

# On Life In the Sudan

by Bayyinah Sharrieff

Upon hearing the announcement which the students made concerning the debate on the southern problem in the Sudan, the government sent a statement to the Vice Chancellor of the University making it unlawful to hold such a meeting. If such a meeting was held, the university would be closed.

**THE GOVERNMENT** was afraid of the university students making the real and exact conditions of the war known to the general public.

There are only three real institutions of higher learning in the Sudan (with the exception of the nursing college), the University of Khartoum, The Khartoum Technical Institute, and the Higher Teachers Training College. The government was made up of the military, and at best their education was a secondary level. One can easily see that by putting power in the hands of the uneducated group topped by those having a greed for wealth indirectly controlled by a western power, the advancement and fate of the general public are nil.

Although the Vice Chancellor of the university accepted the statement from the government, the students scheduled the meeting regardless. The executive committee of the students' union was arrested by the police and the meeting was stopped. The following day another executive committee was formed by the

students' union.

Tension was very high on the campus. The instructors and professors were afraid to mention the arrests of the previous night. The students were angry. They knew that they were confronting a strong, stubborn opposition, ignorant to the true facts of the existing civil war between Black brother and Black brother in the Southern Sudan. They took a letter and petition to the Vice Chancellor requesting the release of the first executive committee. They also carried a protest for not being able to debate and discuss a way of solving the southern problem. They made this an open protest to the government. They (the second executive committee) were also imprisoned.

**THE STUDENTS** were really upset by now. Few attended classes. Instead, one could see them meeting in the gahawas (coffee shops), and in their hostels (dormitories) discussing their situation and plans and procedures for achieving their initial program, and the release of their colleagues.

Time passed. For a few days the students remained silent. The government could not tell what was going on. One of the American Black puppets who had a relatively high position in the American Embassy in the Sudan invited me over for lunch with his wife. They were very much "uncle Toms." I accepted their invitation, mainly because I wanted to eat some American food, but generally it had been

my custom to decline invitations to Americans' homes in Africa.

As we lunched, they began to question me on the students' defiance of the government order. They wanted to know which students were the main leaders, and to what political camps (parties) they belonged. They questioned the possibility of there being any outside motivation for this defiance. They wanted to know if I had heard anything of the students next move. Although I knew some of the answers to their questions, I told them nothing. I acted very much uninformed. They then proceeded to tell me how vital such information would be for the government, and that perhaps if I offered them the necessary information from time to time, that I would receive many benefits. I reported this meeting to the students upon my return to the university.

**THE HONORABLE** Elijah Muhammad has said repeatedly, that only Muslims will be accepted in Africa. That the African does not want any of the so-called Christian negroes in their country. When one analyzes this statement, and examines the existing relationships between the American Blacks who are in Africa and the Africans, one can well understand why such a statement made by the Honorable Elijah Muhammad is very true.

The American government

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hires a lot of Black American so-called negroes to go to Africa. Some are with the American Embassies, others with United States Aid programs, the Peace Corps, and others with the World Health Organization. Some are even sent as tourists. The American Government and big business know that their white skin is no longer really secure in Africa, and in order for them to continue to have in most cases, the monopoly over their imports and to some extent exports, a Black agent with their white teachings and training would be more successful in securing the necessary information, contacts, and contracts than would they with their white skins.

Then of course we have those so-called negroes who want to go "back to Africa." But, they want to be businessmen. They want to get rich and live a very high and easy life in Africa. They implement the same plans on the Black African that the white American used on them in order to obtain their present status. They cheat with the same objec-

tives of power over the African as the white man did and does to them. Many of these American Blacks in Africa will not even associate with Black Africans. They stay in their own communities. Many of them have superficial relationships with some of the indigenous population. They seek only to know those in high authority from whom they can gain concessions and information.

This Black American dignitary of whom I write was such a man. He and his wife had already informed me that they were "mulattoes" and that they were not Blacks nor so-called negroes; that they felt no relationship what-so-ever with the Sudanese, and felt themselves to be above such people. They also informed me that they were above the American so-called negro financially, socially and educationally. They socialized much with the upper heads of the government. This was part of their job; to become familiar with the wealthy and government officials of the country.

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