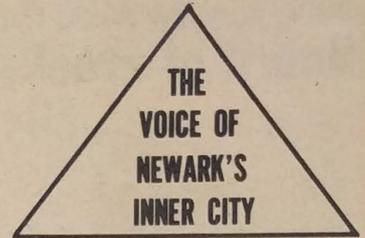


BLACK NEWARK



VOLUME 11 NUMBER III

MARCH 1973

15 CENTS

KAWAIDA TOWERS CANNOT BE STOPPED!

The Temple of Kawaida will not be turned around from creating an alternative to sub standard housing! No matter what anyone else might say or do, whether the white unions conspire or public officials find themselves unfit to carry out the duties of their elected and appointed offices, the Black Community will not be turned around from building Kawaida Towers. Kawaida Towers has become the symbol of the Black mans human rights. Building housing in NewArk is a human right and no one can stop it from coming about without feeling the full wrath of the united community. A united people, a people which is conscious of its historical objective, is an invincible people.

No matter what the odds Kawaida Towers will triumph. Whether it is a hundred fascist policemen or a kangaroo court decision, the will of the united Black Community cannot be diminished. Our strength is



Ant-knee "Bean Belly" Imperiale —lying to his people.

growing. Witness the lone fifteen members of the Temple of Kawaida in a sea of white supremacists could not be turned around from their mission of watching and insuring the safe passage of Black workers into the construction site.

But let us all remember that, "we respect authority, but as black men, we cannot accept injustice from anyone whether he has a uniform and a badge or whether he has a red neck and straw in his mouth."

We feel secure because Black Unity will save us as a people against the enemies of world progress. The same white supremacist wants to retard the revolutionary development in Guinea with the vicious assassination of Amilcar Cabral, he wants to retard the development of Angola with napalm, and pulverize the will of the North Vietnamese with B-52s. But America will not win! The revolutionary masses of Afrikans and Asians will not be turned around from restoring their full human rights thru

(Continued on page 5)



Laborers are shown at the construction site of Kawaida Towers preparing to begin work, despite the obstruction of those racist forces which said that no work would go on.

NIXON FINANCES WHITE MURDERS

by Sultani Elimu

King Nixon these days can be seen dealing at his best in the swerving interest of white power. Last month we witnessed the US-NATO inspired and financed murder of brother Amilcar Cabral - leader of the PAIGC in Guinea-Bissau, by Portuguese mercenaries. The Portuguese have been financed by the US to the tune of some \$456 millions so that Poor Portugal can continue to wage wars of colonialism against West & Southern Afrikan nations - Guinea-Bissau, Mozambique, Angola. Lately, King Nixon, has allotted some \$500 million dollars to Israel so that this gang can wage war against the peoples of color in the Middle East and Northern Afrika. The dough going to Israel is probably from the same \$256 million O.E.O. funds to the poor that is being phased out this year.

Revealed details of the Israel donation includes:

1. 300 million for new Phantom jet planes which they have already used against Libya.
2. 100 million for new housing in Israel.

3. 65 million for surplus grain.
4. 50 million to balance the Israeli budget.

Prime Minister Murdering Meir probably picked up her gift in person when she recently visited the U.S.

Some questions that we ask are:
1. How is it that foreign and NATO countries, especially Portugal, can be given over 400 million dollars? How can this be done especially when there are over 35 million Afrikans in the US. Nixon's foreign policy is such, that the Afrikans in America are ignored and disregarded politically when it comes to Afrika. Because we lack the necessary cultural consciousness as Afrikan people and the political power to affect American foreign policy. We Afrikans must sit and watch, America finance the murder and oppression of our brothers & sisters on the continent.

(Continued on page 4)

**VAILSBURG . . .
ANOTHER MISSISSIPPI**
(See Page 5)

ARRESTED ON JIVE CHARGES!!!

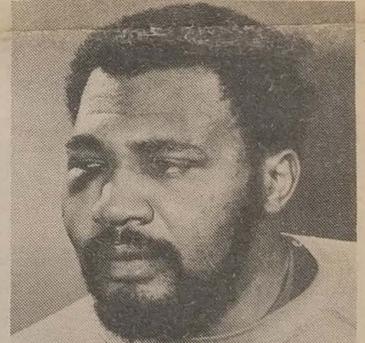


Three Temple of Kawaida advocates were arrested on trumped-up charges. In reality, they were just "Black & present at the Kawaida Towers site," which was too much for any white bigots & racist policemen to deal with. From L-to-R is Sultani Tarik, Jeledi DuUwezo, & Simba Risasi (Editor of Black NewArk). (Story Page 5)

WHITE RACIST: NEGATIVE POSITION

The white female species of the human race is more deadly and bloodthirsty than her counterpart, the white male. Hordes of screaming diabolical white females shouted and exhorted their white males to kill the black Temple of Kawaida advocates who were peacefully observing the building of the Kawaida Towers project at 135 Lincoln Avenue. The courage, discipline, and organization of these 15 black nationalist brothers was a sight to behold . . . adhering to the kawaida doctrine, tradition and reason; also one of the Nguzo Saba principles, Kujichagulia (Self-Determination). It is the manifestation of the leadership and training of our beloved leader Imamu Amiri Baraka.

(Continued on page 5)



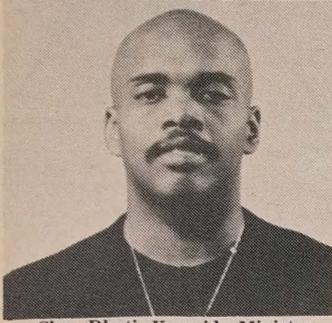
Cheo Halisi, a victim of Newark's "law n' order".

SADISTIC POLICE BRUTALITY

The white head whipping racist police of the NewArk, New Jersey Police Force, came to maim and kill any Blacks that dared come out in support of better housing in NewArk's North Ward. They arrived on the scene early and positioned themselves, clubs drawn, guns cocked. Cheo Halisi, a Black Brother and observer of the work that was being done at Kawaida Towers on the morning of February 22, 1973, was set upon and brutally beaten with clubs and kicked in the head by NewArk cops who then attempted to drag him up an alley way out of sight of other observers, where they no doubt intended to kill him. This unwarranted attack upon Black Brothers and Sisters is nothing new so far as the white racist cops in NewArk, New Jersey is concerned. The only difference is now we have a Black Mayor and Black Police Director. When will they protect Black People from these savage attacks by white murderous cops?

Racist - White Supremacist Essex County

Board of Freeholders Blocks Kawaida Minister Appointment



Cheo Dhati, Kawaida Minister

By Cheo Dhati

The recent block by the Essex County Board of Freeholders to appoint a Minister of Kawaida as chaplain at one of the Essex County penal institutions, clearly represents

a manifestation of white supremacy and religious persecution. For over one year, the Temple of Kawaida has made every possible attempt to appeal to the moral consciousness of the democrat controlled Board of Freeholders for the appointment of a Minister of Kawaida as chaplain at Essex County penal institutions, however all that has happened are false promises and racist and deceitful maneuvers. We define a racist as someone who tries to impose and enforce their way of life on another people, and this the number one problem facing the penal institutions, in 1973 america — RACISM/WHITE SUPREMACY.

Witness the fact that over 90% of the penal population is Black and Boriquen, yet the majority controlling all penal institutions are euro-

americans who continue to seek to impose their WILL/culture on Afrikan and Boriquens. This is Cultural Imperialism & outright racism, now coupled with religious persecution!

Over one hundred Black inmates in penal institutions throughout the State have petitioned the Board of Freeholders to appoint a minister of the Kawaida faith in order that they may observe/practice their religious beliefs. Kawaida, which means literally the laws traditionally adhered to by the people, is a morality system based on the Nguzo Saba (Seven Principles), i.e., Unity, Self-Determination, Collective Work and Responsibility, Cooperative Economics, Purpose, Creativity, and Faith. But these "Freeholders", with the exception of Deputy Director Tom Cooke, have refused to appoint a

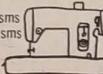
Minister of Kawaida. The Board of Freeholders have refused to grant the basic religious principles and human rights of the american constitution to members of the Kawaida faith. Black people and some progressive minded whites are asking: "Where is the high moral fiber/consciousness on the Board of Freeholders?"

The Temple of Kawaida has received active and written support from many religious denominations who have addressed themselves to the Board. The Black community waits to see if the Board of Freeholders will continue to expose themselves as religious bigots, white supremacist and cultural imperialists. We question the meaning of the concept of Freeholders when they have consistently been responsible and Kawaida religionists. Delay is the enemy of Justice.

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RODINO SPEAKS AT UCC YOUTH DAY ... The Great White Hope of Newark

by Sultani Tarik

It still appears that Newark youth are suffering from backward reactionary youth leadership who are committed to the oppressor's ideology and ideals. They still believe that these people have the answer to the problems of Blacks in the city of Newark.

Dennis Webster, one of the co-chairmen of the youth conference who is an aspiring and outstanding young negro who has no desire to be Black (but physically he is forced by his skin color — and so is mentally very white. As conscious as this city is totally, how can one blood be so unconscious and so tomish at the same time, as to invite Peter Rodino to speak to Black youth. But Webster did just that.

As you know brothers and sisters, this is the same man, Rodino, that Black people fought against last year, when we were fighting for Mayor Hart of East Orange for Congressman. This is the same man who has not come out in support of Kawaida Towers. It is a disgrace and an insult to the conscious elements in the city of Newark. Priority should have been given to the Black activist such as Imam Baraka, Councilman Westbrooks, Adhimu Changa, Jesse Jacobs and others. These grassroots people are more qualified to speak on the problems that affect Newark, more than an outsider who is never in Newark. Rodino, who was questioned by the audience, failed to deal with the concrete questions that affect our lives because he was afraid of being exposed and put on the spot by the community. Rodino has never taken a position on issues that affect the Black community directly. If you ever see him again in Newark (which I doubt), ask him two concrete questions; Why he won't take a position on Kawaida Towers and the situation at Vailsburg High School. "And also let us begin to put down aspiring reactionary negro leaders and expose them and the white people they represent as our real enemies!"



Imamu Baraka, speaking at the UCC Youth Day

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After Three Years In Effect

THE TENANTS STRIKE CONTINUES



Some leaders of the NewArk tenants movement are shown with Imamu Baraka on Channel 47 (UHF) weekly BLACK NEWARK TV Program. From l-to-r is Imamu Baraka, Lucille Peterson, Rosa Gray, and Ellsworth Morgan.

Recently the Newark Tenants Council and the Newark Housing Authority agreed to a contract that has caused a lot of rebellion from the tenants of Scudder Homes, Columbus Homes, Stella Wright, and Otto Kretchmer Homes. They have accused the Newark Tenant Council of selling them out for their own petty individual gains. They have vowed to continue the rent strike until their demands are met.

On Saturday, February 17, 1973, Toby Henry, president of Stella Wright Tenants Association, said that he had been informed that Robert Notte, who is executive director of the Newark Housing Authority, will be sending out 400 eviction notices on March 1st. But it must be understood by all the tenants to disregard these eviction notices. For three years, the strike has been in effect and will continue another three more until all the demands of the tenants are met. White folks who run the Newark Housing Authority do not live in the conditions as those in Scudder Homes, so why should Black people do it? Does Notte's wife have to worry about being raped or mugged when walking the hallway in her own apartment? Think about it—it is real, and it is one of the things which tenants fear most!

In Otto Kretchmer Senior Citizens

Homes, the elevators are only four years old, yet they are always out of use. Each day elderly women are forced to climb 15 floors of stairs. This could very well be your mother; but what are you going to do to change the situation? This is why it is important that Black people organize against white folks who are in positions affecting the livelihood of the Black community.

James Rone, the so-called president of the Newark Tenant Council, is reported to be buying a home with the sell out money that he got for selling out the tenants. Rone has also been known to be a poor example of Black representation several times in the past and has been constantly exposed for his backwardness.

Now the Black community is moving to rid NewArk of all reactionary kneegrow leaders. The need for better housing in NewArk is a must. It is for the survival of Black people that more and better housing possessing convenience services be built. And the construction of better housing is an issue which needs no explanation, which can afford no excuses, and will permit no obstruction to stop its development in NewArk. Either the tenants will get their demands, or the tenants will continue to hold back on their rent money. This is a reality Robert Notte must face or else!

AFRIKANS APPLAUD VIETNAM CEASE FIRE

DAR ES SALAAM, TANZANIA (AANS) — Afrikan leaders joined last week in hailing the news announcements of a Vietnam cease fire pact. The governments of both North and South Vietnam were praised by Ethiopian Emperor Haile Selassie.

Tanzanian government spokesmen called it a happy event for "the people of Vietnam and all peace loving people" in the world.

Meanwhile, in Zambia, the government called upon the powers who injected so much energy into the crisis to now use their influence to solve many African problems, such as that in the Middle East and those posed by the presence of white minority regimes in Southern Afrika.

BLACK COMMUNITY QUESTIONS ROLE OF TEAMSTERS

Members of the Temple of Kawaida visited the Martland Medical Center on February 26, 1973 to recruit support from members of locals #286 and #97, Hospital and Maintenance Workers, to resign from these unions because of the Teamsters position of honoring Imperiale's pickets against the construction of Kawaida Towers.

The majority of the workers talked to by Temple of Kawaida were shocked and angered to learn that portions of their dues were being used to not only support Anthony Imperiale's last Assembly campaign, but are now being used to halt construction of the Black sponsored Kawaida Towers. Many of the workers said they would immediately resign from Local #286 and #97, because they are using their monies to support white racism.

Aaron C. Johnson, the Local Teamsters Union Business Agent, stated he would support the Black community in these proceedings (resignations from locals) and that he would contact the president of Local #286, Mr. Duva, to find out his stand on this matter. Mr. Johnson feels he cannot represent Black people at Martland and at the same time stop progress of Black development for badly needed housing.

Other administrators and department heads at Martland also expressed their shock at these incidents and were happy to give their support.

Temple of Kawaida's legal counsel pointed out that members of these locals have the right to resign under the Public Employment Relations Commission Law, Chapter 303, State of New Jersey.

We must ask at this time, where is the once so vocal Donald Saunders, the Teamster's Local representative. The Black community demands that Saunders take a strong position on this boiling situation. When Don Saunders needed support, the Black community was there at his side, but now that we are asking his support, we hope he is not on a trip somewhere.

Already there is a move to have black members of the local sign resignation forms. But this is just one round in a 15 round bout that we will wage to abolish racism in unions that use Black people's money to aide our enemies. Other Black workers similarly represented by the Teamsters are the NewArk Board of Education Security guards, who have just voted to become members of the Teamsters Union. We are sure that they will also resign rather than support Anthony Imperiale, an avowed racist!



Appearing at the National Black Housing press conference were l-to-r, Dempsey Travis, President of United Mortgage Bankers of America; Imamu Baraka, Chairman of the Congress of Afrikan People and Paul King, President of United Builders Association.

BEGINNING OF A NATIONAL HOUSING MOVEMENT

by Cheo Komozi

The National Black Housing Development Conference took the first steps on the road developing a commitment to Black National Development. No matter how far we came from, the major source of inspiration at the conference, was the fact of the unity of identity and purpose evident. Leader of the Black mortgage institutions, Black contractors, Black Housing Developers, Black Planners, Architects and Revolutionary Black Nationalists came together in Afrikan consensus to discuss the problems challenging the Black Community and the creation of alternative institutions.

Dempsey Travis delivered a slicing attack on the Nixon Administration Moratorium. Paul King raised the controversial issue of in-

flated fees paid to the white unions, and how much natural it would have been to build for our own housing. Imamu Baraka went further to expose the contradiction of Teamsters taking Black dues at Martland and boycotting Kawaida Towers.

The conference resolved to form a steering committee which will meet in Mid-March to make plans for organizing a National Black Housing Caucus which will be the structure which harnesses the progressive will of the people in their move toward communal housing developments. One highlight of the conference was a slide presentation and lecture by Victor Zdzieny of the School of Architecture and Planning at Howard University, illustrating Neo-Traditional Afrikan Architecture, which was well received.

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CLEVELAND SELLERS SENTENCED

... Ironically Following Orangeburg Massacre Anniversary

ORANGEBURG, S.C. (AANS) — Over 1,000 persons turned out on February 8, 1973, to commemorate in quiet dignity the death five years ago of three Black students in the Orangeburg Massacre.

Just one day later, ironically, a U.S. District Court judge ordered Cleveland Sellers Jr., The Black activist sentenced to one year in jail and fined \$250 in connection with incidents surrounding the event, to begin serving that term on Feb. 16.

On Feb. 8, 1968 three students were killed and 55 others injured when state troopers opened fire on a group of retreating Black students on the campus of all-Black South Carolina State College at Orangeburg.

The action came during the third night of student demonstrations which had protested a segregated bowling alley near the campus.

The three persons killed were Samuel Hammond, Delano Middleton and Henry Smith. Two were students



Pan Afrikanists na Pamoja!! Cleveland Sellers poses with Stokely Carmichael while in NewArk. Both have been working together for years in the Afrikan liberation movement.

at South Carolina State while a third was still in high school at the time. No charges were lodged against the state troopers who killed them, despite the fact that no evidence could be uncovered to prove that the students had provoked the lawmen into firing by hurling a projectile.

The memorial service was held in the Smith-Hammond-Middleton Memorial Center, which serves the school as an auditorium and sports complex.

The parents of all three were on hand, along with some of their other children, some of whom are now also students at South Carolina State.

The ruling against Sellers came the following day in Columbia, as Judge Solomon Blatt Jr. denied petitions by Sellers's attorneys to allow their client to remain free on bond awaiting further court action.

A motion asking that the sentence be held in abeyance until Sellers completes current college studies in North Carolina was also denied.

Sellers was at the time a member of the Student Non-violent Coordinating Committee. Though first charged with incitement to riot, he was convicted only of lesser charges resulting from an incident at the bowling alley the day before the massacre. Last month the U.S. Supreme Court let stand his conviction.

MONTHLY KISWAHILI LESSON . . .

by M. Jalia

All nouns (words that name things) in kiswahili are grouped into classes. Within each group there are rules that govern all changes in the word. For instance, from singular (one) to plural (more than one).

All words used in the sentence that relate to the word (adjectives, adverbs - words that describe) change in the same manner, following the same rules.

For example: Mtu (person) WATU (people). Mlezi (nurse) WALEZI (nurses) with adjectives: Mtu Mzuri (good person) WATU WAZURI (good people).

These words are from the class called the WATU class or People class. To change a word in this class from singular to plural: if the word begins with an (m), drop the (m) and add (wa) to the beginning. See the examples given above. If the word begins with an (mw), then simply drop the (m).

Mwanafunzi (student) Wanafunzi (students) - Mwafrika (Afrikan) Wafrika (Afrikans) - Mwanasiasa (politician) Wanasiasa (politicians) -

NIXON FINANCES WHITE MURDERS

(Continued from page 1)

500 million dollars? Jews compose about 6-7 million people in America vs. 35 million Afrikans. If Israel can get this money and be so small in terms of people and geography, this makes a clear statement about Israel's position in European imperialism and oppression. Nixon will probably continue to cut domestic social programs and rechannel these funds to white imperialist

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"HABARI GANI"!

This year on May 26, 1973, Afrikan Liberation Day Demonstrations protesting European oppression of Afrikans and Third World People will be held in each state. Be There!!! Asante.

governments, such as Portugal and Israel. Nixon says the poor must take efforts towards self-help with the aid of a healthy U.S. economy. Well, shouldn't the same logic go towards Portugal and Israel, especially since these two beastly gang governments are killing Afrikan people and colored people. Afrikans must take strong positions against U.S. foreign policy towards Afrika — we are the second or third largest Afrikan nation in the world in population, yet we are ineffectual in the politics that control this 35 million. The struggle is a cultural one, says Toure, unless we are culturally conscious as Afrikans and begun to move to build political,

economic and social structures to house and focus this consciousness. We will continue to be the laughing stock of the world in foreign affairs. The next battlefield for America after Viet Nam will be the continent of Afrika itself. It is the next and final outpost for white domination and imperialism. And Nixon's volunteer army will no doubt be made of many of the same brothers who are losing jobs now, induced by higher soldier pay and services will because they are unconscious of who they are, and as Afrikans will go to Afrika to fight Afrikans for Europeans and Euro-American white control and oppression.

LISTEN TO THE PEOPLE!!

QUESTION: What is your opinion of Nixon cutback on federally funded Black programs?

Willette Gipson of High Street: "I think that the Nixon administration is trying to "push us against the wall"; causing us to retaliate against society as in the 60's."



David Sheppard of Lincoln Avenue (East Orange): "I think he should live by the standards which he has forced on us; and also it is definitely that he have declared war on all Afrikans."



Bisa Sitawa of 16th Avenue: "I think it is no more than to be expected by Nixon. If Black people get together, we can take care of ourselves."



Thomas Fields of Cranford Avenue (Cranford): "I think he is a tool of big capitalists to oppress the poor working class . . . all of his tactics prove this."



Lynnette McKay of Summit Avenue (Jersey City): "It is just another tactic of repression he is using against us."



Mujahidun K. Nje Sumchai of Hunterdon Street: "Nixon cutback on social service programs is business as usual, "economic repressive racism". I hope some black creative political changes manifest, as a direct result of mealie 'mouths' newest madness."



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Mzazi (parent) Wazazi (parents) - Mzee (elder) Wazee (elders) Mpishi (cook) Wapishi (cooks).

Kiswahili adjectives take on whatever beginning letters that the noun they are describing has. -eusi is the root word for Black. To say Black Student we would say Mwanafunzi Mweusi; to say Black students we would say Wanafunzi Weusi.

If we have said anything of value or beauty, all praise is due to IMAMU BARAKA, the Committee for Unified NewArk, Kawaida, and all mistakes have been mine.

Black New-Ark is a Black community newspaper. It is published monthly and collectively by Committee For Unified Newark. Vol. II, No. III, March, 1973.

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

Price of each edition is 15¢ or can be purchased in subscription form for \$1.80 a year. Forward all mail, and make all payments (Check or Money Order) to; BLACK NEW-ARK, 13 Malcolm X Blvd. (Formerly . . . Belmont Ave.) NewArk, New Jersey.

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

VAILSBURG: ANOTHER MISSISSIPPI!!

by Cheo Teule

Racial confrontation has seemingly been on the increase in NewArk. The case in point is the racially inspired boycott of the schools in the Vailsburg section of the city. The facts surrounding the all white boycott against the administration of the Newark Board of Education, and Black students who attend the school, have been either ignored or distorted by the always onesided white news media. The local news media (white opinion) would lead us into thinking that the controversy at Vailsburg resulted from some kind of injustice perpetrated by the Newark Board of Education against a teacher to Assist the Principal at the school, or maybe that the cause of the strife was some kind of mystical agitation by 2nd Vice President in charge of student affairs—Adhima Chunga.

An examination of the facts will show neither of these, but long term racism perpetuated by whites against the Black student body to be the sole cause of the conflict. Black students have reported numerous incidents of racial character such as refusal to allow Blacks to participate in class, punishment due to charges made without substance, unnecessary suspensions, criticism of cultural, religious, or ethnic nature, undermining of Black faculty by members of the Vailsburg administration, physical harrassment of Black students seemingly sanctioned by the school administration. This could very well be a description of a school in the South in 1954, but as



A Young Revolutionary who is for Progressive Change in NewArk . . . Adhima Changa, NewArk Board of Education youngest member, exposes the contradictions of the NewArk school system to Vailsburg High students on City Hall steps.

Malcolm X pointed out "as long as you are South of the Canadian border, you're South." This is only another demonstration of the ever prevailing lynch mob mentality of whites in America that has plagued Black people for more than four centuries.

Despite the truth in this matter the spotlight has been on former Vailsburg assistant Principal James Mosselle who's role if defined would be that of a socially maladjusted kneegrow tool of white racism.

Mosselle due to his unprofessional conduct and unrestrained method of administering discipline was generally considered an object of scorn by both black and white students. (Mosselle the black faced enforcer of mostly whittism was first temporarily removed from Vailsburg High School pending investigation of his failure to report information relating to an

dollars in construction and goods and services without knowing anything about the sponsor and developer.

But the Black Community has no where to turn back to. We must win or die! These difficult conditions are the laboratory for the New Afrikan Man and Woman with revolutionary nationalist values. Imamu Amiri Baraka has pointed out that, "we want a whole different version of man's life on earth." The white supremacists' spectre will fall as Kawaida Towers steadily rises. This is a dying colonialism in NewArk. Yellowing flags and Kate Smith singing at the Kawaida site is the last gasp of the old era of white domination. Each attempt to hold back Black and Puerto Rican progress and Black consciousness at Kawaida Towers will create the needed heat and light of actual transformation in our people's minds and in the actual world.

The eyes of the advocates of the Temple of Kawaida proved to be too much for the perpetrators of evil at Kawaida Towers. Fifteen brothers bravely watching for the workers' safe passage thru the white mob in front of Kawaida Towers, were sadistically attacked by the white mob and the white police. This colonialism is dying and it must resort to violent spasms to maintain rule in the North Ward. But this will not stop the Revolution. Are you ready for the Revolution? The ad-

assault of 3 black female students near the school as mandated by the Board policy.)

This routine administrative move moved the infamous racist forces of west ward councilman Michael Bottone and Assemblyman "40 guns" Anthony Imperiale. These racists noted publicly admitted organizing the illegal boycott, but what is being done about it? Why isn't "investigation man" Lordi investigating that? Is it because he still believes white is right?

Black people must come out and participate in the job of making our schools a place of constructive learning for our students. We must exercise our right as the majority in this city. For further information contact the Afrikan Education Alliance at 621-2300.

vocates of Kawaida and the Black Community will not be turned around! The enemies of Kawaida Towers and the Revolution must be destroyed.

THREE TEMPLE OF KAWAIDA ADVOCATES ARRESTED!!!!



Naibu Mchochezi

On the morning of February 22, 1973, at the Kawaida Towers site, the racist Newark Police Department clearly demonstrated the national repression of police brutality against Black people.

Cheo Mfuasi, president of the Temple of Kawaida, along with two other advocates of the Temple of Kawaida and John Johnson, a newsman for Channel 7 TV, attempted to walk through a crowd of white opponents of Kawaida Towers when the whites deliberately began to block their passage. Immediately a fight broke out. A split-second later, the vicious Riot "Tactical Squad" of the Newark Police Dept. moved in swinging riot sticks and brutally injured two advocates, and arrested three others on trumped-up charges. Arrested were Sultan Tariq, charged with possession of a dangerous weapon (a 4 inch stick is what he had); Jeleidi DuUwezo, charged with

WHITE RACIST: NEGATIVE POSITION

(Continued from page 1)

On February 21, 1973, in the early part of the morning when the white mob arrived at the construction site, our brothers were already there observing and lending encouragement to the workers who then proceeded to enter the gates of the site and go to work. This completely demoralized the white racist mob who shouted obscenities, threats, and acted like demented fools. The cool and calm emotions of our brothers left the white mob completely flabbergasted and frustrated so they finally left the area defeated in their intentions of breaking the spirits of the black laborers and the Temple of Kawaida advocates.

Early the next morning when our brothers again returned to the area, they were met by a white mob of several hundred maniacs augmented by over one hundred white sadistic cops ready to kill and maim any blacks in the area who dared to show up in support of better housing for Blacks and Puerto Ricans. In the face of these terrific odds our gallant brothers stood their ground and again adhered to the first principle of the Nguzo Saba, Umoja (Unity); and to the consternation of the white mob, police included, they refused to panic and run from 300 whites and 100 armed and helmeted

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cops. Instead, they fought the odds. When the chaotic battle ended and the white racist "Tactical squad" cops had stopped swinging their riot sticks, three Temple of Kawaida advocates were injured and medical attention was required. Fat "Spaghetti Man" Imperiale, White Racist of the Year, ego immediately deflated. A Luta Continua—The Struggle Continues. . . All Praises Due To The Black Man. Kawaida Towers Will Be Built !!!

assaulting a policeman (yet, 5 cops had him penned against a wall throughout the entire fight) and Simba Risasi, photographer & Editor of Black New Ark, charged with fighting (cops resented him taking pictures of them, showing the world how inhuman they really are!).

Naibu Mchochezi, spokesman for the advocates of the Temple of Kawaida, was served with a warrant for his arrest four days after the fight for assaulting a police officer. Later it was turned into a summons.

White folks must understand that Black people will not sit & watch any more Blacks get beaten by sadistic cops. Police brutality in NewArk must cease, because Kawaida Towers will be built. And the Black community will see to it that this happens!!!

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KAWAIDA TOWERS CANNOT BE STOPPED

(Continued from page 1)

National Liberation, because life under white domination has long been devoid of any meaning.

Even the Superior Court has had to let its overt support of Anthony Imperiale fade with the decision that the City Council, as it was accurately reported in Black NewArk several months ago, cannot legally rescind the resolution and contract granting tax abatement for Kawaida Towers by a simple resolution of the Council one year later. Kimmelman labeled the Council irresponsible; we know they are buffoons.

Although the Kawaida Towers development has long been legitimate in the Black Community, it has also been declared legal by Judge Kimmelman. The "Big Lie" of the city council is unconvincing before any man with values. How could they pass resolutions effecting millions of

CAP OPENS PRINTING SHOP

Another Black owned business opened its doors in the New Ark last month. It is the **Afrikan Printing Cooperative** located at 287, Washington Street, the former site of Medic Press, Inc.

The Afrikan Printing Cooperative is an idea that was brought into reality by **IMAMU AMIRI BARAKA**, National Chairman of the Congress of Afrikan People (CAP). In addition to bringing new business to the city, it is a step toward *maendeleo ya uchumi na kujitegemea* (economic development and self-reliance) on the part of the Congress.

Initial funding for the project came from a group known as **Collective Black Publishers** (Third World Press, Drum and Spear, Broadside Press, Jihad Productions and Bill Douglas) and the Congress' various local offices around the country.

For the First (90) days of operation, the Afrikan Printing Cooperative will be working with a skeleton staff of one administrator on loan from the New Ark office of CAP; one part time salesman; one printing apprentice (both from New Ark CAP as well) and one salaried and veteran printer of 30 years, whose experience and

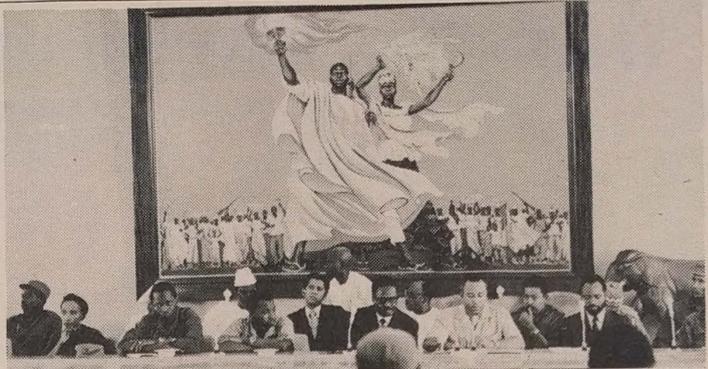
advice have proven invaluable to getting the shop on its feet.

The Afrikan Printing Cooperative is presently open between the hours of 9AM and 3PM Monday thru Friday and has the capacity to do the following kinds of work:

Blotters
Blotters, house organ
Bumper Stickers
Calendars
Credit and Collection reminders
Direct mail advertising
Display cards
Duplicate Books and forms
Envelopes
Financial printing
Fraternal and club publications
Garage forms
Greeting cards
Camp and resort advertising
Cardboard novelties
Catalogs
Church printing

Hotel printing
Horticultural printing
Hospital forms
House organs
Looseleaf and manifold forms
Miling cards
Medical and dental profession forms and stationary
Political printing
Post cards and greeting cards
Posters and show cards
Real Estate forms
Religious publications
Removal notices and announcements
School and college forms
Schedules, football and baseball
Sorority and fraternity printing
Street guides
Theater programs

The Afrikan shop is hoping it can get 2% of all of the printing business in NewArk. A spokesman for the Congress indicated that "if we can get 2% of the printing business of large companies, the many car dealers and other small businesses then we will surely be successful. Our phone number is 621-8547 but we have not waited for them to call us, we've called them and so far the response has been fair."



Luis Cabral, brother of Amilcar Cabral, addresses a symposium of reporters in Conakry, Guinea during a press conference following his brother's assassination.

PAIGC SPEAKS!

The cowardly assassination of Comrade Amilcar Cabral, founder and first director of our Party has provoked a profound emotion among the militants and the people of Guinea and the Islands of Cape Verde.

In spite of this sorrowful event life and the struggle in the liberated regions and the combat frontiers are beginning to resume their rhythm and their usual aspect.

The liberated regions in Guinea, according to the structure of the Party and the decisions taken at the time of the last meeting of the Superior Council of the Struggle are directed by two National Committees of the liberated regions — North and South — which have for a task the

direction of all the political — administrative organs at the local level, zones and regions. The armed corps, the frontiers and fighting sectors have command of the direction of the armed fight on the terrain.

Comrade **Aristides Pereira**, Adjunct Secretary General, in conformity with the structures in force, assumes the functions of First (one) Responsible for the Superior Direction of the Party, until the next convocation on the Superior Council of the Struggle, supreme organ of decision of the Party between two Congresses.

The Executive Committee of the Struggle
Conakry, January 26, 1973



The fight for Afrikan liberation is a constant struggle which the brothers of PAIGC are committed to, as they march in the funeral procession of Amilcar Cabral.

THE STRUGGLE IN MOZAMBIQUE

By Cheo Hekima

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

The liberation movement in Mozambique is the Front for the Liberation of Mozambique (FRELIMO). Towards the end of the 1950's organizations were formed by Mozambicans working outside the country, in order to concentrate popular resistance against the Portuguese invaders. FRELIMO itself was formed in June, 1962 when three nationalist organizations fused into a single front. Complete independence was adopted as the primary goal. Armed struggle was launched in

September, 1964 with a series of attacks against the Portuguese in the northern province of Cabo Delgado. Since then, FRELIMO has liberated four of the provinces, all in the northern part of the country.

As an immediate priority, FRELIMO forces have vowed to destroy the Cabora Bassa Dam project. This project, undertaken by a number of European nations who support white domination in southern Afrika, and largely financed by South Afrika, has as one of its objectives the entrenchment of white settlement throughout Mozambique. Gulf Oil is the principle supporter of Cabora Bassa.

Leaders: Samora M. Machel and Marcelino dos Santos.

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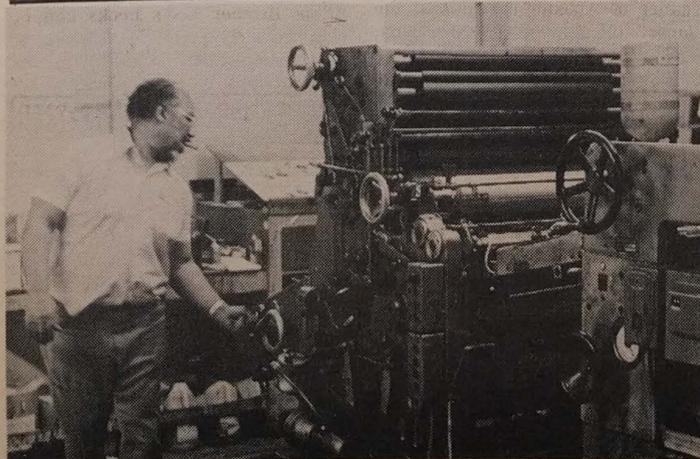
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Inside the Afrikan Printing Cooperative. Another alternative institution.

POET'S CIRCLE

MISSISSIPPI

Men too bad you fail to discern that my eyes
remember
conspiracies and black banners
that murder at the blink of my pupils
Men too bad if blind you see nothing
not even the very comely semaphore rendering
beneath my pupils the red and black discs of the coral
serpent spiral of munificence in my tears
Men too bad you do not see fathom the reticule
where chance has placed our eyes
there is to wait for the buffalo drowned to the level of
the swamp's eyes.
Men too bad you cannot see that you cannot
prevent me from building sufficient unto their destinies
islands eggshell with flagrant skies
beneath the calm ferocity of our sun, immense geranium.

— AIME CESAIRE

From the unpublished "Translation of the Collected Poetry (1939-1961) of Aime Cesaire."

Aime Cesaire was born in Martinique in the West Indies in 1913. He was educated at the Ecole Normale Supérieure in Paris. He is the author of the long poem *Cahier d'un retour au pays natal*, many other volumes of poetry and drama, and a full-length

study of Toussaint L'Ouverture. In politics, he was mayor of Fort de France, Martinique, and for many years representative of the island in the French National Assembly. He was a Communist until 1956, and an independent revolutionary thereafter.

AFRIKAN HERO

By Simba Risasi

Langston Hughes is one of the best-loved and prolific poets, writers and playwrights in the Black race. He was born in Joplin, Missouri, and attended high school in Cleveland, Ohio. In 1929, he graduated from Lincoln University, in Pennsylvania, and went to New York City. Many of Hughes's poems were written about America's blacks—his people. One of his most famous is "The Negro Speaks of Rivers", which he wrote on

the back of an envelope while on a train ride to Mexico. In this poem he wrote:

... My soul has grown deep like the rivers.

I bathed in the Euphrates when dawns were young,

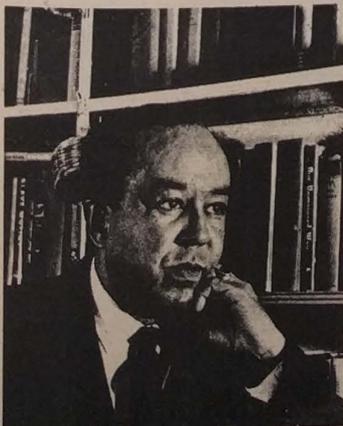
I built my hut near the Congo and it lulled me to sleep.

I looked upon the Nile and raised the pyramids above it . . .

My soul has grown deep like the rivers.

In addition to poetry, Hughes possessed an extraordinary talent in writing novels, children's books, short stories, plays, operettas, and newspaper columns.

Displayed in his works is his compelling analysis of the relationship between white and Black people. Although his works are mildly written, nevertheless, they are political; leaving the reader aware of America's racism against Black people. Hughes's writings and poetry was intended for raising the consciousness of his people, and he accomplished this before he died in his beloved Harlem in New York City on May 22, 1967.



Langston Hughes

BOOK REVIEW:

FROM PLAN TO PLANET

by Don L. Lee

Publication Date: February, 1973—159 pages \$4.95 Hardcover, \$1.95 Paperback.

"After many years of political and educational activity, kept in perspective by much studying, I've come to the conclusion that our survival lies in our ability to produce a secure, competent, work-oriented, incorruptible generation of black men and women who will operate out of an Afrikan frame of reference based upon a proven black value system that incorporates a sense of Afrikan love and responsibility. I say this not out of a total negation of my generation, or that of my parents, but on a realistic assessment of our situation in this country and in this world. We must produce a generation of Afrikans who are willing to fight at a new and more sophisticated level."

This is the opening paragraph from Don L. Lee's latest collection of essays, *FROM PLAN TO PLANET: THE NEED FOR AFRIKAN MINDS AND INSTITUTIONS*, published jointly by Broadside Press of Detroit, Michigan and the Institute of Positive Education of Chicago, Illinois. Don L. Lee has actively devoted his creative energies, money and time to the struggle of Afrikans in America and of Afrikans throughout the world. He is poet, author of five volumes of poetry including *We Walk the Way of the New World* and *Directionscore: Selected and New Poems*, critic (author of the first full criticism of the poetry of the 1960's *Dynamite Voices: Black Poets of the 1960's*), publisher of Third World Press of Chicago, and builder of institutions aimed at positive direction for all black people. *FROM PLAN TO PLANET* serves as a handbook for those who are serious about recreating a self-sustaining life style for Afrikan people as well as life-sustaining institutions to build black and responsible generations to come. *FROM PLAN TO PLANET* is divided into four sections, general introduction, "Life Studies," "The Black Arts," and "Worldview." The contents of this direction giving work include incisive analyses of Afrikan identity, the need for and maintenance of Afrikan institutions, the Black Value System of Nguzo Saba, black education, nutrition, direction for black writers/artists, the black



Don L. Lee

musician, the necessity for black publishing and distribution, Europe and Afrika as well as an extensive functional reading list called "Worldview."

Don L. Lee is Publisher/Editor of Third World Press located in Chicago, Illinois. He is on the Executive Council of the Congress of Afrikan People, and is Vice-Chairman (1972-73) of the Afrikan Liberation Day Support Committee. He is currently Writer-In-Residence at Howard University of Washington, D.C. He is the Editor of the *Black Books Bulletin*, a quarterly covering books, education psychology, technology and history. His published works include *THINK BLACK* (1967), *BLACK PRIDE* (1968), *DON'T CRY, SCREAM* (1969), *WE WALK THE WAY OF THE NEW WORLD* (1970), *DIRECTIONSCORE: SELECTED AND NEW POEMS* (1971), *DYNAMITE VOICES: BLACK POETS OF THE 1960's* (1971), and *FROM PLAN TO PLANET: LIFE STUDIES, THE NEED FOR AFRIKAN MINDS AND INSTITUTIONS*.

He is currently compiling a collection of political and literary essays to be published in the Fall of 1973, entitled *ENEMY DEFINED: POLITICAL AND LITERARY ESSAYS 1965-1973*. He is also completing two books of black poetry to be published in 1973-74, as well as a second volume of criticism, *DYNAMITE VOICE II*. All of Brother Lee's books can be obtained at Nyumba ya Ujamaa, 55 Springfield Ave., right here in Newark. Check it out!

JERSEY STATEWIDE BLACK ASSEMBLY MEETING AND FUNDRAISER

MARCH 24, 1973

NEW BRUNSWICK HIGH SCHOOL
ASSEMBLY 9 a.m.-5 p.m. FUNDRAISER 7 p.m.-11 p.m.
1125 LIVINGSTON AVE. NEW BRUNSWICK, N.J.

Invited Participants—

Imamu Baraka, Secretary-General-National Black Assembly

HONORABLE MAYOR RICHARD G. HATCHER

Gary, Indiana-Chairman National Black Political Council

HONORABLE BASIL PATTERSON

V. Chairman National Democratic Party and Others

MUSIC-ENTERTAINMENT

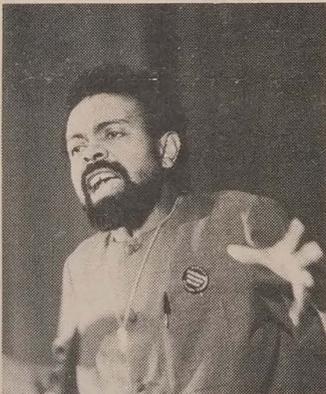
FOR INFORMATION CALL 621-2300

NewArk Police Dept. Suspect in . . .

RAISE!!!

THE STRUGGLE CONTINUES

So elemental is the struggle for Kawaida Towers, so basic are the questions it raises, that at every point, long unresolved issues and long needed confrontations around these issues are constantly being initiated. The issue of a Black Police Director, for instance. A majority of this city understood the need for a Black Police Director, certainly all of us who went through the 1967 Rebellion and witnessed the Nazi madness of the racist oriented police understood this. Early pressures set off by the struggle to build Kawaida Towers showed how inadequate and even deadly the white colonial police director proved to be when asked to turn back a threat to Black Community Development. Redden could just not cope with Black Needs when harassed and harnessed by his own racist culture. Out of the struggle a black police director emerged. This brother, Kerr, is still not confirmed by the city council, but he is meanwhile still the Police Director, and the vicious charade that will occur every 90 days when he comes up for confirmation and is voted down by the 6 white supremacists on the city council



Imamu Amiri Baraka

should be an education for the citywide Black Community in itself. Also it shows just what change can be generated by determined community effort inspired by a correct Afrikan, Nationalist ideology. We have moved from Spina to Redden to Kerr (as police directors) in just two years, because we are fanatic to make change and will continue to make it.

But other contradictions will continuously arise, that must be resolved. Kerr is Police Director, just as Gibson is Mayor, but as soon as they moved into office, it became very clear that just skin color is not enough. These brothers must understand the responsibility of their positions and sieze the real power these offices possess. In the name of the Black community. They cannot be so dizzied by the battering by white culture that they, like most of us, have been subjected to all their lives, that they actually believe that they must neutralize the thrust of their own people to Self Determination because they must pretend the vicious racism of Imperiale & co, and whites in

By Jeleidi DuUwezo
On January 28, 1973, at approximately 3:30 a.m., the front window of the Committee For Unified New Ark, located at 502 High St., was shot out by a blast from a shotgun nearly injuring two occupants who were still in the office building. CFUN recognizes this unprovoked attack as not an attack on CFUN but as an attack on the Black community of New Ark. We also have reason to believe that this cowardly act was planned and carried out by members of the New Ark Police Dept.

We wonder if this shotgun incident, which coincidentally happened the same night that a Black man was killed in New York City by a policeman who shot him with an unauthorized shotgun, is a warning of things to come if the police, in their present fearful state of mind, are allowed to carry their own personal weapons. For those who have been following the unauthorized weapon issue in NYC, you will note that it is the Policemen's Benevolent Association that is advocating that the police always carry their personal weapons, authorized or not. We want to know if this is also what Ron

general is rational behaviour. We are fighting white domination, in NewArk, and all over the world. Black People put Gibson and Kerr in those positions they hold now (and they should remember Black People put them there not whites, white were opposed to them being there!) and that these men were put in those positions to aid Black People in our struggle against White Domination, and its attendant characteristics, Racism, Capitalism and Imperialism. Kerr and Gibson are supposed to be Black Leaders not Negro Pleaders. And just as we struggled to put them where they are, as a part of our overall will to self determination . . . that struggle is moving to its fiercest proportions and whoever and whatever does not aid in that struggle ultimately becomes an enemy of that struggle. Struggle and Change are unceasing!

Meanwhile the Kawaida Towers struggle will see even more changes come about, as a result of the confrontations and conflicts that the eventually successful construction of the low and middle income apartment building will resolve. The question of true leadership in the Black Community will be put in sharp relief, and '73 is an election year (for Assembly, State Senator, Freeholder and Governor) as well as 74 when the all out confrontation will come around Black attempts to take absolute control of the city's visible political structure by militant Black leaders into the city council. Obviously Assemblyboys Ron Owens and George Richardson the Amos and Andy of White Politics must be replaced this year! And we should be already moving to set in motion the black unity movement necessary to

CFUN WINDOW SHOT OUT!!

Gaspurnetti, (yes, he is the psychopath-killer who pulled a gun on a crowd of Black and Puerto Ricans, at the Puerto Rican Day parade in '70, when they protested him passing out parking tickets during the parade) who is head of the New Ark PBA, is advocating and practicing. We believe he is. Gaspurnetti, who most recently has been trying to stop Black progress by picketing the Kawaida Towers building site, is a sick individual who we think (obviously the Police dept. thinks so also because after the parade incident he was tested by a psychologist and was found to be psychologically unfit to be out in society, so he was given a desk job, out of the public's eyesight) and should be investigated.

CFUN demands an immediate thorough investigation, to be private for the time being, of the shotgun blast incident and also to investigate the reports of policemen carrying unauthorized weapons advocated by the New Ark PBA.

"The National Black Assembly Endorses Kawaida Towers"

.... See Next Black New-Ark Edition for details.



A cowardly attempt to destroy Kujichagulia (Self-Determination of Afrikan People)!!

ACCIDENT OR INCIDENT?
Overzealous white cops in their eagerness to attack Blacks at Kawaida Towers site, tripped a Black police officer who sustained a broken leg during the scuffle. Was this an accident or a case of all Blacks look alike to white racist cops regardless of police uniform worn?

be totally successful in 74. Chief obstruction at the moment to the building of Kawaida Towers is not Bean Belly Imperiale, but the racist unions. These same craft unions that keep black workers out (yet black workers helped create these same unions in the 30's when they went for the "black and white unite and fight" garbage of the then leftwing racists who have the fatecat positions at the top of those structures today. But the Black Community welcomes this confrontation. The Unions have become the enemies of the Black Community and its about time we faced that fact. The Newark Teachers

workers pay 3 dollars a week, 12 dollars a month, 144 dollars a year, to support racism, when they pay their union dues. Ironic isnt it, and too tragic to be funny. Hundreds of Thousands of dollars a year from Black people just in Newark to support organized racism. But again, The Temple of Kawaida, and The Committee for Unified Newark challenge this racist force, and armed with the power of the unified Black Community, will force them to submit to the needs of the community, or Black people will no longer support them. Black Workers at Martland and at the Board of Education are being urged

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Union is an obvious enemy of Blacks and Puerto Ricans, killing our children everyday teaching them to be junkies and negro pleaders. Now Kawaida Towers make it just as obvious how opposed to Black People the Big Unions are. The Big Unions are just like Big Business, white dominated and racist. The Teamsters give \$1000 to Anthony Imperiale and refuse to cross the illegal picket line Imperiale put together at Kawaida Towers. That \$1000 comes right out of the pockets of the 2000 Hospital workers at Martland Hospital (mostly Black) 1000 security guards and maintenance personnel working for the Board of Education. These

now, to withhold their Union dues until the Teamsters move to support Kawaida Towers. There is even talk about a Black Labor Union being formed, which would be more healthy fruit of the struggle. And a welcome and revolutionary move!
You see the struggle is necessary and we welcome it, because we need to destroy racism where ever it exists, and overthrow white domination, so we can move to achieve self determination, self respect and self defense.

Pret pour la Revolucion
Pamoja Tutashinda
Imamu Baraka