

ISLAM IN TUSKEGEE

By
SISTER ANNA KARRIEM

Mosque No. 5

Of the 111 Black colleges and universities in the United States, a close inspection will reveal that a department of Sociology is present on a majority of the campuses. Sociology is considered to be a science which treats the origin and evolution of human society, social phenomena, and the laws that control human institutions and function in a particular society. In my sociology class such topics as racial discrimination and prejudice, the origin of the races, majority and minority group attitudes, the institutions in a society etc., were discussed. Our textbooks contained research data and table to authenticate the findings of the author.

When Black students engage in a discussion of sociological issues, it must be understood that they are discussing the society, values, and laws of the white man's world. Consequently, when we were told by our instructor that there had not been enough sociological data gathered to determine, with accuracy, which race evolved first or which is superior to the other. I knew that we, as a class of Black students, were irrefutably being mentally put in a state of suspended animation. Such an assertion would always keep us wondering who we are and of what significance is our existence?

I believe it should be understood by all so-called Black educators who expound on sociological theories, as well as other theories about Black people, that as a Muslim student who has been taught by the Honorable Elijah Muhammad, I perceive this as a demonstration of blatant Ignorance to sit and listen to a Black instructor tell his class (in so many words) that I don't really know where we as

Black people fit into the picture because the white man has not released enough evidence to me. Sociology courses are used to "Americanize" Black students in such a manner as to create in them a desire to work in such "help America programs" as VISTA (Volunteers In Service To America) and the Peace Corps. Black graduates of schools of Sociology sincerely believe America's problems can be solved where Black people are concerned. The writings of white sociologists are presented to Black students as an authoritative guide to understanding their own attitudes. Harvard sociologist Dr. Thomas Pettigrew authored a book entitled "A Profile of the Negro American" published in 1964. It attempts to tell the reader of the frustrations, desires and role of Black people in America. This Devil becomes so bold as to assert that "Black America wants pride, identity and freedom of choice; that they do not want separatism. They want real freedom of choice."

This is the type of instructional material that was brought be-

fore us in class. The white man has a habit of setting himself up as an authority on the affairs of Black people. Several of the books we were required to read outside of class were written by white people who surveyed and studied Black people as a means of becoming authorities. The devil (white man) is not qualified to tell the public what is wanted by Black people. If they were so concerned about our freedom of choice why didn't they ask us in 1555 what we wanted to do?

The Honorable Elijah Muhammad is a Master teacher; he is the only Black teacher that can erase the influence of the kind of training sociology courses instill in Black students. Educational statistics show that Black's colleges turn out the largest number of sociology graduates. Students at Tuskegee Institute and other Black universities would do well to consider their aims in studying the society of the white man—are you trying to seek knowledge of him in order that you may know your enemy or are you trying to assimilate his culture?

Inspirational Voice Of

(Continued from page 18)

(Christian-majority) West.

I also wished to see, once again, the old market-places where all foodstuffs sold, however limited in quantity or variety, were wholesome and pure (free of harmful chemicals and artificial additives) and where there were no obnoxious odors of whiskey, tobacco and the abominable swine flesh to forcibly enter and impair your nostrils. Likewise, feeling "fed up" with English or "Americanese," I wanted to speak, and be spoken to—"for a change"—in Arabic, Urdu or Persian . . .

The intense, consuming desire kept me pretty restless all day

tened to some of the Holy Qur'an portions on records loaned to me a few days before by my good brother, Secretary Maceo Hazziez of Muhammad's Mosque of Islam No. 7 in New York. Then early Monday morning I began to hear voices—or, rather, one particular VOICE calling out to me in what invariably seemed to be a due and just tirade and tempered, gentle words of exhortation and advice.

Lest I should be misunderstood here, I would like to make it very clear and emphasize that I am not speaking of something or someone that was SEEN by my eyes; I am alluding only and exclusively to a VOICE. Not only that, the VOICE was defi-