education meetings throughout the city, rather than at the downtown Board of Education Building during School year (1972-73) was passed by a 6-2 vote, July 25th by its board members.

Charles Bell, Board of Education president, proposed the idea of having rotating board meetings. "It's purpose," as Bell states, "seeks to bring the meetings to the community." However under closer analysis we wonder just what people he's talking about? Charles Bell, if one remembers, is the same "brother" who did the weak knee under teacher's Union pressure during the teachers union strike in 1971.

decision to have rotating board meetings was "unjustified." "The decision was voted on without the consent of the community." Also it was stated that the meeting sites are indiscriminately located. 80% of Newark public school enrollment is Black, yet 42% of the meetings sites are scheduled in the white community.

Teacher Contracts:

Although the planning of the teachers contracts are already in organization, the actual time of contract negotiation begins in November and continues until January. It is interesting to note that all Board of Education meetings are scheduled in white neighborhoods during this contract negotiation period. On this issue, Adhimu Chunga comments, "I feel that it is very important that the Black community have an input in the contracts. The quality of Black students future depends upon the Black community voice in it today."

It seems obvious that there must be collusion between the majority of Board of Education members, most of whom answer to city halls vagaries, and the teachers union, which is the vehicle to continuing white suburban control over the Newark school system, in having set up such a obvious weakening of Black and Puerto Rican input into the education process here in Newark.


But changing the sites to white community's will not diminish black peoples desire to control the education of their own children. Putting meetings in Imperiale Territory will mean simply that there will be more conflicts and confrontations as reactionary whites aided by reactionary Board of Education members try to turn back the clock.

Black Power means power in the hands of Black People to improve our lives. On a Board of Education in which Black faces dominate why are they moving to diminish the power of the Black Community? Under whose orders are such negroes in backward motion?

"DID WE FORGET H. RAP BROWN?"



Cheo Halisi, addressing Board of Education in firey objection to its proposed "rotating" schedule.

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The meetings are scheduled to begin September 25th and to continue the fourth Tuesday of each month throughout the year, unless officially changed by Board actions. The Secretary is directed to give official notice ten (10) days before each scheduled meeting.

The two opposing votes on the

SIASA: POLITICS—IN THE NATION . . .

N. J. REPRESENTATIVES TO NATIONAL BLACK ASSEMBLY

by Sultani Elimu

County representatives from all over New Jersey met in Newark August 5th to select 13 members to the on-going National Assembly Structure from the Gary Black Political Convention held in March 1972. Each county was entitled to select a proportionate number of representatives based upon the amount of Black population in their representative county groupings. Information about the election was mailed to a thousand representatives and delegates from the New Jersey Black Political Convention, Gary National Black Political Convention, Eastern Regional Congress of African People, community organizations, activists, and all Black Elected Officials in New Jersey. Also two ads were placed in a state-wide daily newspaper prior to the meeting.

The meeting covered agenda items regarding activities since the Gary



New Jersey's newly elected members of the National Black Assembly.

EDUCATION

RAMON EMETERIO BETANCES PRE-SCHOOL

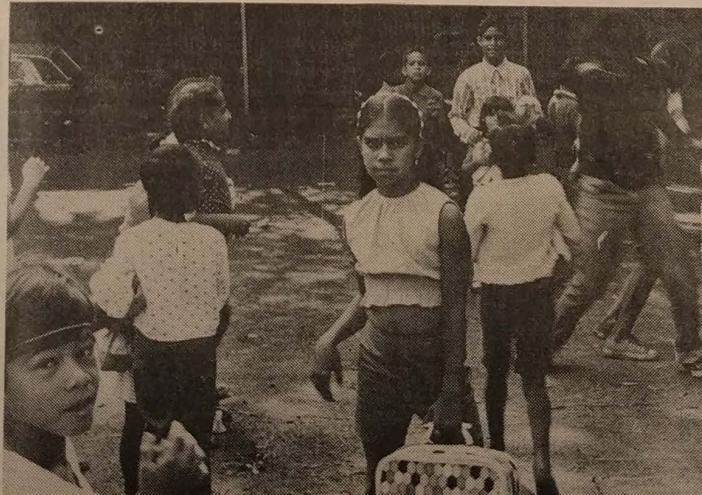
The Newark public schools' failure to educate Puerto Rican children caused members of OYE, Inc. (a Puerto Rican community organization) to establish the Ramon Emeterio Betances Pre-School. Located at 54 Spruce Street, the purpose of the school is to provide a true Puerto Rican experience to Puerto Rican children growing up in the American society. Many problems emerge in Puerto Ricans during the early years of their childhood due to the influence of the American society. The loss of one's cultural identity is usually the results, unless one's identity is restored through a cultural institution. This is the pre-school's reason for being created.

Jose Robles, executive director of the pre-school said the school was named after Ramon Emeterio Betances who is the father of Puerto Rico. He led a revolution against Spain to affirm Puerto Rico's nationalism in liberating his people

from the horrible chains of slavery, to give his people their identity.

In stating the school's objective Robles adds, "Our pre-school is going to follow Betances teaching as a vital principle. Taking his heroic existence as our model of action. We are going to fight a great battle to restore in our children, oppressed by the unjust system which prevails in NewArk, their self image as valuable human beings with dignity and honor."

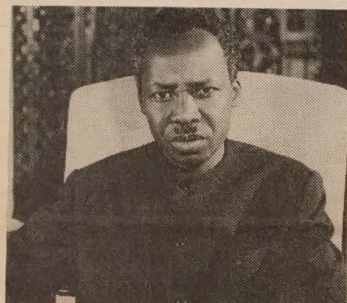
The Puerto Rican community weapon is education with its roots being profundity and determination in their great culture, their history, their values, and their philosophy of life. Because in the words of Eugenio Ma. de Hostos, their great educator . . . "in order to bring out a revolution we need first to make an immense revolution in our minds." In essence, Robles concludes, "We want and we are completely sure that we will achieve through our program a radical change in the children of our school. We are working to obtain this meaningful goal."



Ramon Emeterio Betances Pre School students gathering for class, which they enjoy and actively participate in.

National Black Political Convention preparations for the National Black Assembly input into the Democratic National Convention and the issuance of the National Black Agenda as an official document on May 19, 1972 (The birthday of Malcolm X). The need for state-wide voter registration in Black communities was also emphasized and an effort to coordinate this activity is in progress.

The elections to the Black Assembly came next and proved to be quite interesting. Much was said about the absence of Black elected officials and their general low level of participation in community activities. Emphasis was placed on electing representative people who will function. Following below are the election results to the National Black Assembly in New Jersey. * Note that CG #1 had to hold elections later than August 21st in their own county caucas because of lack of



Mwalimu Julius K. Nyerere

The true success of Ujamaa (co-operative economics) in daily practice as the lifestyle of the people can be seen to ever more growing advantage in Tanzania, one of Africa's most progressive nations. Tanzania, a nation of over 10 million people, is led by President Mwalimu Julius K. Nyerere.

President Nyerere is the son of the chief of the Zanaki tribe from the village of Butiama near Lake Victoria. During his childhood, his desire to learn was so great that his family made sacrifices to send him to school. He never forgot the helping hand which his people made for him. He received his schooling at missions near his home and at Makerere University in Uganda. Later he studied at Edinburgh in Scotland, concentrating on moral philosophy, political economy, and social anthropology. His nation is an example of Ujamaa in action. Many Third World nations have chosen to pattern their economic development after the "Ujamaa" of Tanzania. President Nyerere is a true advocate of Pan-Africanism, and extends a welcome to Pan African Blacks who wish to establish their homes in Tanzania, and help build a strong African progressive nation, thru kazi (work)! He resides in a modest home near the capital city of Dar es Salaam, with his wife and eight children.

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representatives at the election meeting.

CG #1 Gloucester, Salem, Cumberland, Cape May, Atlantic, Al Bundy, Jim Smith.

CG #2 Burlington, Mercer, Ocean, Camden-Steve Granger and Charles Williams

CG #3 Middlesex, Monmouth, Hunterdon, Somerset - Charles Gray

CG #4 Union, Morris, Warren - George Hulse

CG #5 Sussex, Passaic, Bergen - Geraldine Pipkin

CG #6 Hudson - George Swepson

CG #7 Essex - Imamu Amiri Baraka, Councilman Dennis Westbrook, David Barrett, Hope Jackson, Larry Hamm.

Next meeting of the National Black Assembly will be a Steering Committee meeting in Newark of all state chairmen on September 16, followed by the official seating of the full assembly (467 members) in Chicago in October or November following a national fund raising dinner.

AFRICAN FREE SCHOOL

The African Free School is a part of the educational arm of the Committee for Unified NewArk. Our director is Bibi Amina Baraka, house (wife) of the Founder-Chairman of the Committee for Unified NewArk, Imamu Amiri Baraka, who is the direct policy maker of the African Free School. Imamu Baraka guides and directs the educational thrust and development of the school. African Free School functions in four major areas of institution building—inner school development, economic organization, communications and public school educational development.

It is the responsibility of the head teacher to institute all policy, and guide the other teachers in curriculum and methodology development. The teachers are directly involved with student and curriculum development, research, text development and the correct and innovative use of audio-visual aids.

NEW-ARK SHOOOL- A Community Instiutuion

By Simba Risasi

A "totally new approach" in education is being taught at the NewArk School - a community based school for elementary and high school dropouts.

Located at Springfield Avenue and Malcolm X Shabass Blvd. (3 Belmont Avenue) the school was established in 1969, and since has gone through various revisions of its operations in order to deal with the problem of dropouts in the Black Community.

Since its opening in August 1969 the school has developed tremendously in improving the educational and leadership potentials of the enrollment. More than 80 students have gone to college, while another 150 students have been prepared for their high school equivalency diplomas.

Classes run from 9am to 1:30pm Monday through Friday, and evening courses are held from 6pm to 9pm Monday through Thursday.

The School's curriculum includes a college preparatory program, a basic adult education program, an occupational program, and the equivalency program. The School recently opened a day care center, which is open from 7:30am to 6pm daily.

Robert Dixon, director at the school, attributes the success of the school to the dedication of the educational staff and the serious involvement of the community. Dixon contends that the public school system offers no real program for aspiring students to learn. The NewArk School deals with an alternative to the present Board of Education. Through self-motivation students are determined to define their own roles in society through a "second chance" education. Dixon comments, "the school's objective is trying to perform as one family . . . which is the basis of NewArk School - a community institution."

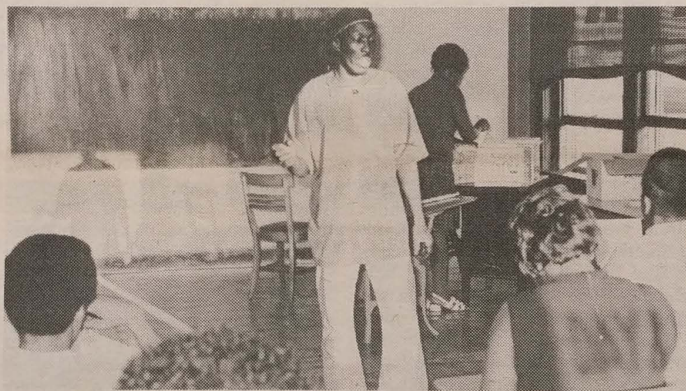
Pre-school operates daily from 8:30 A.M. to 3:30 P.M. for children ages 3, 4, and 5 years. There are thirty children in the Pre-school Darasani (classroom).

Community School is in session three days a week and is a program for social, academic, and political development of students ages 7-17 years. The Community School Darasani operates after school for two hours each of the three days.

Children's Theater is a theater workshop for children. The workshop is a vehicle for teaching the students unity, collective responsibility and purpose through the story-scripts that are used. A major element in the success of African Free School is the parent participation. The African Free School parents work in and contribute their skill and inspiration to all of the programs the school sponsors. Consistent parent involvement is mandatory, but we no longer find it necessary to stress this

Public school is so seriously lacking in NewArk that the administration and staff of African Free School have launched a program designed to bring about serious and consistent improvement of the present public educational system. The African Free School Darasani in the Marcus Garvey Public School acts as a direct prototype for other public schools. Also a part of public educational development is the direct participation of African Free School staff in the city-wide African Education Alliance, which is an organization of community and professional people who see the need for improved education in NewArk. The last aspect of public educational development is the Teacher Training Institute, sponsored by the Congress of African People, which makes the African Free School Methodology available to all Black teachers or potential teachers who would come to the institute and learn.

"Only free people conscious of their worth and their equality can build a free society." — Mwalimu Nyerere



Director Bob Dixon, instructs class at NewArk School.

CHAD-A PAN AFRICANIST SCHOOL

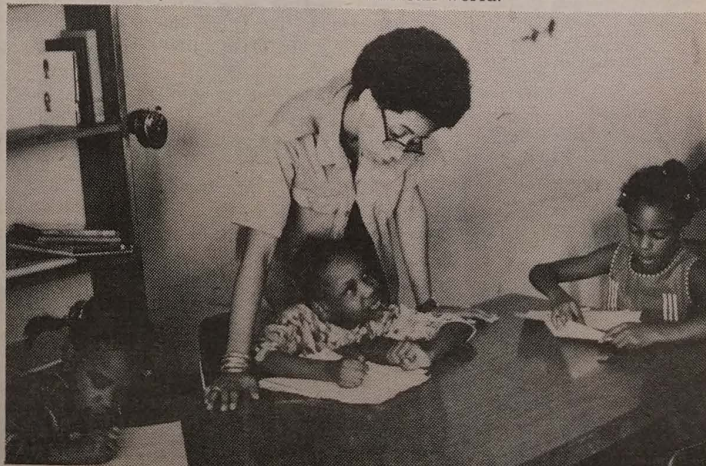
During the summer of 1969 when "Black Power" slogans were sweeping throughout the country, and two years after the Newark riots, evolved the Chad School.

Chad School was created a short time before the teachers strike began. It was also a time when our people were enrolling into various schools in NewArk because of the trend of experimental ideologies resulting from the riots and the failure of the public school system. Blacks in NewArk were becoming orthodox muslims, hippies, integrationists, socialists, and panthers.

As Leon Moor, Chad's director comments, "The problem was that Blacks in NewArk had no schools to provide them with a cultural education where they could learn their identity." Chad was not created out of a reactionary crisis, but because there was a need for Black children to receive an education analysed by Black people.

Chad School's curriculum includes similar courses as taught in the public school, but it differs in that they're

taught with a functional purpose. On this Moor comments, "information without ideology is useless. Our task is to teach academics coupled with a skill so that the students are prepared to function in meeting the needs of the Black community."



Sister Damany Kenya, Chad School school teacher, gives meaningful information to students.

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BLACK PEOPLE'S CONFERENCE ON EDUCATION

On Saturday, October 21, 1972, The African Education Alliance will present a **Black People's Conference on Education** at West Kinney Junior High School. With the theme "Education for Liberation," the conference will begin at 8:00 am and continue until 8:00 pm.

The guest speaker of the conference will be NewArk's own Imamu Amiri Baraka. Many prominent Black educators, businessmen, and community leaders will be present, such as Les Campbell (of the East-New York), Preston Wilcox, Charles Bell, Bill Brown, Adhimu Changa, Donald Saunders, Eugene Campbell, and many others.

Workshops will be conducted on the Philosophy of Education, the Role of the Black Parent, Roles and Goals of the Black Student, Teachers Contract Negotiations, Health Services, Federal Funds in Education and a curriculum of various subjects relevant to the improvement of the student, the school, and the community. The conference is open to the public.

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Progress Report

NEW-ARK BOARD of EDUCATION: 1970 - 1972

by Kaimu Mtetezi

During his election campaign for mayor of New Ark (now) Mayor Kenneth A. Gibson had focused on education as one of the top priorities of the city. Upon his election in 1970, Black people waited with eager anticipation at whom he would appoint to fill the three expired School Board seats.

His appointment of Charles Bell, Jessie Jacobs and Fernando Zambrana (first Puerto Rican ever) in general, pleased the Black and Puerto Rican Communities. These three appointments changed the character of the Board considerably, increasing the number of Blacks to four (Dr. Harold Ashby, veteran Board member from the Addonizio days was serving his last year) and giving the people of color a majority block of five to four for the whites.

Jessie Jacob was elected president in July, 1971 - a move which was to be proven one of the most significant the Board had ever made.



Adhimu Chunga, true representative of Black people on NewArk Board of Education.

In early, 1971 when the NTU struck the school system we saw the School Board, under Jessie Jacobs' leadership, resist the efforts of the NTU to (as the Black community saw it) control education in NewArk.



Grass Roots, soul brother, Jessie Jacob, former Board of Education president, was he too Black for City Hall's taste??

July 1971 brought in the appointment of then 17-year-old Larry Hamm, now Adhimu Chunga, 1971 graduate of Arts High School and leader of the NewArk Student Federation during the NTU strike; and the reappointments of Helen Fullilove and Thomas Malanga. It also ushered in the replacement of Jessie Jacob by Mrs. Fullilove as president of the Board - a move considered anti-progressive by many grass roots brothers and sisters. Jacob, whose children attended (and still do attend) NewArk public schools represented and spoke forcefully for the sentiments of the grassroots. Fullilove, coming from a Black "middle class" background, had

children but all of them had attended private school. It was felt that these basic characteristics of Fullilove would render her less emotionally (even though "rationally") committed to Black children and therefore more conservative and abstract in her approach to educate them.

African Education Alliance:

While others were on vacation, a community organization called the African Education Alliance (formed during the strike under the name NewArk Education Coalition) began to mobilize its membership in a campaign to rename city schools after Black heroic figures. So, the month before schools opened, the membership of the AEA presented the School Board with petitions from several different school communities calling for school name changes. Some of the schools so named were Marcus Garvey (Robert Treat); Harriet Tubman (So. 10th St.); Rosa L. Parks (Waverly Ave.) and Malcolm X High (South Side).

Youngest Board Member:

Adhimu Chunga brand new to the Board, also brought Truth from the Youth representation to that body and soon proved himself able to do the job and won the respect of virtually everyone in the process.

He was responsible for the introduction of the resolution to fly the Black Liberation flag in NewArk schools (actually this was only one very small part of a comprehensive educational package put together by the Student Federation). Other

developments in 1971 were the appointments of Black people to be assistant superintendents of elementary and secondary education (William Brown and Theresa David respectively); an increased number of Black administrators in the schools and a growing interest in the African Free School.

A strong commitment among some of the younger, more progressive Black teachers and administrators has begun to manifest itself slightly in 1972. What this will blossom into remains to be seen. 1972 also brought the voluntary retirement of veteran School Board member Mrs. Gladys Churchman, the forced retirement of John Cervase, the reappointment of John Petti and the appointments of Vicki Donaldson Corum and a Rev. Dr. Hageman who at the writing of this article has failed to be sworn in or appear at any School Board meeting due to his traveling in Europe.

1972 is the year that contract negotiations with the NTU are to begin (in October). We hope that there won't be a repetition of the 1971 strike. But one thing is for sure-the School Board will probably be blacker than it ever has been.



**use
AFRO-SHEEN**

CAP 2nd BI- ANNUAL ASSEMBLY

(Continued on page 1)

Liberation Day and the National Black Political Convention were shown.

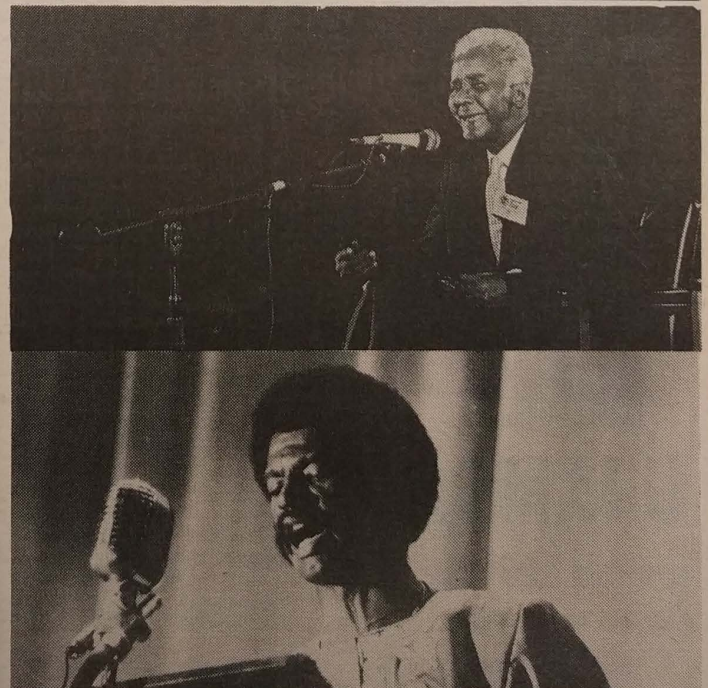
The Baraza Kazi Taifa held their final session on Saturday which was the day of the assembly. The first evening speaker was Ambassador Thiam of Mali, representing the Organization of African Unity. He had many words of praise for CAP and its leadership. And finally at the end of his speech, he announced that the Congress of African People had been awarded observers status in the Organization of African Unity.

The main speaker of the evening was Imamu Baraka. Before Imamu spoke, it was announced that he had been elected the new chairman of the Congress of African People. After the announcement, Imamu gave a lengthy speech outlining his goals for the future of Congress of African People. He spoke of the reasons we are in the struggle; that our purpose is to win and not be locked up. "Our purpose is to win, to transform the world—the physical world reality around us." He gave the Congress the

mandate to examine the existing institutions in each of the seven areas; to duplicate them around the country, and to federate or hook up all institutions and all Pan African nationalist organizations. "We must not", he said, "think that any one organization can liberate African people. We must do it together."

After Imamu's speech, the Spirit House Movers gave a performance of Imamu's newest play, "Columbia, The Gem of The Ocean." This was followed by "inner-attainment" featuring Pharoah Sanders and Don L. Lee. Other innerattainment at CAP featured Ju Ju, Gary Bartz, Jackie Mclean, Black Arts, and many other groups. Also there were many other speakers. However, the major importance of the Congress of African Peoples Assembly was and is the work of the Baraza Kazi Taifa (National Work Councils) which set the path for developing more Black institutions for the nation. Without a doubt, the work councils proved that Kazi is The Blackest of All!!!!

**MAULANA KARENGA
MUST BE FREE!**



C.L.R. James (above) making an inspiring presentation on the Development of Pan-African Leaders. (below) Owusu Sadaukai, captivates and instructs audience on movement needed for African National Liberation.

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INTERNATIONAL NEWS...

OLYMPIC CRACKERS RETALIATE !!

By Kicking Vince Matthews and Wayne Collett out of the Olympics, for "unforgivable conduct," is standing casually on the winners stand during the American National Anthem, the racist International Olympic committee demonstrated that it'll be a long time before white folks forgive Pan African Unity and World Africans for kicking racist Rhodesia out of the Olympics. The committee talked worse about Matthew and Collet than they talked about the palestinian

commandos. Matthews and Collet didn't respect the white boys flag. But Matthew had to climb over locked fences to even practice. Not even the humanity of a gym was ever extended by our colorless friends toward Bro. Matthews, while he trained to be a winner! The white boy doesn't yet understand that bloods when they move in these so called "American" competitive circles are moving to be men and women under the sun, for all the

world, and not as "American Negroes" happy massa let 'um jiggle and giggle under under the red white and blue. Later, for the red white and blue. What has it ever meant for us except pain, slavery, at its best, hypocrisy and liberal bs?? So somebody didn't pop to attention when that backward piece of music the star scrambled banner, played! Why should anyone pop to attention but fools and klansmen? These brothers were neither.

BLACK MUSIC



PHAROAH SANDERS

Pharoah Sanders of Little Rock, Arkansas, became famous for releasing his unique vibrations of contemporary jazz-African harmonic sounding music about 10 years ago in New York. He is a fantastic musician. Initially known for playing the tenor saxophone, he now plays a variety of other instruments—soprano saxophone, bells and percussion, alto flute, koto, brass bell, bailophone, cow horn, fifes, etc. The height of his music is a point of wild agony or joy, mad moans, screams, yells of life, in constant change. Pharoah's music is an extension and blend of the great master musician—John Coltrane. His many years of playing with Coltrane influenced him to generate the vibrations he plays today. Music is a spiritual thing to him. He tries to feel the East, as an oriental/African man. His music is heavy. It will take you away, leaving you breathless saying... "Come Back Pharoah!"

FBI ARREST MAX STANFORD

Brother Max Stanford is a nationalist who has long been involved in the struggle. From the early 60's as a SNCC (Student Nonviolent Coordinating Committee) member to the late 60's as a RAM (Revolutionary Action Movement) member, Brother Stanford was always committed to revolutionary change for Black people. But because he was a highly conscious brother, a prolific writer of guerilla warfare tactics and a community organizer, his influence was beginning to reach the minds of too many blacks. Some of his recent writings have appeared in Black Scholar Magazine. The FBI began chasing Brother Stanford during 1968 when he was associated with RAM. One of the charges the white media have labeled on him is that he allegedly plotted to kill Roy Wilkins, Whitney Young, and various other "moderate Negro leaders". We wonder why Roy Wilkins was not

**MAX STANFORD
MUST BE FREE !!**

arrested when he justified the killings of brothers in South Africa by United States corporations? This was a threat to the entire Afrikan race—in fact, it was past being threatening... it was murder.

Anyway, on Saturday evening, September 2nd, the FBI busted Brother Stanford on the outside of San Diego High School while the CAP (Congress of African People) Second Internationally Assembly was in session.

The racist FBI regime will try to politically assassinate Brother Stanford with some jive-fake charges. It is time that the Black nation here and in Africa and Third World nations come to the aid of this African warrior. The time has come when the true spirit and strength of Pan-Africanism must explode... crippling all European forces which have imprisoned many of our courageous brothers who dared to struggle.

Brothers and sisters from the Congress of African People's office in San Diego (NIA under Imamu Vernon Sukuma) are staying on the case.

"The purpose of education is to prepare young people to live in and to serve the society, and to transmit the knowledge, skills, and values and attitudes of the society."

Mwalimu Julius K. Nyerere

THE AFRICAN PRESS

"The truly African revolutionary Press does not exist merely for the purpose of enriching its proprietors or entertaining its readers. It is an integral part of our society, with which its purposes are in consonance. Just as in the capitalist countries the Press represents and carries out the pur-

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pose of capitalism, so in revolutionary Africa our revolutionary African Press must present and carry forward our revolutionary purpose. This is to establish a progressive political and economic system upon our continent that will free men from want and every form of injustice, and enable them to work out their social and cultural destinies in peace and at ease."

... Osagyefo Kwame Nkrumah

AFRICAN WEDDING

By Muminina Akiba

African weddings here in the West are joyous occasions not only because they show that the nation is growing, but that our political consciousness is growing as well. Marriage represents a commitment to building the nation because two people united and two families are joined together. The African always saw marriage as another step in life because additional responsibilities had to be taken. Our consciousness of ourselves as an African people is another step towards our eventual liberation.

The house (a man and his wife) is the basis of all community life. As Imamu Baraka points out, "The house is the smallest example of how the nation works." Whatever relationships are formed in the house/home are the same relationships that take place in the nation. It is important that the house is formed with serious intentions to build and develop the nation because without man and woman there is no house-no

nation. The house has to have a strong foundation. "For it is by love that we begin to build our house, by faith that it is sustained, by work that it is strengthened and reinforced, and by endurance that it brings us real and lasting happiness." (from the Kawaida wedding ceremony).

At the Committee for Unified NewArk, we have a Kawaida (tradition and reason) housing ceremony (wedding) that is performed by our priest, Imamu Amiri Baraka. This sacred ceremony is an important event in our family and nation. It should mean that two Africans of revolutionary consciousness are coming together. In the African tradition, the housing of a brother and sister is a time of joy and seriousness, it is a time of responsibility and development, it is a time of singing, dancing and happiness. All of the community can collectively participate and witness with us the establishing of a house—the building of our nation.



"Marriage between brothers and sisters who share Black revolutionary values is a time of happiness and responsibility."

**DUKA
UJAMAA**

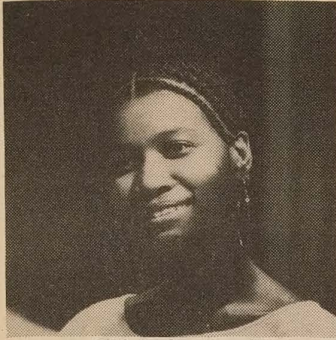
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SOCIAL ORGANIZATION



Bibi Amina Baraka

"EDUCATION AS A SOCIAL TOOL"

Education for Black people must be viewed as a means of acquiring skills, and the ability to create for ourselves the world we need! However, we must also turn in the direction of education to provide us with a Value System that will guide and teach us the ways of a self-determining and self-respectful people; that is our schools must be more than just academic buildings, they must be homes that have a social and moral responsibility to our children. This is one major reason why we must consider the need for a 12 month school year.

If we look at and study closely what happens to our children in the summer months that schools are out of session, we will find out that this is when our children are most likely to fall into bad social habits because of our political, economic, and social conditions, as an oppressed people we are not provided with the time, money, nor the opportunity to work with our children the way we desire and really need to. Therefore we either send our children to the south, or they take to the streets where they find more drugs than guidance and more sexual play than they are prepared to take the responsibility for.

We must create alternative situations for ourselves using all means available to us and schools are certainly institutions that can begin to be used in their proper perspective in saving and developing the lives of our children. There is no reason why we can't develop a winter and summer curriculum that will be able to deal with our academic as well as recreational needs. Why not a heavy emphasis placed on study in the winter and a light curriculum based on travel, practical application, and recreation in the summer?

If we begin to see our schools as institutions with a responsibility to our needs as a community and begin to deal with schools from that understanding, we will have taken one step in becoming self-determining.

As Imamu Amiri Baraka points out, "Education is the root of development, it is also defense."

1. Read *Raise Race Rays Raze* by Imamu Amiri Baraka, 'Eassay on Black Woman.'

Outlined at CAP ASSEMBLY...

CRITERIA FOR BLACK INSTITUTIONS

To evaluate the role of education in the liberation struggle, a workshop in education was conducted at the CAP International Assembly. The coordinators of the education workshop were Brother Preston Wilcox, director of AFRAM in New York City and Brother Jitu Weusi, director of The East & The Uhuru Sasa School in Brooklyn.

The five-day assembly resulted in a conclusion of resolutions. The education resolutions are criteria for implementing and checking Black institutions. The concluding education resolutions are listed below and are realistic and practical for the development of Black institutions:

1. That the Congress of African Peoples' Education Work Council establish a coordinating center for collecting and disseminating all relevant educational information.
- A. That this elected council of twelve (12) members develop a Centralized system for collecting and disseminating information about sources of funding and methods of obtaining funds for independent Black institutions; research and provide information about state and federal laws and programs—these so that independent Black educational institutions can learn to use all funding sources to develop self reliance.

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- B. That this council set guidelines for parent education programs in the community.
- C. Further, that the Council develop a standard curriculum emphasizing relevant science courses that will concentrate on skills development and the incorporation of field work as a standard part of the curriculum.
2. That there be a 5-7 day Education Congress sponsored by:
 - A. CAP Education Council, b. Council of Independent Black Institutions, c. Pan African Federation. To be spring of 1973.
3. That all independent Black education institutions seek community programming time on local radio stations to advertise their school. Also use of printed propoganda, films, slides.
4. That the Council establish a criteria for evaluating independent black education institutions and that these areas be considered:
 - a. Purpose
 - b. Governance
 - c. Staff
 - d. Students
 - e. Finances
 - f. Ideological Consistency (Are

- you practicing what you preach)
- g. Relation to other existing organization programs
5. That there be established a national staff training mechanism: drawing from all existing teacher training institutions.

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BLACK EDUCATION
(Continued from page 1)
organization and defense.
Our education must develop from our struggle to be free. It must necessarily reflect the objectives and skills needed for revolution. Our education out of necessity must prepare us to deal in a concrete manner with our oppressors.
Our educational process must develop people whose standards and

values commit them totally to our struggle.
The most effective educational process for Black people will be the one that stresses practice as a necessary base for theory. In the words of Mao Tse Tung, "Knowledge begins with practice, and theoretical knowledge is acquired through practice and then must return to practice." If a person is to be trained as a teacher then a necessary part of his training must be involvement in a real teaching situation. If a person is to be trained as a printer he must be given the theory and then made to deal with the practical application of that theory. We must avoid developing pseudo-revolutionary intellectuals. The people we develop cannot close themselves in ivory towers seeking pure solutions to volatile problems. They must be able to involve themselves in the everyday situations of our people. By stressing practice as a key element in learning we will move towards the development of people capable of developing a new African world. -Owusu Sadaukai

LISTEN TO THE PEOPLE !!

QUESTION: What do you see as the problem with the Newark Educational System?

Curtis Jackson, Vice-President of Scudder Homes Tenants Association: "The teachers are not dedicated teachers and are not sensitive to the student's needs."



Barbara Jones, 1972 Central High Graduate: "The teachers are just looking for their pay checks and nothing else."



Barry Gray, 1967 Westside High Graduate: "The whole system is messed up. When I got to college, everybody was ahead of me due to my inferior educational background."



Michael Braddick, 1964 Weequahic High Graduate: "There is no order in the classrooms and teachers have no interest in the students learning; such as the case at Weequahic High today, unlike in '64 when I was there."



Obdulia Jimenez of Elizabeth Avenue: "We can't relate to the white teachers. Black and Puerto Rican teachers should be put in the schools to teach our people."



William Brown, Asst Superintendent of Elementary School in NewArk: "The problem is teacher-performance. Most teachers are certified, but are not qualified to teach anybody's children."



"NEO COLONIALISM is when Black faces "take over" but white power remains"

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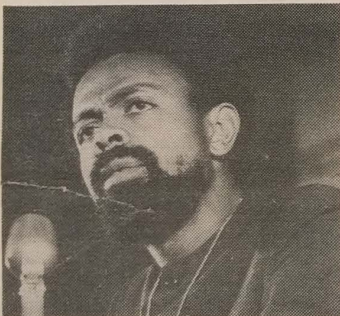
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RAISE !!

In America, there is about to begin, in earnest, a period of distinct repression and reaction. It has been fizzling along for some time, but with the apparent election of Richard the First, and the apparent crushing defeat of the once radlib now shyly conservative McG, this will be the white folks' mandate to veer as far to the right, as they can. I can see slick dick saying, "Right On", and meaning it from his heart!

This trend is already visible if you noticed. Two years ago, the Elks, and Moose business of discriminating against colored peepas would have been shuttled under the floor to keep it from leaking, now dick & co., say, "hey, what the hell, its all right, it's America and everything . . . The elks, the moose they don't mean nuthin bad, you gotta be white christian and all that, what about it?" Also, dick on the buses. A while ago this wd've been coold. Rad lib style, they wd keep the essential separateness, but wd front off like things were changing. But any real change brothers and sisters came from us . . . as we change psychologically, in response to white power, but moreso, in response to our



Imamu Baraka

own potential and history, then we force change in the world. The sixties, was a time of rising black consciousness, and so real change was made. But now, the white boy has sensed what he thinks is a static point of Black movement, so he is trying to ease back to his original bad breath, & co. But we must not allow ourselves to become static, unchanging, in our approach to the struggle because when we do, repression will set in for real.

In NewArk this repression can be seen manifesting very obviously. 1st, in the attempts by lowlife crackers at WNJR to rip off community programming. They are appalled at the Blackness of the NewArk community, and feel the communications are too heavy. So they are moving against the sources. Black NewArk, of course, is what they aimed at, but as we say, when the frankenstein come, all bloods die unless they fight! So all the community programs got ripped off!

In addition, the so called "rotation" of board of education meetings into white communities, especially during the period of board of education-teacher union contract negotiations. Which means folks in high places intend for the newark teachers union, which we call

WNJR - RACIST CONTROLLED!

(Continued from page 1)

munity programs, especially as rolley admitted, the Committee for Unified Newark's Black NewArk which came on every monday evening. But the programs put on by new well, a drug program, latin time, sponsored by OYE, a puerto rican cultural organization, Afro-American- African Free School, ONE, Polico, Green Power, Action Now, UCC, have all been cut off. Rolley has gone so far as to even cut off the Mayor's Report and the programs of Councilman James and Westbrook. Anything bringing actual information into the community is threatening to the reign of white authored ignorance.

But the community will not just sit back and let this new ku kluxer get away with this. Even tho he uses negroes like ass. white man charles green his charlie mccarthy wind up toy, a princeton shaped negro "moderator" to make community input more moderate, Elliot Moore

RAISE . . . Continues

Shanker's Chancres, to maintain control of Black children's education. Stokeley Carmichael in his book, "Stokeley Speaks" maintains that local black control of institutions in our community political, educational, economic, institutions . . . is one basic step in building that practical black power which is the distinguishing characteristic of revolutionary nationalism, and its inter-national application, PanAfricanism. Without control of the institutions which shape our children's lives it is futile for us to talk about Africa, because our children will be talking about Europe!

Come out of vietnam??? When Nixon wins he might send them poor chumps to invade somewhere else. And if American corporations don't stop supporting the illegal white minority governments and settler colonies oppressing black people in Africa, American soldiers one day soon might wind up there. And then the revolution, anywhere and everywhere Africans live, is supposed to get on in earnest! That revolution being World African Liberation.

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The busing issue is a sign of backlash, Dick coming out saying naw we dont want to bring no niggers over here with our lil white Hitlers and Lucretia Borgias. AND WHILE, FINALLY, WE DO NOT BELIEVE Black education is helped by busing, only by Black control of the educational process, the curriculum and finance of the schools in black communities, we believe that only a sense of a steep rightward move wd allow trickin nixon to make an open statement so far removed from

(who it turns out is singer Melba Moore's backward brother) and board member frank hubert a negro from livingston as his smoke-screens. In several meetings among community organizations strategy has been worked out to resist this attempt at restoring colonialism, in newark radio. Not only must community radio be restored, but a new format for wnjr, in which other kinds of programming besides those 40 rock



Community representatives holds a press conference in protest for community programs being taken off WNJR. From L to R is Robert Nixon of The NewArk School, Bernie Moore of The Mayor speaks, Imamu Baraka of Black NewArk, Joe White, UCC, Rev. Ralph Grant, Action Now; Speck Hicks, of The New Well and Jim Nance, of Afro-American Policemen Association.

RAISE . . . Continues

classic "integration" fakery! But our address to this whitelash must be to get our operations tighter, to unify, on as many levels as we practically can. Basically, to consolidate (From the year of movement we move to the Year of Consolidation, Mwaka ya Uanguisha.) To bring together and tighten. And let the

records and commercials must be aired. Our community has broader interests than 40 rock records and beer commercials.

We are also requesting that all advertisers who have the best interest of the black and puerto rican community at heart withdraw their advertising from wnjr until such time as they restore community programming and begin to change the program format. We must throw back the first wave of new colonialism. Rolley must go back to virginia! Community radio must be restored!

would be repression be merely a further inspiration for our international movement to liberate ourselves. Whether it is against the portugeese or WNJR. Against nodding niggers or neo-colonialized kneegrows. Against any enemy of African development & progress. Pamoja tutashinda.

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