

As a student of the Street Institution, the Black child cannot afford to lag behind. He must keep up with its demanding schedule, for his failure to do so only makes his survival more tedious. He either survives or he does not. His classroom is his total environment; the alleys, pool halls, taverns, tenements and the streets in which he lives. By the age of twelve he has usually taken all the required courses and is prepared to face the challenges which are thrust upon him. However, graduation from the Street Institution never comes for most Black children. Instead, the Black child spends the major portion of his life repeating the same courses, so that by the time he reaches adulthood it is almost impossible for him to change his orientation to life. He is caught in an endless cycle that seldom deviates.

As influential as the Street Institution is in helping Black children to cope with a system of oppression, it must be abolished. The Street Institution only serves as a survival artery, but does not help a child to go beyond its closed boundaries. The function of the Street Institution is to help a child cope with oppression but not to overcome it. In fact, its very existence is counter to any movement that seeks to gain total liberation for Black people. The Street Institution is a product of oppression and as such can only operate as an artificial panacea. It cannot help a child plan for the future because it is so immersed in the daily struggle for survival. It cannot muster an offensive because it is constantly being put on the defensive. The Street Institution recognizes oppression, accepts it, and then develops a coping posture to survive in spite of it.

But the Black child must be given an opportunity to live as a free human being. To only prepare him for survival is to negate his chances for living tomorrow. To merely make accommodations in his environment is like telling him that he will always have a fragmented life.

If we are to ever fully realize the talents of Black children, we must develop positive alternative structures which will help them rise above their present environment. These new institutions must teach a child more than just how to survive, but how to take command of himself so he can begin to strengthen his community through positive and concrete actions. The goal of alternative institutions must be committed toward the making of a new Black child; one free from identity conflict, self-persecution and a feeling of hopelessness. This, of course, will be difficult. The Street Institution is so firmly entrenched in the Black community that it will take major surgery to change it. However, this must be done if we as Black people are to ever achieve any resemblance of nationhood.

Today, though many of us talk about nation building, Black youths continue to be misguided in directions which make this sound ludicrous. Can you imagine a nation being built from Superflys, Slaughters and Shafts? These Black super dudes may be beating the man on the screen, but in reality they are only caricatures of a fantasy invented by those who oppress us. We must begin

to help a young brother understand that being a mack is not synonymous with being Black. And that Isaac Hayes (Black Moses) can only lead him to the record store to be shafted. And that hair straighteners will never correct the distortions we have been subjected to. But, of course, we cannot expect our youths to aspire to become anything else when many adults emulate these same distorted images.

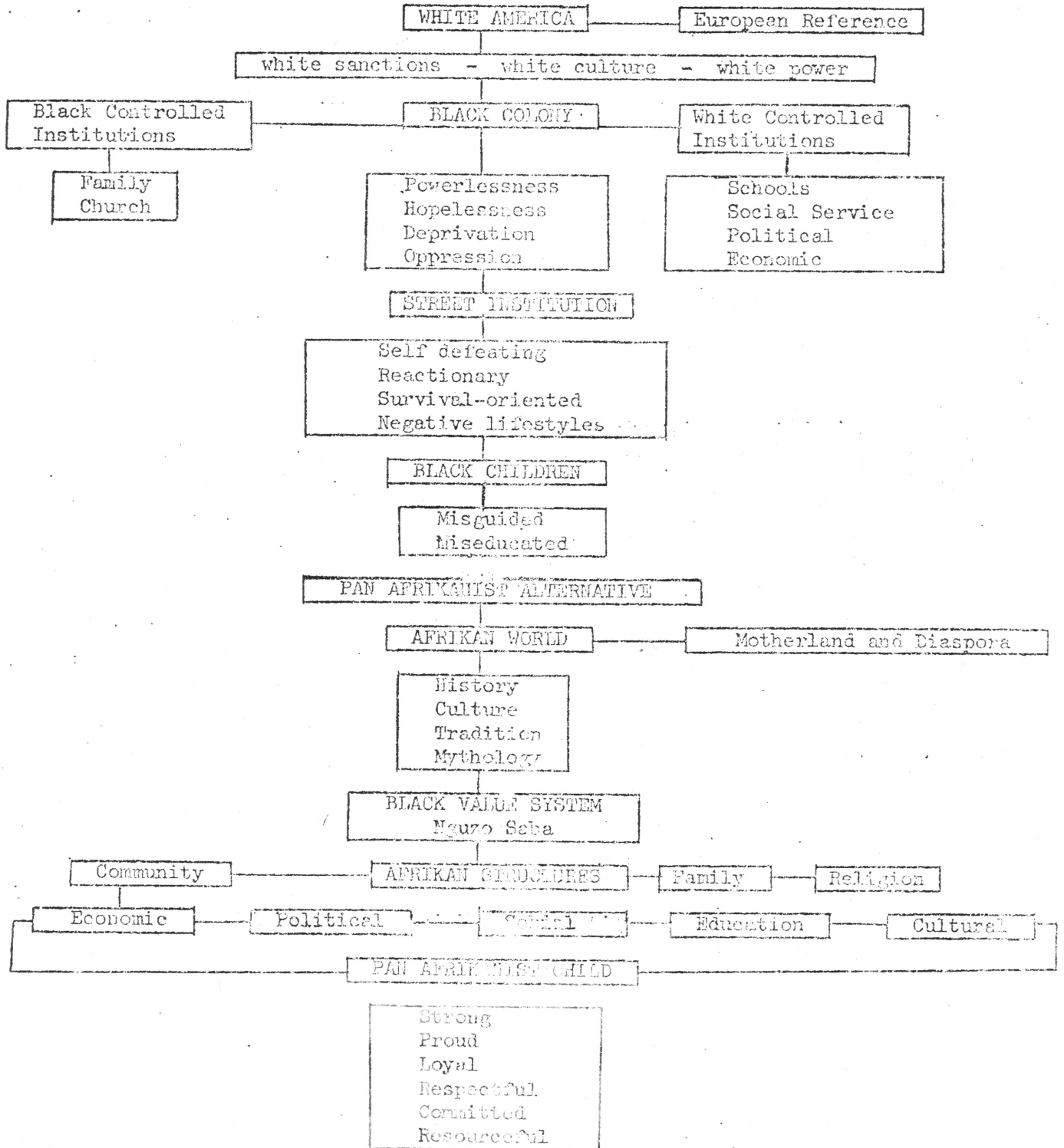
No, I do not blame our youths for the decisions they make and the directions they take. Instead, I place this onus on the adults for their own indecisiveness and blindness. Nation building implies a process of social, economic, cultural and political development which is transferred from one generation to the next. The nation must begin at the adult level if it is to be reenforced by the youths. Adults must exemplify, through their actions and institutions, the form which the nation will take. A youth is only the product of his environment. Of course, the environment which he lives in is one that has been infected with racism and oppression. As such, it is atypical and demands, on the part of its inhabitants, a strong will and great perseverance. But we cannot become so conditioned to the "I'm oppressed syndrome" that we fail to develop alternative structures which will allow us to take control over our destinies. And these structures must be seen as more than "life preservers" to carry us through another day. They must be systematically woven into every fabric in our community to weave a collective garment which can bring us all closer together.

This is why Pan Afrikanism is so vital. For it contains a source of energy which can help us develop collective strategies, collective resources and collective aspirations. It can help us to draw from the strengths in our family structure; make our churches more relevant to our needs (or destroy them); and build schools which develop the true potential of our youths. But most of all, it can help us begin to seriously plot a course of social processes, typical of many Afrikan societies, which will enable a youth to mature in a manner that is consistent with our goals for liberation. The struggle we face, as Black people, will continue to be a long and tedious one. We must make every effort to preserve each victory we achieve. And what better assurance can we have than a new generation of strong and committed Black youths to cover our flanks.

Suggestions for changing The Street Institution:

- 1) Organize youth groups around Pan Afrikan concepts.
- 2) Start a Pan Afrikan youth group in your school or church.
(use traditional means, if necessary).
- 3) Develop programs to reach the "unemployed" and "drop-out". (This is not impossible. However, it takes great patience, creativity and sincerity).
- 4) Have youth groups to offer their services to adults; thereby creating a more positive relationship between the two groups.
- 5) Develop family programs around Afrikan traditions, whenever possible.

PAN AFRIKANIST ALTERNATIVE TO THE STREET INSTITUTION



OUR NEED FOR IDEOLOGICAL AND ECONOMIC CONSOLIDATION

"The unified consciousness (collective ideological clarity) . . . creates, i.e., produces goods and services (objects) that serve to bring it into material existence, as an alternative material culture (just as it seeks to be an alternative spiritual and intellectual culture --- values, way of life, institutions) to the one that enslaves us."

"The unified consciousness produces and creates, it is a producer. The collective unified consciousness (ideology of the organization) creates from its values a way of life and institutions - as well as products + objects + renewed consciousness. 'The correct political line determines everything - Politics must be put in control.' The unity of consciousness, the strength of the collective will, creates and reproduces itself in the material world. Part of the organizing process is the creation of the revolutionary cadre in community after community creating a new consciousness, with revolutionary needs, in each case developing the need for new products which are creation of the unified consciousness."

We need ideological unification and economic consolidation, and we are writing this paper to point out some of the benefits of the economic consolidation that will grow out of our unified consciousness. We are starting small businesses in an era when small business is declining under the pressure of monopoly capitalism. But, the fact is that we must see these businesses only as a partial economic base to sustain our cadres. Our strength, if we would use it, is the Congress of Afrikan People, and its revolutionary ideology which advocates Nationalism, PanAfrikanism, and Ujamaa-Socialism. As we focus on the correct ideological and political line, using the strength of a unified consciousness, our economic direction is much clearer and meaningful to the revolution.

With these small businesses, our Afro-Shops and Concessions, and newspaper, publishing companies, printing companies, etc., we are harassed by the reality of being a small business in the era of monopoly capitalism, i.e., credit, front money, track record, inability to get whole-sale discounts, inability to buy stock because of minimum order requirements, and our general ignorance of real economic practice because we have been excluded from these areas. Looking at our cadres we sell some basic lines of merchandise, that should be controlled by collective buying within the CAP Common Market structure. Collectivizing the purchase of our merchandise can come about with basic level of uniformity, and it would multiply our buying power more than tenfold. Revolutionary books, Afrikan clothing and cadre uniforms, magazines and newspapers, posters and stationery, incense, body and coconut oil, records, jewelry, leathergoods, pottery, baskets, small furnishings, and sculpture and paintings.

We would establish one cadre as the purchasing agent for these basic lines of merchandise guided by the ideology of our organization, and that agent would use our collective money to get the best financial discounts, buy in quantity, and order key items like revolutionary Afrikan periodicals from Tanzanian and Guinea. One cadre must transact all our importing and build the necessary relationships with Afrikan suppliers to keep a steady flow of Afrikan culture into this country. One publishing company that publishes what needs to be published with the power of the collective money, technology, distribution, advertising, and cutting out the primitive waste, the competitive economics. One printing company that would supply the revolutionary communications we need to raise the level of political consciousness of the people.

When we produce the parts of our revolutionary culture we must understand the essential importance of consolidation. Only one of us must produce body oil, only one of us must produce national dress suits, only one of us must produce the jewelry, and this is the principle we must follow to build one unified ujamaa-socialist economic base. Just as in Afrika where we suffer from balkanization, if one nation produced all the chairs and tables for the rest of the continent, that industry would be wealthy. But instead, we have nations competing against each other for markets all over the world, which makes us weak and vulnerable to vicious economic exploitation, driving the price of our products down and crushing our economies. Imamu Baraka points out that, "At this point, as far as economics is concerned, and as far as politics, we have not reached our market. We have not reached all the people who already think they understand Nationalism and PanAfrikanism. We have not taught them, we have not clothed them, we have not fed them, we have not employed them. When we do this then we will be at the brink of revolution because we will have created truly an alternative revolutionary force..."

What we must do in the next year, starting now is to develop internal ujamaa codes, pay our CAP ujamaa codes, set up ujima na ujamaa, develop and push our products on concessions, put together a national clearinghouse to distribute these goods, acquire hekalus and make them function, develop local cultural and political programs (i.e., soul sessions, events, seminars, forums, films, plays, etc.), chart out a national tour for the Ministers, and as soon as possible create other businesses. The Afro-store, Food store, Restaurant, and consolidation of one publishing house, one printing business, and one powerful revolutionary newspapers to push the cutting edges of our ideology. As Imamu Baraka said, "If we are serious and involved actually with revolution we will do what we must to see these things come into being."

NATIONALISM PAN AFRIKANISM, UJAMAA:
DEVELOPING AND DEFENDING INDIGENOUS IDEOLOGY

(A Summary Of The Paper)

1. An indigenous ideology for Afrikan people must be based upon the wisdom of Afrikan peoples. This wisdom is the product of our collective memory which is an expression of our historical experience for condition and position. The ideology thus emerges from the Afrikan culture and is a product of the people whom it will serve. As such it will be Afrikan centered.
2. The ideology must be based upon an accurate i.e. Afrocentric explanation of world history. We must assume that Afrocentric history is useful to us as Eurocentric history is useful to Europeans. Universal history is the story of victorious conquerors or would be conquerors.
3. The aims, objectives and goals of our ideology must be based upon Afrikan victory. Such a victory must enable Afrikan people to organize the world according to Afrikan principles.
4. The method for achieving our goals must be designed for unilateral direction and self reliance. We cannot and must not rely on allies to liberate us and give us victory. Indeed any aliens who knowingly abet our goals have self interests that we must guard against constantly.
5. Whatever sciences, technologies and other weapons we procure from aliens must be carefully checked to see if they are useful to us. We should never take "gifts" just because they are given. We should get whatever we need by any means necessary. Let us be sure that our ideology accurately directs us so that we don't get more than we need.

6. Afrikan ideology must be based on Afrikan interests. Its basic principle must be based on the bio-physical conditions of existence. This includes reproduction of Afrikan biological life as well as production of life sustenance. Power over this sector of life is a necessary condition for victory. Ujamaa which permeates the indigenous culture must be our guiding principle as we engage in the successive battles of our struggle. It must be the principle of the bio-physical organization of the world. It will be the culmination of our victory.
7. An Afrikan ideology must guide us in analyzing foreign ideologies. We must know these ideologies because they are weapons of the enemy and we must have knowledge of all of his weapons.
8. The Haitian Revolution is a model for us to test our ideological guidelines by. The liberation struggles of Afrikan people today are much more akin to the struggles of the Haitian people than the fights which are being made by the European and Asian rebels.
9. We should imbed the wisdom of our ancestors, elders and brothers before we embrace the idols of the alien. To do otherwise is not only disrespectful it is also fatal.

JACOB H. CARRIERS
3/27/74

WE MUST COME TOGETHER!

"IS THIS HOW YOU WILL REWARD THE STRUGGLES OF OUR RACE?"



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10¢

"AFRIKAN STUDENTS HAVE A RESPONSIBILITY...
TO STUDY FOR OUR PEOPLE!"

My brother! My Sister!

At this point in our legitimate struggle for Self-determination as a race of people, needing to express & protect our own way of life...it becomes very dangerous for our YOUTH to be bull-shitting!! I recognize that we must push the positives, but I see a need to expose the negative realities that are pictured on the cover page of this issue. Card-playing is very wasteful for a people in our situation! If we don't recognize, as brother Marcus Garvey said, "The Seriousness of the age in which we live", other races of people, (and there ARE other races in this sad world of ours) who represent other ways' of living, will destroy us, in order to keep doing their own thing!

To "put shit into the game" brother (or) sister, YOU are in school ONLY because of the struggles of our people during the Civil Rights movement of the past 2 decades! Many of our people in the Civil Rights thrust, suffered pain, humiliation...and death, to put YOU in a position that they believed would do our race the most good. It is utter dis-respect...utter ignorance, for us to reward our elders with CARD-PLAYING and other time wasting habits! Even brother Malcolm X told us, "Education is our pass-port to the future!" He meant of course, and Afrikan education! What our youth, (who happen to be students) should be doing, is SERIOUSLY STUDYING & ACQUIRING A SKILL, to benefit those responsible for our being in school...Afrikan PEOPLE! We cannot do much of anything if we "PARTY", & PLAY BID WHISH all day long! It is an undeniable fact, that the Afrikan students in these schools across the country, DO spend a great deal of time playing with cards, drugs, and SISTERS/BROTHERS! Some of our ill-informed brothers & sisters may ask, "Well, what's wrong with this?"...The answer is quite plain, complicated, and REAL:

Our people the world over, are scattered, divided amongst themselves, (some Afrikans born at home in Afrika, & born outside of Afrika don't know that we are the same people!) and taken advantage of by other races! Afrikan people need DOCTORS, CARPENTERS, ENGINEERS, CHEMISTS, BIOLOGISTS, ECONOMISTS, POLITICAL & SOCIAL SCIENTISTS, etc., to help solve our collective problems! We all know that the European schools we attend are designed to MIS-EDUCATE our people, but if

BROTHERS:

Nowdays, when you ask a young brother what he wants to be when he grows up, instead of the common reply of, "I want to play basketball, etc.", there is a good chance that he'll say that he wants to be "SUPER-FLY"! And why is this so?

Is it because he sees so much of the "super-fly" image at the movies?, or does he see this image in YOU, his FATHER, BROTHER, UNCLE, or NEIGHBOR?

Blackmen...it is up to YOU, to help shape the destiny of our young brothers!

Will YOU help them to grow up with the correct concept that the "SUPER FLY" image is one of the many devices that the European is using to keep divided and powerless?, or will YOU instill them with the childish concept that the only purpose in life is to DRESS FLY, TALK SLICK, and GET OVER ON whoever he can, whenever he can?

We must realize that our youth need strong male images to identify with and that we must continue to struggle for UNITY, for unity gives POWER!



YOU & I get serious, internalize Afrikan Ideology, (principles & values) and develop an undying love for our people, we CAN attend their schools, and acquire SKILLS that can be used to our benefit! With an Ideology, you can go anywhere and come out being yourself, reflecting yourself!

So in conclusion, as brother Stokely Carmichael tells us, "You have a responsibility to your people to get it...and then give it back!" We must all become "A" students, & acquire meaningful skills for our people! Inorder to do this we must 1st OVERTURN OURSELVES...from all this bull-shitting, to meaningful struggle! This is our only alternative because planet Earth is composed of POWER RELATIONSHIPS, and there simply ain't no POWER in the "Ace of Spades", the latest Plat-forms, and all those other trinklets that make us want to forget that we as a people are entering the 21st Century without control of our land, (AFRIKA) as victims of Racism, and as victims of Capitalism! Afrikan Student-----YOU must organize Yo'sef! Asante.

YOU CAN ORDER WE MUST COME TOGETHER! YOU CAN ORDER WE MUST COME TOGETHER!

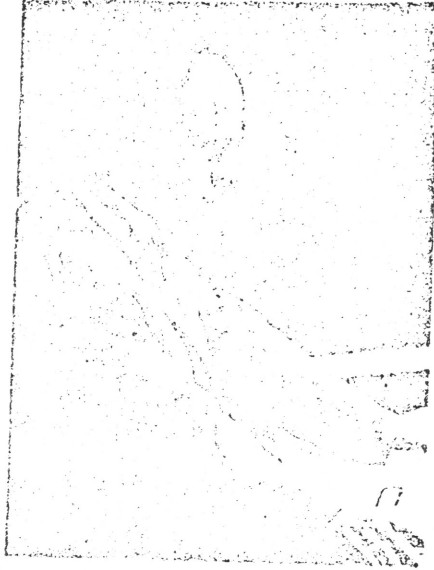
All inquiries and orders should be addressed to Sister Rakina Lumumba, Co-ordinator-Publications Program/BLACK BODY/P.O. Box 509, Chgo., Illinois.

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NO ORDERS UNDER 10 WILL BE FILLED!

"SEEK YE FIRST THY POLITICAL KINGDOM,
AND ALL OTHER THINGS WILL BE ADDED UNTO IT!"

---Osagyefo Kwame Nkrumah



During the month of September, many of our brothers & sisters, thru-out the Afrikan World, will be honoring the birth of our great Afrikan Statesman, Osagyefo, (The Redeemer) Kwame Nkrumah. Osagyefo was born on September 21, 1909 in Nkoful, which is a small village in the southeast region of Ghana, in West Afrika.

Our brother became interested in working with youth at an early age, & at the age of 17, began teaching at a school in Ghana for one year! Later, when he was 21, he began teaching again, in a Roman Catholic school in Axim. While traveling thru-out America & Europe, he began to see that Afrikan people had problems that related ONLY to Afrikan people, and decided that his work must be aimed at the uplift of Afrikan people! While in the U.S., he helped to establish an Institute of Afrikan languages and cultures, to link Afrikan people in the diaspora, with those at home in the Motherland.

Among his early contributions to our struggle are 1. His writings for a magazine published by the Pan-Afrikan Federation, 2. His organizing work for the 5th International Pan-Afrikan Congress, and his work with the U.G.C.C., (United Gold Coast Convention). He also began writing many books on the Afrikan Revolution.

While back in Afrika, he formed a Revolutionary Party, the C.P.P., (Convention People's Party) and in 1946 he became the 1st president of his country, changing the Colonial name, The Gold-Coast, back to it's original name...GHANA! He organized, & agitated against the British who had Colonized his people, and thus ushered in the era of Afrikan independence!

In February of 1966, (shortly after brother Malcolm X was assassinated in New York) C.I.A. inspired puppets overthrew Osagyefo's legitimate government in Ghana. This military overthrow was not the desire of the masses of our brothers & sisters in Ghana, just as brother Malcolm's death was a plot by the European to stifle our movement for Self-determination. It is important to mention, that when brother Malcolm was in Afrika, he met Osagyefo, Seku Ture, & many other progressive brothers & sisters at home in Afrika...and all evidence points to the fact that his death & Osagyefo's overthrow was all part of a plot to set our movement back!

It has been said by many un-informed people, that our dear brother was a Marxist-Leninist political activist. This is totally incorrect! While in the Diaspora, (away from the continent Osagyefo, after attending a Communist meeting, concluded, "It is quite useless to associate myself with a movement backed almost entirely by reactionaries, middle class lawyers, and merchant for my own revolutionary background & idea's would make it impossible for me to work withthem!" While he was in exile in Guinea, our brother continued his great work of uniting Afrika, and he gave the principles & goals of Pan-Afrikanism a philosophical & scientific foundation that is now known as Nkrumahism!

Finally, in April of 1972, Osagyefo became a young ancestor after a long illness. Before he departed this life he worked hard to untie the knot of European Imperialism that has strangled Mother Afrika for centuries! He wrote 14 books that MUST be read by all Afrikans...and his spirit continues to manifest itself! We owe it to ourselves and to Afrikan people the world over, to honor this warrior, and to continue his work!

HOUSING

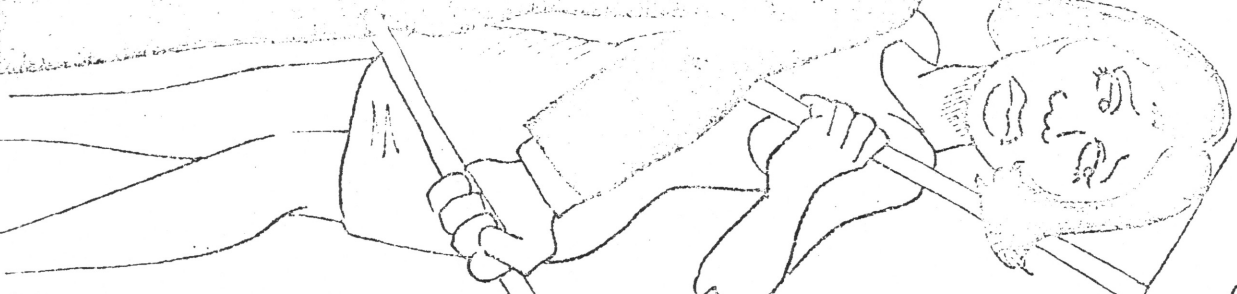
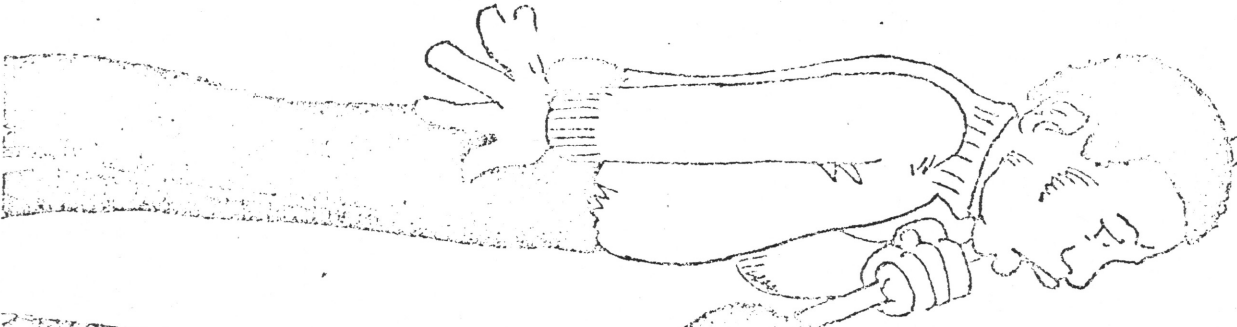
is based on land, & without the struggle for land, there is no Revolution!" It is evident that our people picketing for Housing, Money, & Integration, do not fully understand how true change is brought about.

It may be, they think, persuaded and other brother, who seem to realize that only Power changes things, and that Power is tied up with land... from which all human needs are satisfied!

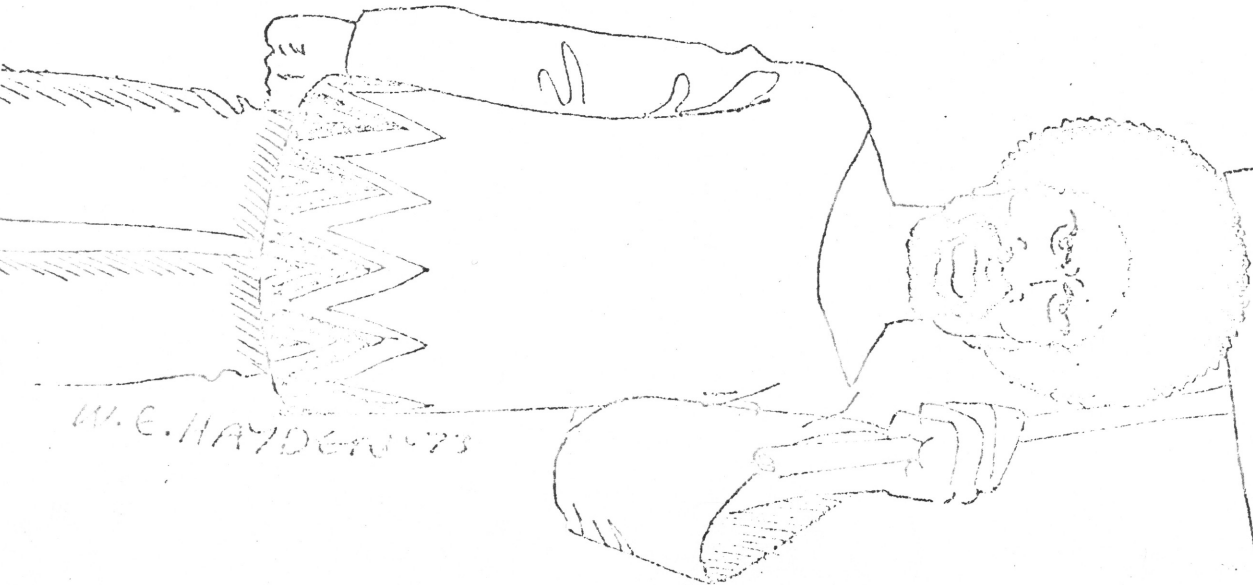
MONEY

INTEGRATION

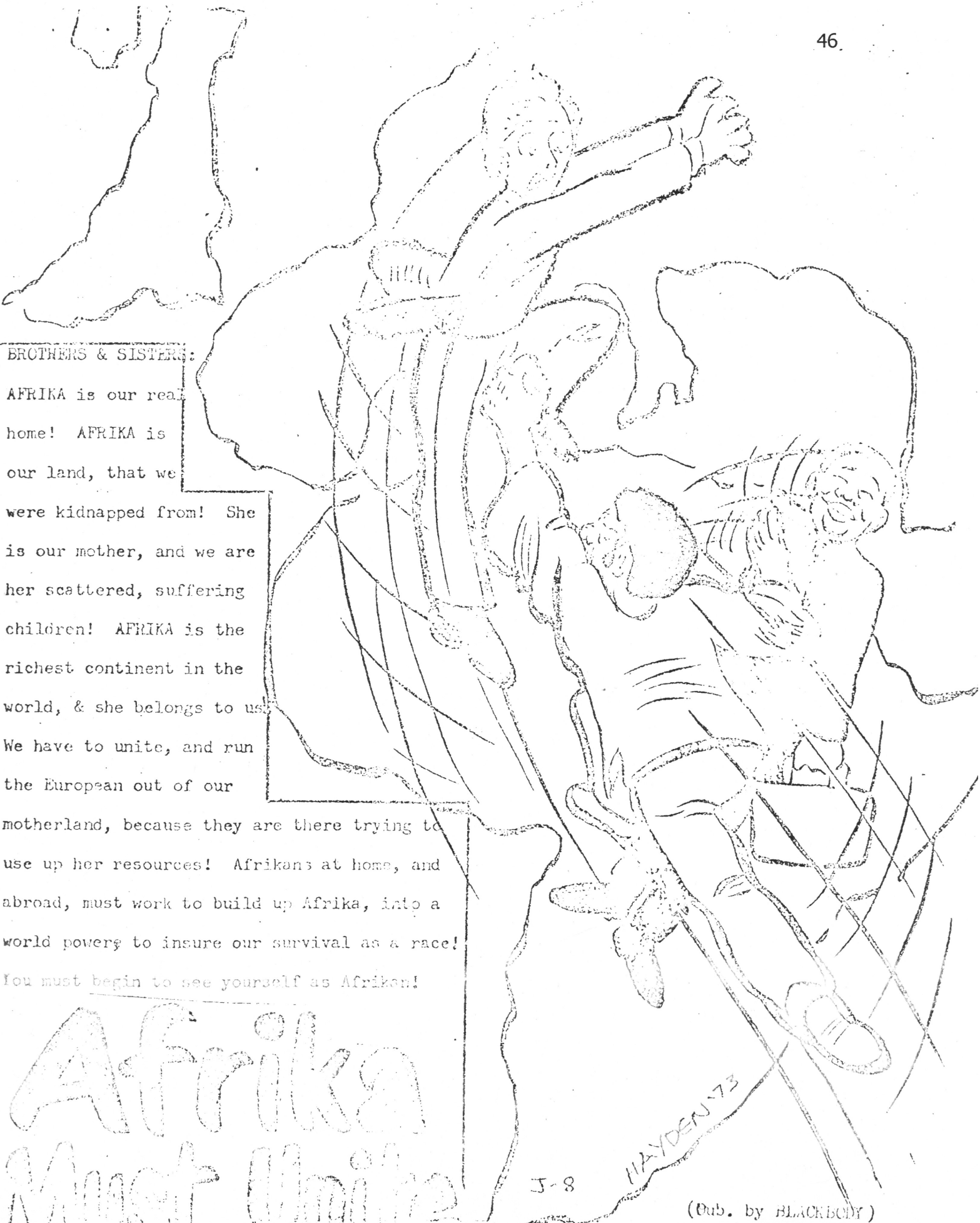
LAND



We have been beggars because we do not control any LAND! We must reclaim that which is rightfully ours! AFRICA, the richest land in the world, belongs to African people, at home and abroad



W.E. HAYDEN '73



BROTHERS & SISTERS:

AFRIKA is our real home! AFRIKA is our land, that we were kidnapped from! She is our mother, and we are her scattered, suffering children! AFRIKA is the richest continent in the world, & she belongs to us. We have to unite, and run the European out of our motherland, because they are there trying to use up her resources! Afrikans at home, and abroad, must work to build up Afrika, into a world power to insure our survival as a race! You must begin to see yourself as Afrikan!

**Afrika
Must Unite**

J-8

HAYDEN '73

(Pub. by BLACKBODY)

-KWAME NKRUMAH

THE WISDOM OF OUR ANCESTORS...

MARCUS GARVEY IN 1920

"What YOU do today that is worthwhile, inspires others to act at some future time."

"CHANCE has never yet satisfied the hope of a suffering people. Action, self-reliance, the vision of self & the future, have been the only means by which the oppressed have seen the light of their own freedom."

"A Race without authority and power, is a Race without respect!"

"This is the day of Racial activity, when each and every group of this great human family must exercise it's own initiative and influence in it's own protection, therefore Negroes should be more determined today than they have ever been, because the mighty forces of the world are operating against non-organized groups of peoples, who are not ambitious enough to protect their own interests!"

"The masses make the nation and the race. If the masses are illiterate, that is the judgement passed on the race by those who are critical of it's existence!"

"The only protection against INJUSTICE in man is POWER...Physical, Financial, and Scientific!"

"No race in the world is so just as to give others, for the asking, a square deal in things Economic, Political, and Social!"

"POWER is the only argument that satisfies man. Man is not satisfied or moved by prayers or petitions, but every man is moved by that power of authority which forces him to do even against his will!"

"The Negro now stands at the cross roads of human destiny. He is at the place where he must either step forward, or backward. If he goes backward he dies; if he goes forward it will be with the hope of a greater life. Those of us who have developed our minds scientifically are compelled, by duty, to step out among the millions of the unthinking masses and convince them of the seriousness of the age in which we live. We are either on the way to a higher racial existence, or racial extermination!"

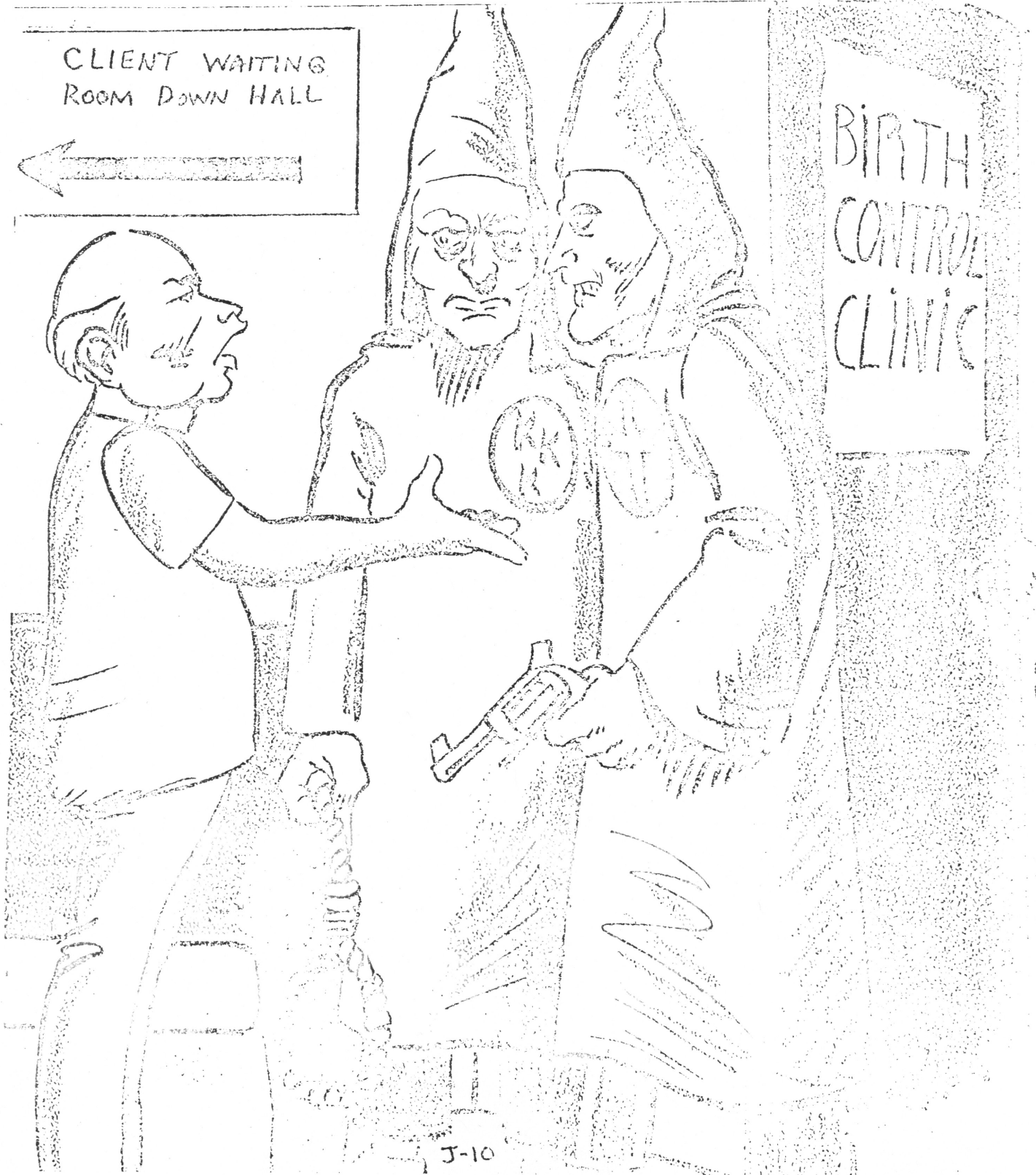
"The wonderful force of ORGANIZATION is today making itself felt in every branch of human effort. Whether in Industry, Society, Politics, or War, it is the force of ORGANIZATION that tells; hence, I can advise no better step toward racial salvation than organization among us!"

"To read the histories of the world, peoples and races, written by whitemen, would make the Negro feel and believe that he never amounted to anything in the creation. The Negro should expect but very little by way of compliment from the pen of other races!"

"The thoughtful & industrious of our race want to go back to Afrika, because we realize it will be our only hope of permanent existence. Afrika is the legitimate, moral, & righteous home of ALL negroes, and now, that the time is coming for all to assemble under their own vine and fig tree, we feel it our duty to arouse every negro to a consciousness of himself!"

To All Afrikan Women:

First sisters...it is the K.K.K.!, now we must deal with the "PILL", and other birth control devices created by Europeans! Everyone knows that the European seeks to control the Non-white population Worldwide, because THEY know WE know they are the real minority in this world! We must not allow them to Sterilize Afrikan women! Let US be the ones to decide how many kids we have!



"HOME"

FOR THE CHINESE IN AMERICA ITS CHINA

FOR THE ITALIANS IN AMERICA ITS ITALY

FOR THE CHICANOS IN AMERICA ITS MEXICO

FOR THE IRISH IN AMERICA ITS IRELAND

FOR THE POLISH IN AMERICA ITS POLAND

FOR THE JEWS IN AMERICA ITS ISRAEL

AND FOR BLACKS IN AMERICA ITS NEGRO-LAND - RIGHT?

WELL, HAVE YOU EVER WONDERED WHY BLACKS IN THIS COUNTRY SEEM TO BE POWERLESS AND AT THE BOTTOM OF EVERYTHING?

HAVE YOU EVER WONDERED WHY ALL OTHER ETHNIC GROUPS IN THIS COUNTRY SEEM TO HAVE MORE UNITY AND RESPECT THAN US?

HAVE YOU EVER WONDERED WHY WE SEEM TO BE THE ONLY ETHNIC GROUP IN THIS COUNTRY WHO ARE ALWAYS PROTESTING AND BEGGING FOR SOMETHING?

HAVE YOU EVER WONDERED WHY OTHER ETHNIC GROUPS SEEM TO BE PROUD OF THEIR HISTORY, CULTURE AND TRADITIONS WHILE WE SEEM TO BE ASHAMED OF OURS?


HAVE YOU EVER WONDERED WHY EVERY OTHER ETHNIC GROUP IN THIS COUNTRY SEEMS TO HAVE A NATIONAL HOMELAND EXCEPT US?

HAVE YOU EVER THOUGHT OF AFRICA AS "HOME"?

HAVE YOU EVER THOUGHT OF YOURSELF AS AN AFRICAN IN THIS COUNTRY?

IF NOT, THEN TRY IT - YOU JUST MIGHT LIKE IT !



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WE MUST COME

50

TOGETHER!

VOLUME 2 / NUMBER 7

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20¢

W.M. HAYDEN '74

IT'S UP TO
YOU TO CONTINUE
OUR PEOPLE'S
STRUGGLE!!

K-i

"THE BLACKMANS HISTORY MUST BE INTERPRETED CORRECTLY...
TO REVEAL OUR RICH THREAD OF RESISTANCE AND INSPIRE US TO FIGHT!"

Brothers & Sisters,

As this issue's cover illustrates, We have a responsibility to continue at the work of freedom started by our people coming before us! There is a thread ever present in our lives that connects us with our past...and that is our history! The spirits of Malcolm X, Kwame Nkrumah, & Marcus Garvey and many others, live on to guide and inspire us ONLY because our past has been documented, and is available for us to study. Therefore, though they may be gone from us PHYSICALLY, thru studying and interpreting our history, we can learn from any mistakes they themselves may have made.

Black History week, (or month) a week long observance during the 2nd week in February, is an incubator for that thread that connects us with our past! Originally named Negro history week, this five day observance was the brainchild of one of our most scholarly ancestors...Carter G. Woodson, who saw the terrible distortions of the American, (really European) history being taught in the school systems in this country and the affect this history was having on our people...particularly our youth.

The Blackman had almost been wiped from the pages of history by the European scholars, with the exception of portrayals of us that showed us as savages in our homeland or happy sub-human beasts of burden, shackled in slavery in this country. And after being taught "garbage" like this from our early age to near maturity, it wasn't surprising to find many of our people filled with a sense of worthlessness, and helplessness! Everything was intentionally interpreted very NEGATIVELY, in order to sap our will to resist this whiteboys oppression!

Brother Woodson, a historian himself, understanding the Europeans cruel game, set up Negro history week and later a journal dedicated to the study of our people's history...so that WE could document and define our own movement revealing our positive accomplishments to world history and inspire us to fight and resist oppression. Traditionally the emphasis of Black history week has been on several of our famous ancestors born in America such as George Washington Carver, Booker T. Washington, and recently Martin Luther King Jr. Perhaps as a start, this was a good idea...but there is much more to our people's history than a few famous personalities born in America. By simply studying a few widely known

Black men & women born in the confines of this country, we should change ourselves and cut ourselves off from a rich historical heritage that goes back thousands and thousands of years ago! As brother Stokely Carmichael has stated, "There is really no such thing as Afro-american history. There is only Afrikan history & European history...and this segment of our history spent in this country is but a tiny tiny drop in the bucket compared to the whole of our people's history!"

So in essence brothers & sisters, Black history week should more appropriately be named AFRIKAN history week, (or month) and studied as ONE history...in it's entirety! There is much that we need to know about ourselves and our traditional way of life. There is much we need to know about the great Afrikan empires and the societies that produced them. There is much we need to know about the many courageous Afrikan men and women who resisted the European...whether on the continent of Afrika, in Haiti, South America, or in this country. We must see the connections between the Haitian Revolution of 1804 and the Revolution in Guinea-Bissau in 1973...between Patrice Lumumba in the Kongo and Malcolm X in America...between racial oppression in Johannesburg South Afrika, and Birmingham Alabama! Our struggle must be seen correctly as ONE struggle! We have a rich legacy of resistance to this beast that we are fighting, and this legacy must be held intact for our unborn children to be guided and inspired by!

It is up to us as intelligent adults to let our children know of the complete history of their people, for without a total view we will always think of ourselves as "Blackamericans" something apart from our many brothers and sisters around the world. This view will leave us always nearsighted...a people without glasses...unable to see past the horizon of our people's recent history in this country...unaware that beyond that horizon lies a wealth of knowledge! We must understand our history and interpret it correctly! Asante.



BROTHERS & SISTERS:

Unfortunately, many of our Afrikan youth feel that the only real purpose in life...is to "dress fly", get high, "be hip", and "get over". But as Afrikan youth, we must realize that this is exactly what the European wants us to do! They know that if all your energies are wasted on "how you gon get yours", then there remains no energies left...to plan & organize, so we CAN get OURS...and OURS must be a STRONG & UNIFIED MOTHER AFRIKA! We must therefore become SERIOUS and make nationhood the highest ideal for our people!

MAY YOU HAVE

Nyasha GS. Kamara

i hear the muffled cry of the children
 as they awaken to a new morning
 only to find the clouds of oppression
 filled with the rains of terror
 their tiny hearts are pure
 but they are saddened
 "my papa dead and mama works the field for a dollar a day"

"my brother likes dope he stole all our money now there will be no shoes
 and winter coats"

"the portugese burned our house down"

"they napped me, my eyes...my eyes are gone forever never again to see
 my beautiful Afrika"

"i am thirteen years old, they said an abortion was the thing to do so i
 did...now i can never bare a child SOMETHING WENT WRONG"

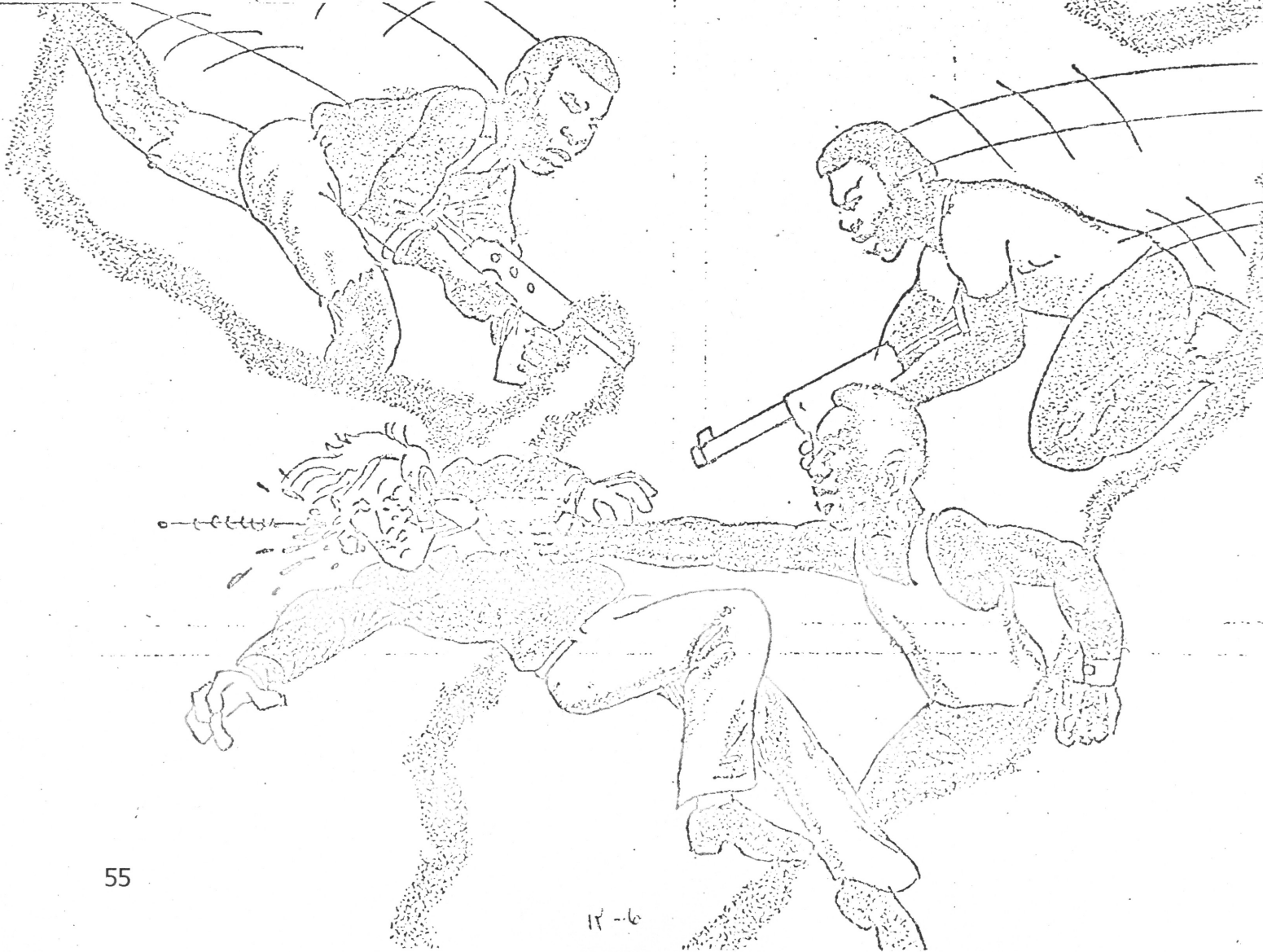
the children
 our children
 the scattered of Afrika
 no fantasy land can you run to
 no gingerbread houses and candy coated streets
 no peppermint lighted sugarcane cities with cotton candy skies
 none for you
 the builders of the pyramids
 none for you
 the masters of science, math & medicine
 none for you
 the dispossessed/wretched of the earth
 only the ghetto
 may you have
 only torn dreams and dead heroes
 may you have
 only third class worldwide citizenship
 may you have
 may you have
 may you have
 may you have the sight to see that your children must not suffer as you
 have suffered
 may you teach them
 BUILD A NATION
 protection from inhumanity of man
 that they must die if necessary to keep Afrika's scattered...as one
 undividable
 then and only then will the clouds go away
 then and only then will the rains of terror go way
 then and only then will we be totally, totally

F R E
 F R E
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 F R E E
 F R E E

My Brothers & Sisters: In the 17th Century, BOUL settlers, Europeans, came to Southern Afrika for the purpose of living on the land. The indigenous Afrikan people immediately recogn. ed this as an invasion and began resisting them, but because of superior weaponry, they were conquered! From then, until this very day, the Europeans have still been controlling Southern Afrika, (Mozambique, Anqo la, Zimbabwe, S. Afrika, etc.) & dehumanizing our people! It is important that we see our struggle as one struggle and began to fight on all levels for the total liberation & unification of

of land...by any means necessary
AFRIKANS MUST UNITE TO DO THIS!

Afrika Must Unite



"Every people should be the originators of their own designs, the projector of their own schemes, and creators of the events that lead to their destiny...the consumation of their desires!"

"We by no means care to cherish the privilege of voting somebody into office, to help to make laws to degrade us!"

"The colored races are highly susceptible of religion; it is a constituent principle of their nature, and an excellent trait in their character...but unfortunately for them, they carry it too far!...The argument that man must PRAY for what he receives, is a mistake, and one that is doing the colored people especially, incalculable injury!"

"Our cause is a just one; our race is to be redeemed! It is a great and glorious work...and we are the instrumentalities by which it is to be done. But we must go from among our oppressors, it never can be done by staying among them!"

"The claims of no people, according to established policy and usage, are respected by any nation, until they are presented in a NATIONAL capacity!"

"With our people in this country, DRESS and GOOD APPEARANCES have been made the only test of gentleman and ladyship...This, if we ever expect to RISE, must be discarded from among us, and a high and respectable position assumed!"

"Our elevation must be the result of self efforts and work of our own hands!"

"No people are ever elevated above the condition of their females; hence, the condition of the MOTHER determines the condition of the CHILD. To know the position of a people, it is only necessary to know the condition of their females!"

"The elevation of the colored man can only be COMPLETED by the elevation of the pure descendants of AFRIKA!"

"Let our young women have an education. Let their minds be well informed. Our females must be qualified, because they are to be the mothers of our children. As mothers are the first nurses and instructors of children; from them children consequently get their first impressions, which being always the most lasting, should be the most correct. Raise the mothers above the level of degradation, and the offspring is elevated with them!"

"The whiteman predominates over the colored. This is a living undeniable truth, to which we call the attention of the colored reader in particular!"

*Note to the reader:

The above guiding principles spread by Martin R. Delany back in 1855, should serve as rules of action for YOU & I even today, over 100 years later! Our brother was telling us these things in 1855! YOU & I should read them, analyze them, and if we accept them...ACT ON THEM! As brother Stokely Carmichael says, "An Ideology is a set of guiding principles that tell you where you are going..." Brother Delany's wisdom is a contribution to the Afrikan ideology that has been taking shape out of our experiences.

Many of our brothers & sisters believe that each of us, as INDIVIDUALS, can remove America's oppression. Some do & even advocate becoming "Episodic Revolutionaries", by their individual actions!

57



AMERICA



We must not allow ourselves to be so "ROMANTIC"! No ONE person...No ONE organization...No ONE Institution, can do all the work... No ONE individual can just get a gun, fire it, and expect true Revolutionary Change to come about!!

Definite sporadic acts, unorganized & isolated, have occurred in the past...and the effects have been disastrous, for US...generally! Revolutions are fought very objectively. The intent is not to DIE, but to WIN AND LIVE!! Revolution is a science that must be studied!

"AFRIKAN PEOPLE...CAPTIVE IN AMERICA, MUST PRACTICE CORRECT VALUES,
IN ORDER TO LIBERATE OURSELVES"

58

First & Foremost, I want to say that you NEED to seriously read this article! Why? Simply because it deals with YOU, an Afrikan living in a European society that is constantly injecting your mind with EUROPEAN Values...that tend to divide you from your people and make you hate yourself! This is what I want to deal with---VALUES...so RELAX, open up your mind, and analyze for yourself.

VALUES my brothers & sisters, are the "Established Ideals in Life". This is straight out of Webster, but whether we like it or not, it does have some credibility as a definition. Our brother, Maulana Ron Karenga, (who is more credible) informs us that, "The essential character of a culture is determined by it's values, for culture is simply that, a system of Values, reflecting ways of doing and looking at things on seven levels." In other words, a Value system is How you live & to what end. VALUES are very important, because they can unify a people and make them predictable in their behavior!

So now that we have SOME understanding of what VALUES are, it is time to briefly look at the Value System that has been imposed upon Afrikans captive in the United States, and outline a more correct value system that is 1. In harmony with our traditional Afrikan way of life, (culture) and 2. that will unify our people. We can say generally that Europeans have infected many of our people with the ideals, (Values) of "Individualism, or getting ahead at the expense of others", and of "Materialism, or acquiring money & status by any means necessary". The "white on white in white cadillacs", and the many upper class attitudes are a clear example of these values! These two values have been the cause of much of the division and chaos amongst our people. Because we have been imbued with these backward values, we are constantly at each others throat, and can't unify ourselves. Some of the other backward & abnormal values that the European generates with his way of life are HOMOSEXUALITY, RACIAL SUPERIORITY, EXPLOITATION, & VIOLENCE. Their way of life, or Culture is full of these things, all of which unfortunately have been picked up by many Afrikans

(Over) K-9

in this country. The fact that many of our people have picked up these abnormal, alien, & anti-nature ideals, makes us unpredictable AS A PEOPLE in our behavior, thus making unity amongst us seem impossible.

As Afrikans we must Re-Orientate our Value System so that we will not become Europeans in Black Skins, and loose our Afrikan Personality! In order to maintain our personality or image, we must come to understand, appreciate...and PRACTICE our OWN way of life! We must understand & practice those traditional VALUES given forth to mankind by our mother...AFRIKA! They have been codified into 7 principles known as the Nguzu Saba, which YOU should digest and practice, ~~under~~ to keep your sanity here in America. They are:

1. UNITY, or UMOJA (ooh-mo-jah) as we prefer to call it, tells us that we as individuals Afrikans should 1st WANT it, and then strive to bring about Harmony in our families, communities, nation & race!
2. SELF-DETERMINATION, or KUJICHAGULIA (koo-jee-cha-goo-lea) as we prefer to call it, tells us that we as individual Afrikans should 1st WANT it, and then strive to define ourselves & speak for ourselves, & not be defined & spoken for by other races!
3. PURPOSE, or NIA (Nee-ah) as we prefer to call it, tells us that we as individual Afrikans should 1st want it, and then make as our main purpose for living; the restoring of our people to their traditional greatness!
4. CREATIVITY, or KUUMBA (koo-oom-bah) as we prefer to call it, tells us that we as individual Afrikans should 1st WANT it, and then become creative enough to build in our community, and leave it more beautiful & "together" than when You & I inherited it!
5. COLLECTIVE WORK & RESPONSIBILITY, or UJIMA (ooh-jee-mah) as we prefer to call it, tells us that we as individual Afrikans should 1st WANT it, and then become true brothers & sisters by making each others problems OUR problems, so that no single brother or sister will be catching all of the hell!
6. CO-OPERATIVE ECONOMICS & FAMILYHOOD, or UJAMAA (ooh-jah-mah) as we prefer to call it, tells us that we as individual Afrikans should 1st WANT it, and then begin to share any fruits of our labor and co-operate & exist as one big family!
7. FAITH, or IMANI (ee-mah-nee) as we prefer to call it, tells us that we as individual Afrikans should 1st WANT it, and then begin to show love & concern for our people from our children on up thru our parents, teachers, leaders, elders...right on to our ancestors, giving us the internal strength to sustain us in our righteous cause!

Finally my brothers & sister, I have just TOUCHED on a subject that is

MUCH more involved than ~~the~~, merely to give you SOME understanding of what VALUES are and their importance. What YOU should now do, particularly if you agree with the above, is to internalize these 7 principles and show them in YOUR behavior! You should also do some research on your own. A good place to start is with the teachings of Brother Karenga. For my brothers & sisters born outside of America, (particularly back home in Afrika) I want to point out that hopefully YOU have not been infected with the Europeans Value system TO THE EXTENT that your brothers & sisters captive in other parts of the world have. YOU must insure that while you are in this country, that you don't...cause it is very easy to fall victim to their value system! It is a fact that the cultural differences that have developed between Afrikans born in Afrika, & Afrikans born outside of Afrika, are a direct result of the VALUE SYSTEMS, so atleast try to understand this! Afrikans on both sides of the Atlantic ocean must begin to reject the Europeans barbaric, destructive values, and internalize and PRACTICE the rich values that our great ancestors left us!

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AFRIKANANS UNITE!

(published by BLACKLODY)

61

BROTHERS & SISTERS:

Just like a FLY in a SPIDERS WEB, Afrikan people in this country are trapped by the Europeans in this country! And just like the SPIDER feeds on the FLY, Europeans, (white people) feed on us, Afrikan people! Worldwide, this is the same situation! Europeans drain us of our labor power & resources at home in Afrika! The European is only 10% of the World, or a dime out of a dollar worth of people! Afrikan people are well over 40%, and can crush these "spiders" if we are a united 40%!!

Are YOU tired of being sucked brother? Sister?



YOU SHOW ME A CAPITALIST...AND I WILL
SHOW YOU A BLOOD SUCKER!

---MALCOLM X

Set Back Time

we must come together

VOLUME 2 / NUMBER 8
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In this article I will examine the need to support our struggle. Within our communities there are some rather killing diseases...and they are rupturing the minds of our youth! The names of these diseases are, Complacency, apathy, and self-hatred! The danger with these social diseases is that they permeate our communities in geometric progression, moving from the elders to the very young. Today in many areas of the Black community, atrocious things are going on before our very eyes. Our youth are killing themselves, raping their sisters, and disrespecting our elders!, and what does the community do? No more than express alarm at the "rising crime rate" in our communities, and hide behind the illusionary status that their jobs big cars and sharp clothes give them. And when some aware brothers and sisters form an organization, (instrument for change) to help solve the many bad problems...and come to these same people for physical and/or financial support they often get responses like, "What yall gonna do with the money?" (or) "How do I know my money is going for the cause?", etc. etc.

Why we never trust each other completely baffles me! Knowing that there are ~~some~~ wrongdoing black people, I can understand some of the concern...but even brothers & sisters with proven track records and credibility are responded to in this manner. Equally bewildering is the fact that we find it difficult to support our own institutions! It has not yet dawned on our people that in order to be able to mould our children in the proper way, we have to build our own Institutions and run them without help from the European oppressor! As long as we depend on the whiteboy for financial help, we are going to remain an oppressed, exploited people! There are committed brothers & sisters in Chicago, (and thru-out the world) trying to do some worth-while kazi, but not receiving any kind of support. We must sustain our ideals with the voltage of Positive action! Positive action on this level means financial support for our organizations and Institutions. Last year The Black X-Press almost went out of business because our people would rather read? racist publications like the sun-times & tribune than broaden their Black perspectives with an Info-paper designed for them!

Finally, I will emphasize here that we are not free men & women...and must not delude ourselves into thinking that we are! This is not to say that we cannot attain freedom, which only points to the need for institutions. Europeans are only one tenth of the world peoples, and ye

(Over)

L-2

they dominate the other nine nths of the world! They have become powerful thru institu-
 tional strength! Their dominance does not arise from intelligence...but because of their values
 of GREED, & EXPLOTTATION; and this has motivated them to become highly organized as a race, &
 to form oppressive institutions. An Institution is an Idea with the physical facilities to
 implement the idea on an on-going basis. We are in a battle for our survival, and inoder to
 win this battle, we have to use the same weapons that our enemies are using, only not based
 on the same inhumane values. The European, (thru there powerful institutions) has psyched
 many of us into negating ourselves, and doubting our capabilities. I haven't the slightest
 doubt of our capabilities...but where I do have doubts is in the area of Self-love. We do not
 love our people enough, because if we did, we would do more to save our people. United we can
 move mountains and elevete ourselves above these wretched conditions. The choice is YOURS!
 I make this appeal to YOU...to sacrifice YOUR labor to help our people. They need your help
 morally and financially, so begin to donate YOUR time and/or financial resources to the various
 Afrikan organizations and Institutions functioning for our liberation! Asante.



BROTHERS AND SISTERS: As you can see, the picture below is almost self-explanatory. Here are two Afrikans who've spent their hard-earned dollars to look at magazines filled with naked European men and women. Not only are they foolish for paying to look at something they could see anytime (naked flesh), but they are also foolish for letting themselves become a part of a very European value; the exploitation of sex. Traditionally, Afrikan culture has never produced what we know as pornography. Whereas in European culture, porno dates back beyond the Roman and Greek empires, Afrikan peoples have never had any desire to exploit sex. Let the European read his sex magazines, he needs them, not us!

Mybrothers & sisters,

I want to state very honestly that I find it difficult to write this article. As you may know by now, our brother Ruwa Chiri was assassinated in New York City on Feb. 5, 1974, by very obvious murderers and for very obvious reasons...He was fighting for the World-wide liberation of Afrikan people from the European's domination! I had the opportunity of working very closely with brother Ruwa at one time, (roughly 2 years) and we shared many of the same insights, & disagreed on some points...but being his junior, it was I who was the student. And as is the case with all of us who knew him, we all learned a great deal thru HIM, about the Afrikan world in general and Pan-Afrikanism in particular! So with this article I don't want to just duplicate the many positive things written & said about our brother in recent weeks after his death. I want to put him in proper perspective by contrasting him, (as I often did in his blushed presence) with 3 other Afrikan warriors, all of whom affected his Identity, purpose and direction in this world...Osagyefo Kwame Nkrumah, Omowale, (Malcolm X) and Stokely Carmichael.

Ruwa, like Osagyefo Kwame Nkrumah, was born at home on the Afrikan countrynt and later came to america to study. He was born in Zimbabwe which is in southern Afrika, and like his idol Nkrumah, did not let the Halls of Academia, (he attended MacMurray College & Roosevelt University) take priority over the liberation of Afrika & her subjugated people! Ruwa constantly warned us against what he called, "Student Mentality". He also, (being an ardent student of Nkrumah) saw past the liberation of just Zimbabwe alone, to the total liberation and unification of the entire countrynt as was evidenced in his many lectures, and writings!

We all know that Osagyefo was a man of action...and no one can disagree that our fallen brother Ruwa also put his theories into action with Revolutionary consistency. He told me constantly that, "We don't need any more intellectuals...we need intellectual activists!" He was an intellectual activist, (as Nkrumah) and a true Revolutionary. Osagyefo said, "Afrika must Unite!", (which Ruwa began institutionalizing via a Pan-Afrikan magazine) and our fallen warrior, (just 30 years old!!) said constantly, "Before Afrika can Unite, AFRIKANS must unite!" The important point in this contrast with Osagyefo, (The Redeemer) is that Ruwa WAS Nkrumah IDEOLOGICALLY!

(over)

L-5

67 Ruwa, like Omowale, (Malcolm X) is a shining prince!, especially to our brothers born in Afrika & studying in america. He is a brother who at one time dealt into the party life. He very honestly admitted that he used to frequent the lounge/euphoria scene, altho not near the extent that Omowale did. Omowale rose above that non-productive, escapist way of life and became Un-compromising about the liberation of Afrikan people! Ruwa did the same thing! Ruwa always said, "I am committed to telling the truth Politically, Economically, & Socially!" And for taking this "hard stand", (a term he always used) he was often disliked and feared by not only our brothers born back home who are also in this country, (he rejected the notions of non-struggle that many of them offered) but by many Afrikans born right here in america, who didn't want to deal with what he, (and Omowale before him) was saying!

Like Omowale he was known on the other side of the atlantic ocean by just about every Afrikan Revolutionary. Omowale met and interacted with Osagyefo, Seku Ture, Nyerere, and many freedom fighters of FRELIMO, PAIGC, etc. Brother Ruwa met and interacted with Carmichael, Karenga, Queen Mother Moore, Baraka, and many Afrikan organizations from the Pan Afrikan Congress USA in Detroit, Freedom Inc. in Ohio, Malcolm X Unity House in California, to The Black Body in Chicago, etc. Omowale briefly left the place of his birth, (america) went to Afrika, and organized the 1st chapter of the O.A.A.U., (as a vehicle to bring Afrikans born in america together with Afrikans born at home) while in similar fashion brother Ruwa briefly left the place of his birth, (Afrika) went to america, and organized the 1st chapter of the U.F.O.M.I. (United Afrikans for One Motherland, International) for similiar purposes of bringing ALL Afrikans together to do kazi! Malcolm X also lived thru Ruwa, but I guess this was better perceived by our brothers born in Afrika living in this country. The important point in this contrast is that Ruwa WAS Omowale ORGANIZATIONALLY!

Ruwa, like Stokely Carmichael was very outspoken about Pan-Afrikanism! They both expoused the teachings of not only Kwame Nkrumah, but of Blyden, Chilembwe, Odinga, Garvey, Lumumba, Padmore, Ture, Malcolm, etc.,,all of whom worked for the objective of Pan-Afrikanism...wherever we may be! Ruwa & Stokely displayed a strong sense of history and Ideology, and he, like Ndugu Stokely, being relatively young...inspired Afrikan youth from every part of the Afrikan world to Study, Internalize Afrikan Ideology...and ORGANIZE our people!

I remember telling Ruwa back in 1972 that he and Stokely, out of any other Black activists on this planet, had given me Ideological and Organizational clarity. Both of these brothers

represent a MATURE Pan-Afrikanism...that unites Black people into an organized effort REGARD-
LESS of whether they were born back home in Afrika, in Australia, in South America, in The
West Indies, or in North America!! So then, brother Stokely also lived thru Ruwa, and they
both knew each other and worked in unison on several occasions. I want to stress that Ruwa
WAS Stokely INSPIRATIONALLY!

So in conclusion brothers and sisters, I want to clarify things by saying that Ruwa was
1st of all himself...a brother who overturned himself from a colonized existence to a disci-
plined, principled freedom fighter for Afrikan people! Ruwa often said that, "Ideology is
nothing but history", and what I have attempted to do was put into english the objective fact
that Ideology harmonizes our thoughts and actions therefore making it possible for Martin De-
laney & Booker T. Washington to be heard thru Marcus Garvey...for Malcolm to be heard thru
Stokely...for Garvey to be heard thru Kwame Nkrumah, and for Nkrumah, Malcolm & Stokely to
be heard thru brother Ruwa. And thru the many young brothers & sisters that our brother
taught...you will definitely hear Ruwa Chiri!

"what race is our enemy? who perfected slavery...took our minds and made us be... 'Negroes'
without a history! always talkin brotherhood...but have never done us anygood...NOW! we
have you understood...cause RUWA CHIRI was kindlin' wood!"

Ruwa Chiri

Pan-Afrikan Brother



Asante.

All donations should be sent to
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BROTHERS & SISTERS!!

BROTHERS & SISTERS!!

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L-7

BROTHERS AND SISTERS:

Here are the facts. Did you know that while you are out there being superfly, wearing those platform shoes, you are ruining your vital organs? It's obvious that you don't understand that those clumsy shoes are unbalancing your center of gravity and throwing your weight forward causing a position awkward to the body and its organs. These organs (kidney, spleen, liver, gallbladder and lower small of the vertebra) are not accustomed to this constant pressure. What can happen to you as a result of wearing these shoes will be revealed later in life by serious problems. Besides feet troubles, they can cause female troubles; liver ailments, backaches, gall bladder disorders and other malfunctions of the body. Why cause yourself to pay these unnecessary dues by trying to be sty stylish? You're only helping one person get over and that's the white boy who is manufacturing this ridiculous merchandise. His only desire is to get rich from your naivete. The white boy isn't interested in your being around but we are. Come on back down to earth so we can be here together using our energies for something more worthwhile than being "Fly".





BROTHERS AND SISTERS: Before the European sent his armies to Afrika to enslave our people, he first sent Christian missionaries to "convert" us from our "heathen" ways. Once many of us were filled with the "love your enemy" "turn the other cheek" philosophy taught by the missionaries, the conquering army's job was made much easier. In studying our history we must be aware of how Christianity has been used against us so that in the future we can either make it work for us or find something else that speaks to our needs as a people. L-9

As of March 1974 there are approximately 400 so-called public schools within the Afrikan community in Chicago with the majority attending these institutions being brothers and sisters. Out of these 400 public schools no Black people play any vital role in educating our own. There are some of us in positions such as teacher, principal, counselor, etc. but the actual education or learning matter that they have recieved has not given them an Afrikan perception.

Let's look at what education is and what it is supposed to do. Education means the learned practical application of knowledge secured through training, experience or learning. This education is to be used to better the conditions of your people. For example, there are many Arab students attending college or trade school so they might acquire a skill and use it for the betterment of their people (the majority return to their homeland or to their communities in America and share their skills with their people). This stands true for any group whether Jews, Chinese, or european. These people have created schools in America so that they can teach their own. No Black people attend these schools because the education our children and adults would recieve does not speak to our needs (we're Afrikans, not Jews or Chinese). We must begin to teach our own and we must bring our skills back to our brothers and sisters who need once we aquire them. To do these things we need institutions that respect us and educate us. There now exists the Shule Ya Watoto (school for children) and New Concept school which are working to educate our people, but many more are needed and these should be supported. This is our task and we must meet it.

"FIVE ON THE BLACK HAND SIDE"

First we were SHAFTEd, then we were COFFY-TISEd, BLACULA-RIZED, MACKED and SUPERFLY-ED. Now these same CAPITALISTIC white folks are telling us that we're gonna be "glorified", "unified" and filled with "pride". In order to do this, as they've done in the past, they have conceived a new type of "Black" movie called "Five on the Black Hand Side".

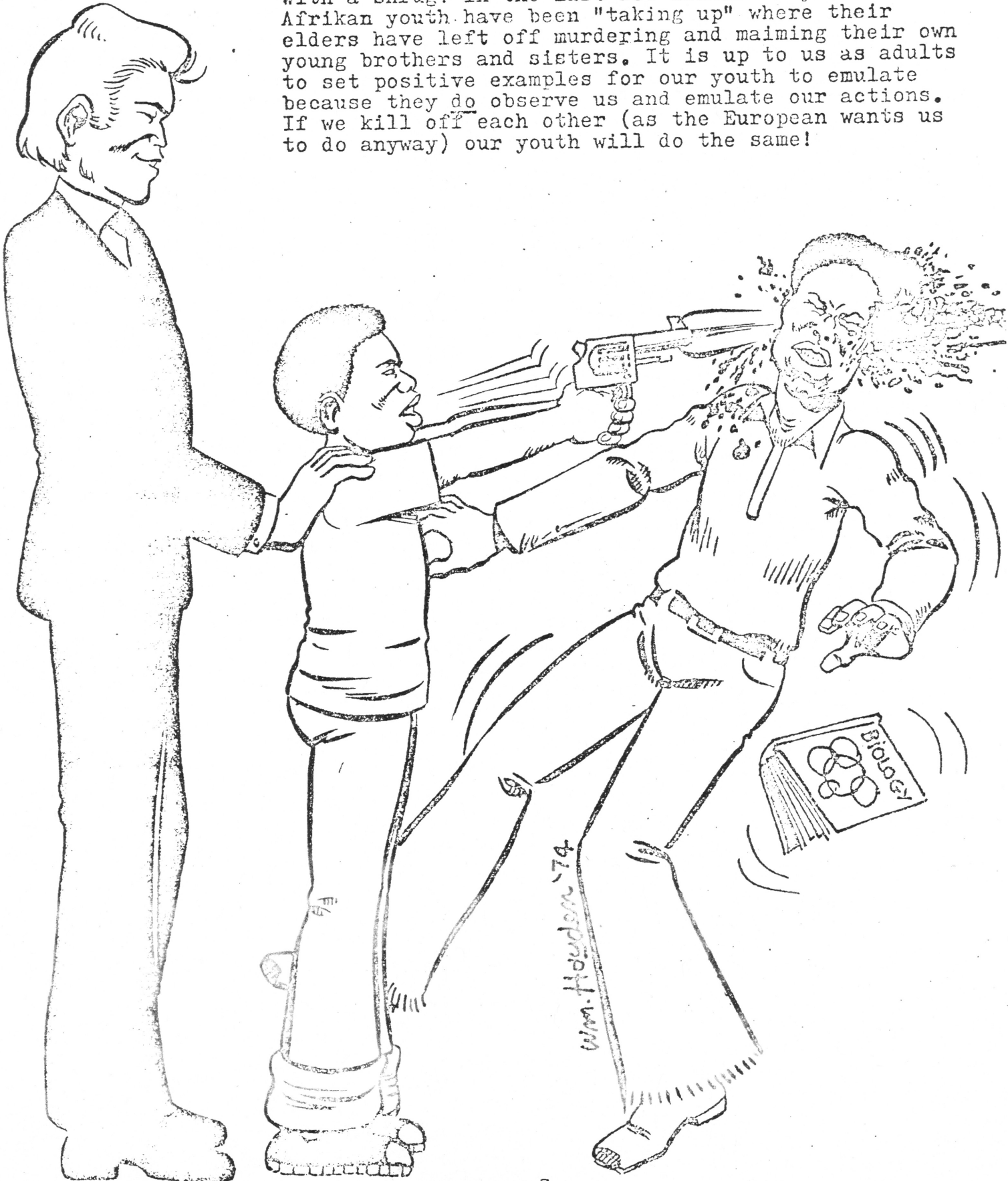
"Five on the Black Hand Side" is a Black comedy with a few nationalistic overtones. The plot is centered around the Brooks, a Black family of five. There is a stubborn and uncompromising father, a kind-hearted and rather submissive mother, two sons, (the eldest has adopted an Afrikan name and a white girlfriend while the youngest is a college student who believes in putting thoughts into action) and they have a daughter who plans to be married in a traditional Afrikan wedding ceremony. Chaos breaks out in the midst of the wedding plans as the story unfolds.

There are two very positive scenes that should be stressed. One is the scene in which the daughter's fiance intercedes in a family feud and explains how important the family is and why it is so important that they stick together and be in harmony with one another. He reminds them of what our brother Malcolm said and what he meant when he told us that we must "Go into the closet and quarrel, to settle our differences there. So that when we come out we will be able to present a strong Black united front."

The other scene that should be stressed is the wedding. A procession of brothers and sisters come in chanting an Afrikan song in a native tongue, followed by the warrior and the queen, a brother then speaks some words of wisdom and knowledge, the couple exchange vows and rings, and then a libation is poured. After that each member of the family takes a drink from the Unity cup, followed by drumming (by two brothers from the Ashanti tribe) and communal dancing. Other than these twoscenes the movie is more or less comical.

Any Black woman , child, or man who goes to see this film and doesn't already know the "glory" in his Blackness; is not about the business of achieving liberation and unity for his people, or does not already have pride in the color of his skin, nationality, and race, is going to be very very disappointed.....when the movie doesn't "give it to him".

BROTHERS AND SISTERS: How many times have we read of or of our people getting "offed" over some petty argument (last summer a brother in Harlem was actually killed over a piece of chicken) and passed it off with a shrug? In the last few months many of our Afrikan youth have been "taking up" where their elders have left off murdering and maiming their own young brothers and sisters. It is up to us as adults to set positive examples for our youth to emulate because they do observe us and emulate our actions. If we kill off each other (as the European wants us to do anyway) our youth will do the same!



The Necessity of Control: Publishing to Distribution

75

A SHORT PROPOSAL FOR BLACK DISTRIBUTORS

IDEOLOGICALLY AND POLITICALLY WE'RE TRYING TO break our total dependence upon European and Euro-American publishers and distributors. To publish our own books and to disseminate them in our own communities is one road toward self determination and self definition. It has become increasingly clear that if a book written by a black affronts the particular sensibilities of European or Euro-American publishers and distributors, one of several actions will be taken against that book: 1) the book will not be published; 2) the book will be published with a limited budget which results in the book being printed in limited quantities with few, if any, funds available for advertising—this in effect kills the book; if the book is published in this manner, there will be a deliberate attempt on the part of the distributor to systematically overlook the black bookstores and outlets. But the fact is that if the book is published, no matter that it isn't pushed, the publisher uses its publication to ward off any criticism of racism or disregard for the black public and writer. This brings us to the political reality of publishing and distribution. We now understand that everything that involves human participation in this country is political from My Fair Lady to Sweet Sweetback's Baadasssss Song to the air we breathe to the dangerous food we eat. The name of the game is control and if we do not control our product from manuscript to book to readers we are, in the final analysis, just talking to the wind.

There are many reasons we must begin to tighten up our distribution, other than the most obvious. Publishing is meaningless if one's books are not distributed. By dealing with white distributors we, in effect, legitimize their presence in our communities and relinquish control over our books once they leave our warehouses. (In Chicago no black distributors distribute the Irish newspaper or books in Irish communities.) Also, the distributor makes the final decision as to who will receive or *not* receive certain materials (it is no accident that we still have to go to the major white bookstores for many of the new black books that are published by European houses.) Can you imagine the white boy showing a willingness to distribute something like Robert Williams' *Negroes with Guns*? Only if there exists pervasive ignorance on their part! Another point to be considered is that all the contact and business that the white distributors negotiate in the black community only strengthens their economic position in our communities and the world. We inadvertently aid them in *their* growth and development at the expense of our own. For the most part the major distributors (Levy in Chicago, for example) control the magazine and book racks of all the major outlets in our community (they would include bookstores, drug stores, grocery stores, etc.). So we get in our community that which *they* feel belongs there, e.g., *National Enquirer*, *Inside News*, *True Romance*, *The National Insider*, *True Confession*, *Sexology* and on and on, which reflect not only what they think about us morally and intellectually as a people, but that which they feel we should feed our minds on; their sex, crime and violence syndromes should not be the directions within our communities. Remember if you control the image (ABC, CBS, NBC, *Time*, *Life*, billboards, 24 hour AM and FM radio, etc.), you control the mind.

And, in the same way, what if the black community could capture the minds of black people to go beyond the business of autonomy and self sufficiency? It is no secret that the mafia is behind most of the major distributing companies and the power of their influence is major. You may or may not remember when the *New York Times* decided to distribute its own paper in New York City and were stopped flat by the mafia-controlled distributors. All the distributors did was put a proposition to the various news stands and drug stores and subway stands that "they couldn't refuse," which was if you sell the *New York Times*, they would stop distributing everything else. This would leave the retailers with just the *New York Times* to sell and build their business on. The *New York Times* finally admitted that to set up their own distribution was fantasy and bad advice from the editorial room. It seems as though the same minds who were writing editorials were continuing in their consistency of functioning on misinformation and arrogance, thinking that the influence of the *New York Times* actually extended to the streets and that the people would come to their aid. This did not happen and the mafia is again distributing the *New York Times*. However, we recognize that the legality of the mafia and the First National Bank in our community are both illegal and that their thrust is based upon the manipulation of people and the raw use of power whether it comes in the guise of bombed out stores, wrecked trucks, burned news stands of city summons, eviction notices, plumbing/lighting/building violations. Our enemy is the same, is one—Europeans and European-Americans. And; this must be understood completely so that when we do business with them we realize that ultimately their interests are not our interests.

It is obvious that mass distribution is the major necessity in the success of a book other than the quality of the book itself. The mass sale of books for the black publishing houses should not just be a business, but should operate in as business-like way as possible: economically, efficiently, with a high degree of concern for the people who are trying to reach and influence. The mass sale and availability of books are important elements in the education of a people. With the advent of the paperback, books at a moderate cost became available to a greater number of persons. In fact, the paperback book industry has been called a revolution in itself. It is not unusual today for houses such as Bantam to issue a first run of one million copies or more. There is not only a need for mass distribution of such books but a desire which will steadily increase with availability and low cost of books.

What I propose for black publishers is that each publisher push and solicit sales for all the members of the Combined Black Publishers. By using the lists of all the members of Combined Black Publishers, we could give the salesman a superb listing and wide variety to offer to retailers. (Between Broadside Press, Drum and Spear Press, Third World Press and Jihad Productions there are about one hundred and sixty titles with such diverse authors as C. L. R. James, Gwendolyn Brooks, Imamu Amiri Baraka, Margaret Walker, St. Clair Drake, Norman Jordan, Hoyt W. Fuller, Keorapetse Kgotsitsile, Sam Greenlee, Ahmed Alhamisi, Margaret Danner, Sonia Sanchez, Sterling Plumpp, The Honorable Sekou Toure, and on and on. This listing includes not only books, but records, tapes, pamphlets, posters and broadsides.) For example, Third World Press would train a salesman in the Chicago and mid-western region. His responsibility would be that of selling not only Third World Press' books, but those of all the publishers belonging to Combined Black Publishers. Normally, if we went to

a white wholesaler or distributor, they would demand anywhere from 50 to 60 percent off the top and we still wouldn't have any guarantee that our books would be distributed in the black community. Our salesman would develop a man-to-manager contact and give us the person-to-person influence that is badly needed among black publishers. Rather than give the white boy 50% to 60% off the top, we'll give our salesman the standard 40% to work with the retailers. He would take orders for all the Combined Black Publishers and write them up and send them to the respective publishers and bill for himself a 10% commission off the list price for each title sold. The respective publishers would fill the orders and bill the retailers from their houses. Broadside Press and Third World Press would distribute in the mid-western region, Drum and Spear in the Washington, D.C. area, Jihad in the New York-New Jersey area, and so on. As we add new members and new outlets, we'll grow in those respective areas.

Phase two of my plan would be to actually stock and store all titles in each region. For instance when a publisher of the Combined Black Publishers published a book they would automatically send copies to each region. Of course when we go into this it would necessitate acquiring storage space equipment for distribution (mainly trucks) and organized personnel who would also be concerned about public relations and personalized displays for each title. This operation is much more intricate but needed if we're ever going to compete and hold our own. Phase two would call for mass distribution which necessitates mass publishing. And, the publishers could mass print with the right type of distribution. Mass printing would, in effect, bring down the unit cost of printing for each book, and would save money all the way around. The distribution would aid in completing advertising and custom marketing. Market research would determine what black people want and need.) And, of course, the best advertisement for a product is for it to be seen everywhere—bookstores, drug stores, barber shops, beauty shops, bus stops, bus stations, airports, school bookstores and libraries. This is a major operation that requires major financing and advance planning. This is what we're working toward. Our salesman would be not only selling books, but seeking new alternatives and avenues for our products.

That too is why ideology is so important. A salesman must have direction and his motivation should not be based solely on profit and money. And I submit that if money is the reason we're in business, we're fighting a losing battle from the get. We are, in the final analysis, service-oriented businesses and must at a larger level channel profits we earn back into our communities to bring about a better and more productive and knowledgeable way of life for our people. After all, most of us started publishing because of a serious and sincere desire to inform our people. In the process we learned what "capitalism" and "aggressive competition" is all about. We learned that *to do* is more than just *to say* and regardless of how high your motives are, the name of the game is *money*. We must be conscious of this and not let ourselves be put into a non-negotiable position. Like Ted Joans has said, the white boy's real mother is money and he'll do anything for it, even sell his mother.

This is not our position. Our position is one of service and civility. We now know that we're not competing with Random House and Doubleday, but with forces more powerful with unlimited resources and the only way we can survive and grow is to be solidly based in the community we're trying to reach so that they know and we know that our ultimate struggle is one and the same and that our race for life is partially determined upon our definition of death.

Mwambili Haki Madhubuti

THE YOUTHS ROLE IN NATIONAL LIBERATION

As Imamu Baraka teaches us, "we cannot leave slavery as a legacy for our children." We as revolutionaries must be greatly concerned with the development of youth leadership. We must first begin with giving the older wapenduzi changa (young revolutionaries) responsibilities dealing with each other, to make them responsible to each other and the larger family. In the seven points of Malcolm X he points out the need to put emphasis on youth, to begin to organize them around the struggle for national liberation through the development of concrete programs that involve them directly in the struggle.

We start first with recruitment to begin to reach out and talk to youth and influence them around programs that will attract their attention and hold their interest. Soul Sessions, revolutionary plays, dancing, etc., things that can involve them directly. In the NewArk Congress of Afrikan People cadre we have a Super Simba na Malaika Wachanza program that is functioning daily. We try to unify their consciousness around the ideology of revolutionary Kawaida to begin to teach them the ideology in classes and by engaging in ideological discussions to raise the level of political thought, the same way we raise the level of consciousness of the older advocates so they can begin to internalize and practice the values at an early age.

Some of the ways and areas we move in to implement our program are:

1. Uniform - consists of Black pants and green sweatshirts with CAP insignia on it, "CAP Yagenji Nchi" (CAP builds nation) and black sneakers, IMAMU button and talasimu. A unified group points toward a unified consciousness.
2. Tambura - Afrikan drill is a very important aspect of the program because it instills a discipline in them to concentrate and focus their attention which would be at the same time a combination of mental (quoting out loud), physical (exercising of tambura movements)
3. Kujitegemea projects - (self-reliance) economic development is a must for any program. They must raise money to support their own programs and operations. The money they need must come from their own efforts, to create and produce the wealth that is needed. Some self-reliance projects we are involved in are sweatshirt operation where we produce sweatshirts with different Afrikan leaders, images and revolutionary slogans printed on the shirts in different colors, that sell to different cadres Black organizations, schools and the general public. They also sell Unity and Struggle newspapers and get a percentage of the money from the papers sold. Also we operate a shoe shine stand where shoes are shined for the advocates in the organization. And in the summer, they are out in the street. IMAMU BARAKA teaches us art must be collective, committing, and functional, so we have organized a dance troop of Super Simba na Malaika Wachanga that can begin to teach Revolutionary art through doing the Zulu dance, Boot dance; tambura, etc.

They have performed at different schools and public places. Every year we have an annual Youth Day which is a major fundraiser that is performed by the Super Simba and Malaika Wachanga in the organization. They also work in different idara (departments) of the organization under older advocates to internalize a skill at an early age, in public relations siasa (politics), habari na utangazaji (electronic communications) usalama (security), uchumi (economics) and also participate in major events such as Afrikan Liberation Day, CAP meetings in Atlanta, San Diego and just recently the National Black Political Convention in Little Rock, Arkansas. It is very important that they begin to participate in the struggle now so they can have the ideological clarity needed to transform the society that we are in.

The last area we point to is the rank structure, in the Super Simba rank is a positive thing in the sense that it gives them something to strive for through showing dedication (to the leadership, organization and ideology), discipline (to concentrate on one aim, one direction) and sacrifice (to give up the 7 sacrifices of a would-be revolutionary), achievement (to achieve what we will, which is National Liberation).

Rank structure consists of:

1. Kobe - Beginner in nationalism
2. Simba - Lion
3. Mwanafunzi Changa - Young student of Nationalism
4. Kiongozi - Young leader
5. Cheo Changa - Young man of rank

If we have said anything of value or beauty, all praise is due to HAKU BARAKA, the Congress of Afrikan People, Kawaida and all mistakes have been ours.

I am not an economist, nor am I a budget analyst.

I am an accountant by trade and a student of business by training.

The following comments describe economics in budgeting

"as I see it."

Alexander L. Gabbin, CPA

ECONOMICS AND BUDGETING

Economics is the study of how man produces, distributes and consumes goods and services. Capitalism is one form or system of production, distribution and consumption. If we assume that understanding the environment in which one must live is necessary for survival, then it ~~conforms~~ ^{is a fact} that those who dare engage in the production, distribution and consumption of goods and services in this country must either understand the capitalistic system or risk exclusion/extinction from that system. Since living is impossible without consumption, then whether we like capitalism or not, those who live in this country receive those things they need through ^{that} a system ~~that is capitalistic~~. Obviously, the system results in some receiving more than others. *However,* I strongly suspect that those who are least knowledgeable about the functioning of a capitalistic system are those who receive the least or nothing at all.

It should be noted that criticism of a system's failure to satisfy the needs of individuals or groups is not necessarily synonymous with understanding the functioning of ~~that~~ ^{the} system. It is the understanding of capitalism, not the ~~criticisms~~ ^{enumeration} of its failures, which is necessary for survival and/or success.

How is capitalism distinguished from other systems? One of the distinguishing features about capitalism is that the means of production are owned, controlled and operated by private individuals. Other features are that the government has a democratic structure and that interference of that government in economic activity is supposed to be minimal. By changing the form of government, the economic system ~~can~~ ^{can} also be changed. For example, economies in which the means of production are privately owned - but the form of government is a political dictatorship - are known as fascists. In a communist government, producer's goods are collectively owned by the people. The government, then, is in an overseer and/or custodial role. In a socialist system, the means of production are owned and operated collectively, but the form of government is a democracy. In conclusion it is readily apparent ~~that~~ that both the political form of government and the ownership of the means of production, define, for the most part, the economic system.

Obviously, the rules of proper behavior differ with each system. In a capitalistic economy, certain ~~concepts~~ ^{concepts} are fundamental and an elaborate network of rewards and punishment exist to both attract and force individual actors into compliance, ~~with the rules~~. The tax structure, municipal licensing requirements, lending policies of financial institutions, credit terms of the supplier, and even consumer willingness to support an endeavor by purchasing and/or using goods or services offered - is based on adherence to capitalistic principles. Everyone is taught to suspect production, distribution and consumption procedures which violate the usual way in which things are done. This suspicion of arrangements which don't adhere to ^{socially conventional} practices is not all negative. Since the marketplace is designed to separate a "fool" from his money, ~~the survival of the businessmen~~ is dependent upon their astuteness at recognizing con games.