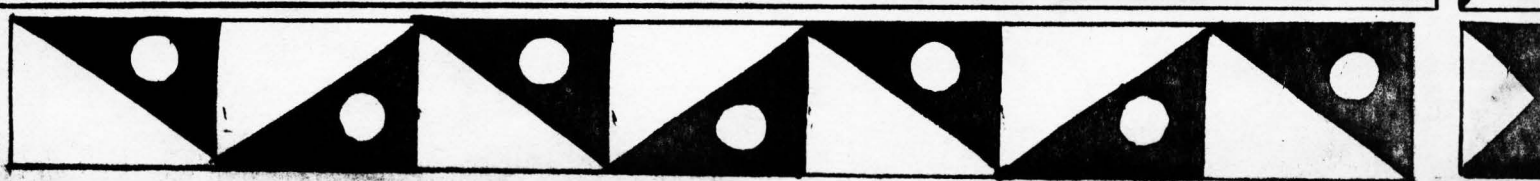




KHULUMAMA

BLACK COMMUNITY NEWSLETTER MARCH 8, 1972

KHULUMAMA



GENERAL INFO:

Interested students willing to work for the BLACK CULTURAL FESTIVAL see FREDERICKA BODDIE as soon as possible. At the Black Co-op, 301 N. 2nd Street. We need your support - unity is our best weapon.

EUSI KUSAIDIANA JUMJA KABLA YA SHULE
(Black Co-op Assoc. pre-school) is in need of workers, male or female. If you are interested see Mr. Ricks or Mr. Mathes at the BUREAU OF COMMUNITY SERVICES, 401 Cooper st.

Any brother or sister interested in working with Umoja Council communications fund raising, typing, etc., see Walter Green, Margo Downing or or Tyrone Coleman.

RUTGERS FACULTY MEETINGS are held the 1st and 3rd Wednesday at 5:00 in the Science Lecture Hall. These meetings affect you. ATTEND!

All persons interested in working with the paper (Khuluma) in any capacity, Please see Margo Downing or Tyrone Coleman —————963-9402.

FOR YOUR INFOR....

- March 6 Umoja Council meeting in library conference every Monday at 1:00.
- March 7 Khuluma meeting at 12:00 every Tuesday. All interested Brothers and Sisters please meet in the library conference room.
- March 8 Cultural Festival meeting at Blk. Co-op every Wed. at 7:00....All Brothers and Sisters are invited to attend.
- March 10 Black Butterfly will appear in the College Center. 8 p.m. admission \$1.00.
- March 9, 10, 11 Acqua Lounge presents BETTY CARTER.
- April 1 Part I of the annual Cultural Festival at Camden High School...starring Billy Paul, John Caravan Singers and Black Butterfly...time 8 p.m. price \$2.00
- April 2 Part II of the annual Cultural Festival at Camden High School... starring M^CCoy Tyner Quintet, Gary Bartz--NTU Troop, and Jean Carn. price \$4.00
- April 7 Basa presents--Black Play at Rutgers College Centertime 8 p.m.

NOTE Any Sister interested to set up booths for Black Cultural Festival see Freda Boddie call 963-9402

Any Brother or Sister interested in dealing with art for the Black Cultural Festival see Pat Freeman.

GROWING UP BLACK . . .

B. P. U. M. DAY CARE CENTER

"THE LIFE OF A BLACK CHILD
DOES NOT START AT THE AGE OF FIVE".

The B. P. U. M. Day Care Center operated by and for the people of the black communities of Camden with it's main interest in our children. The Day Care Center deals with relieving the parents of black children and the ideology that their child's academic and social life begins at the age of five (a basic white ideology). The sisters (teachers) use great care and patience in dealing with each child because they know that they were subjected to as children and seek to erase the inferiority stigma before it gets started.

The day care child is taught well and his academic facilities are advanced pronouncedly in comparison with children who haven't had the opportunity to attend a black day care center.

Members of the staff have particular curriculums the child follows from level one to level five and after level five they are graduated into public school systems (white school systems) where the day care child is usually disenchanted with the kindergarten and is adept academically enough to be skipped to the first grade.

Black culture is injected in all phases of the child's education and many of the children are more aware culturally and politically than some of the black students here at Rutgers. Impossible you say? But do you know who Ruchell Magee is or all the words of "Lift every voice and sing". (The Black National Anthem). Members of the day care center are often met with a conflict of ideals upon entering the public school system, whereas all we knew was the red, white and blue; they have been exposed to the red, black and green and respect it to the extent that they will not salute other colors.

The staff of the day care center is dynamite and you can see where their interest is when you look at the classrooms and the eating and play areas. They are devoted to black children and even express a desire for more parent/community interest in the organization. They have a commitment to the people of their community and it is exercised each day the center is in existence.

GROWING UP BLACK. . . . (cont'd).

There should be more day care centers in operation patterned after the B.P.U.M. center. My personal thanks to the sisters and brothers who made my visit there a rewarding experience, they well deserve the gratitude of the community for their efforts.

PEACE & POWER

* * * * *

AN OPEN LETTER TO ALL BLACK STUDENTS

The KHULUMA is in need of workers. Brothers and sisters continuously asked, "When is the Khuluma going to come out again?" But for some reason, they never made it to the meetings. Other students claimed that they had some very "hip" articles, but again, for some reason, they were never turned in. The Khuluma will only exist if an effort is made by Black Students. The meetings are held every Tuesday in the Library Conference Room at 12:00, and every Thursday in the Library Conference Room at 1:00. If you can't stay for the meeting, at least come out and submit an article. The Khuluma is our only means of effective communication. Support it - make sure that it lasts.

KHULUMA

No. 6 in a series - "SIMPLE SIMON"

We suspect that whomever taught Dr. Simon how to "teach" was the same person who instructed the Japanese suicide pilots during World War II. If "Money and Banking" is a prerequisite for your major, avoid this "man" (?). He seems to think you should know the material before enrolling in the course. He does not lecture, he does not teach, he does not produce. Any reasonable question asked by a student is immediately given back to the student in the form of another question. Dr. Simon gives the impression that since he has it made (\$\$), there is no longer any reason to put forth any effort in the classroom. He is the typical example of those who are so common in America's educational system who don't give a damn whether you learn or not, so long as his paycheck or his prestigious title is not affected. If you want to avoid much frustration, if you want to learn something, be advised, do not enroll in this "scholar's" class. His appearance also deserves comment: with the salaries paid to Rutgers professors, we wonder why this Phd. doesn't find a decent tailor or at least a laundry and dry cleaning establishment. The thing we don't understand is how the Business/Economics department can keep this man on the faculty. Don't they realize that one of the

(continued)

Re-ORGANIZATION of the E.O.F. PROGRAM

An Ad Hoc Committee was formed to re-evaluate and re-organize the E.O.F. program, in an effort to make the program more responsive and serviceable to students. The recommendations are to be submitted to the Faculty Committee for approval. Some of the recommendations concerned themselves with the problems of recruiting, counseling, hiring of E.O.F. and/or university personnel, quality and creditation of presently remedial, non-credit courses.

Students were present at the final meetings and were successful in their efforts to make the Ad Hoc Committee's recommendations a suitable document to be handed in to the faculty committee.

Mrs. Dixon, our E.O.F. Director, presented the Ad Hoc Committee with a proposal for the "establishment of The Academic Foundations Department". This department would be a reinforcement program for the E.O.F. students and be the primary motivating force. The general objectives of the department would be:

1. to assist students in more readily effecting the necessary adjustments to the everchanging complexities of the university community.
2. to modify behavioral patterns
3. to assist students in discovering the full meaning of their existence by restoring morale and self-respect, developing self-confidence, and relating effectively to our contemporary world.
4. to develop effective work habits and study skills
5. to bridge existing and/or potential educational gaps

For more information, contact Sister Ruth Dixon, E.O.F. Director.

"SIMPLE SIMON" continued

primary reasons that students refuse to enter the field of economics is because of this man. It is unfair to have courses that are curriculum prerequisites that are only taught by one professor; thereby leaving the student the option of taking or not taking the course but giving no choice of professors. It is our opinion that the most significant contribution Dr. Abe Simon could make to Rutgers students at this point would be to contract either an acute allergy to chalk dust or hoof and mouth disease, or both.

SUNRA

Comments and Poetry by Sun Ra

In this age of Outer Space challenge, People will have to change their tune, i.e. they will have to be tuned up or down (according to what is necessary) another way. The intergalactic council has a different tuning system. The insistent idea is that people will have to change their tune and that tuning should be in tune with the intergalactic outer universe which is everything which is not yet in. And this is the meaning of the Kingdom of not and its phonetic note: Note!

This is about note and notes. Notes are written messages which can be conveyed into sound. So that the kingdom of sound is an equational similarity to the kingdom of notes which in this case is the music but the music of not touches upon the realm of the myth of the outer-alter potential . . . The eternal endless mythology spectrum hieroglyphic parallel/duology presence.

This music is about multiplicity and simplicity of paradox when the code is known. Sometimes the threads from the inner not/myth are woven into the fabric of infinity sound presentation for the sake of comparison enlightenment revelation. It is about nature and its equational beauty/transcendent art.

To me this music is of discipline-form because freedom is an earth deviation futurity if it is of the stumbling block variety. Take care!

This music is blueprint/declaration of different kinds of potentials.

The myth is not but not is the future potential . . . as I said, phonetic differentials point to another kind of world . . . for instance something that has already been . . . you could say that's not, but something that has never been, you could say that's not . . . so I would say that the future that you know nothing of is not. . . This is of the differential evaluation.

The primary enigma is the being and the been as to differential relationship . . .

That which been: isn't
And that which be: is

These are the words of the future
From the cosmic law
Of the united worlds.
That turn like jewels in the eternal sky
Thus it is spoken and thus it is.

MY BLACK MAN -----

Fro man is gone, (now it's just hair)
He is beginning to relate to the reality of being,
without all its dashiked existentialisms.

The cracker knows it's time to stop and
check my black man ----- when
he longs no more for that one last J, and
his nose rejects the candy, that it once thought
was so sweet,

And thank the God of Gods that his body
can no more be excited by the plunge of the
needle

Damn my Black Man of the World

Listen to the Expressions Pharoah blows,
Black Man you are real - let your eyes feast
on the delectable delicacies put forth in word
by Brother Malcolm, and Immanuel Baraka

Trane blew it out to you loud and clear like
the black man's Gabriel but black mens minds
were so filled with the wonder of themselves that
the message passed him by.

But now my man has come into manhood ---
Pick up your shit crackers and blow -----
Cause my black man is ready to show you
what he has in his reserve.

He has accurate knowledge of deceit, hatred,
and murder which he learned from you

And also the other knowledges which he had
To steal from under you, like a cunning fox

Yes, My Black Man is a mental giant, a
physical Goliath, and behind all his strengths
he has me

A Black Woman, the mother of the nation,
strong, brave and most important true

I will not let him falter, but if he
should stumble, I'll be there to cushion
the fall,

* * * * *

MY BLACK MAN (cont'd)...

And I shall also remind him that
for us and ours we must keep pushing.

So look out whitey, my Black Man is gonna
do more than get your momma, he's gonna
get you

You called him boy and even though he
fought like hell and worked like a dog
to be called a man you told
him he wasn't ready

Well, now he has decided for himself

He's moving without your okay,

And I'm filled with joy that he's gonna give you
the thanks that you so richly deserve

He'll nip out your soul, Emaciate your being
and spit shit in your dwellings and rule

It took a while but my Black Man is home at last.

By Osei



The Young Blacks

On February 18, 1972, The Bo John Community Information Center was destroyed by fire. After conferring with the Brothers of Lawnside Volunteer fire Company it was a case of arson.

The Community Information Center served as a meeting place for The Young Blacks. This organization was moving, and still is, in the direction of liberation and education of Black people. Successful programs, which included tutoring classes for all students, culture programs, Black library, Black Scholarship fund, etc, have been implemented from this Community Information Center. In conclusion we The Young Blacks know that this was just another fascist move by the racist system to try to break our spirits, but this move has united more black people around us, and we will continue our struggle to educate and liberate all black people by any means necessary.

Seize The Time

The Young Blacks

(PICTURE NEXT PAGE)



NIA..... PURPOSE..... NIA..... PURPOSE..... NIA

Second semester will not go better with coke, and I need not say neither with BASA - the CO-Op, the QUES or Delta Sigma ThETA. Unity was our cry first semester. Check it out there are some among us who were missing. With Unity as our goal first semester, we actually did not unify. But we did succeed in bringing Black People on campus together in order to work for a common goal. However all of this led to the Black Students Newspaper KHULUMA - which speaks for the people and to the people. We are now trying to branch out in the community, so that we as college students can better relate to the problems of the community in which we live. There can be no seperation, we are Black People going to Rutgers Univ., coming from different communities in Camden.

This semester we would like to introduce to some of you a word that will give you a better insight on the problems that **affects** us as Black People in College. This word is NIA which means PURPOSE. With a purpose meetings we attend will definitely make us more responsive. Thinking of the word NIA - As Black People in College how does it relate to you? NIA - PURPOSE will help you help yourself and others. We should be at a different level at this time because we all realize our need for Unity and NIA. Make it your purpose to know whats going on Brothers and Sisters. Remember we all have jobs that must be done. We are the First and the Last - the Alpha and the Omega. Peace and Power.

ASANTE...



KHULUMA is a weekly publication of Black people at Rutgers University, Camden, New Jersey. Articles, general information, etc. intended for publication should be sent to the Black Co-Op, 303, N. 2nd St., or to Rutgers University, Camden, N.J. c/o Box 113. Deadline dates for submission of material is Thurs. 12 noon. PLEASE print or type your article and check it for grammar, punctuation, etc. Time cannot be taken out to rewrite any article!

Distribution will be made every Monday as follows:

Black Co-Op	303 N. 2nd St.
Bureau Of Community Services	401 Cooper St.
BPUM-Martin Luther King Center	250 Line St.
Economic Development Council	Broadway & Mickle
UUD Office (Sister Peggy Benson)	401-A
Sister Odessa Baker	468-A
Sister Jewel Berry (Rutgers Library)	
Sister Linda Dennis	410-A
Sister Ruth Dixon	453-A
Brother Harry Amana	426-A
Brother Oyugi Aseto	321-A
Brother Jesse Paul Clay	368-A
Brother Elbert Harris	355-A
Brother O.T. Reid	Dean's Office
Brother Robert Smith	409-A
Brother Al Torres	Financial Aid Office