

By Bayyinah Sharrief

Until the African and European student reaches the last grades of secondary school (high school) and becomes a university student, he is taught principles, doctrines, accepted theories, formulas, laws, distinct accepted patterns and modes of behaviour. He accepts them and to a large extent is forced to conform to and commit them to memory as being standards from which to categorize all that they may come in contact.

IN THE last years of high school and on the undergraduate university student level, he is taught to compare and rationalize that which he meets to the former principals, doctrines, accepted theories, etc. As he does so, his scope of vision broadens and he begins to analyze his surroundings. Deep discussions with perception can be heard at almost anytime of the day or night among the students (contrary to the African and European student) the American student has only recently really began to voice open disapproval in any kind of united force.

At this point the student of Africa and Europe finds enjoyment in life.

In Europe the student travels more from country to country comparing what he has been taught to that which exists in other countries. These students can be seen during summer months in Africa, the mid-East, and all over Europe.

The African (who has not been educated abroad) travels through the news media, books and foreign visitors to their country. They too are hungry to learn and then compare that which they have been taught in the higher institution of learning to that which exists outside the institution and in other countries.

UPON ANALYSIS, they find that what they have learned in the institution is not totally in

agreement to that which they meet outside of the institution.

One of the student's greatest gains of his institutional education is that he is taught how to rationalize and how to deduce logically sound arguments. He is also taught to pursue his ideas until they are proven unsound.

The European and African student analyzes his government, its laws and its said justice. He also examines the economy of his country and its foreign relations. He compares his to other countries and governments with which he agrees and admires.

I have studied in Africa, Europe and America and I have found that the student (being the most rational without historical obligations, and convictions) is the initial element which brings to light the flaws in his government and its policies.

One need not check back into the annals of history of the 19th and 20th century to find this statement to be true. One only need to look at Europe, Africa, South Central and North America today to find the said statement true.

Although the students are not equipped with the material and economic needs to enforce what they feel is just, their dissatisfaction displayed through vocal, pictorial, and physical disturbances draws the attention of the working and professional people. (The lower, underprivileged people were consulted before the protest).

The Honorable Elijah Muhammad teaches us that dissatisfaction brings about a reformation, a change. He teaches us that when the weight of dissatisfaction is near a total of the whole, a change must take place to favor the whole.

I EXPERIENCED such a change in the Republic of the Sudan during the fall of 1964 (where I was a student at the University of Khartoum).