

Compromise Settles Strike of Female Students at University of Khartoum

By Bayyinah Sharrieff

At 2:00 p.m. all of the female students of the university were crowded in front of the administration building. The male students were standing around the campus, waiting to see what would happen between the female students and the university's administration concerning the removal of the wall which Miss Bryant (the white English woman's warden) had erected dividing the girls' hostel into two sections.

WE WERE told to go into the executive conference room. We chose 50 girls to represent us and the others remained outside. Lemonade was brought in to us immediately upon our entrance to the room. We chose one to present our complaints to the administration.

The vice chancellor (vice president) of the university entered with the men's warden, a recording secretary and two or three other male members of the university's administrative staff.

The vice chancellor asked our representative to speak. She stood and told him how

we had been inconvenienced by the wall, and also of the rules and regulations which conflicted with the general code of ethics of their society.

HE, IN return, told us of Miss Bryant's reports of our invasion of her privacy and disturbing her peace by passing behind her home talking loudly and laughing in the early afternoon, thus hindering her sleep and rest. She reported that she had the wall erected to prevent us from doing this.

We denied the reports of our laughing and talking loudly when passing behind her residence—for all of us wanted to avoid meeting her and therefore, were extra quiet when passing her house.

There were purtikan (orange) trees and jawafa (guava) trees in the garden which surrounded her home. She reported that in order to protect her trees and keep their fruit for herself, she had to have the wall built.

WE WERE shocked. We had seen no harm in taking the fruit which seemed to become overripe and rot on

the limbs of the trees. She could not make use of all of the fruit, yet she would keep the others from enjoying it.

The vice chancellor (a Sudanese educated in England) tried first to make us understand that Miss Bryant was a foreigner; that she could not understand the ethics of the Islamic society in the Sudan; that we should not hold this against her; that she was old and we should be considerate of her age.

We told him that we had been very considerate of her age and of the fact that she was a foreigner. In fact, these were the reasons for our delay in this protest. He then asked what was wrong with our dressing fully to go to the other side of the hostel. However, we held our ground and would not change our demands.

HE SAID he was in a difficult position. He asked us to give the administration time to consider our protest, and urged us to refrain from our strike—and "please eat."

The Sudanese are sensitive to the women in their society. They cater to her
(Continued on page 22)

Life in a Sudanese Hostel

(Continued from page 18)

women. If they see a woman in distress or unhappy, they share with her in her distress and unhappiness, strive to make her happy and remove the cause of her distress. The men of Islam realize their superior strength to a woman. This condition exists in all Islamic societies.

When the vice chancellor saw that we were serious, he said, after consulting the other members of the committee, that they would try to make some solution to satisfy both (our and Miss Bryant's) wants.

HE proposed a passage way in front of Miss Bryant's home, behind a row of flowering shrubbery, thus permitting us to pass to the other side of the hostel without disturbing Miss Bryant, and without passing behind her home.

He also told us that they would arrange it so that our food would be served to us on our side of the hostel and that they would change two of the large sitting rooms into dining rooms for this purpose. They then accompanied us all to the girls'

hostel, surveyed the path for the passage way and instructed the cooks to feed us.

After coming into the knowledge of myself and learning the nature in which the white man was made from the teachings of the Honorable Elijah Muhammad, I can see easily that it is in the nature of the white man to create disturbances in peaceful atmospheres; To use their seats of authority to deprive others of comfort.

WE MUST all give praises to Allah (God), Who came in the Person of Master Fard Muhammad, for sending us plain-teaching of truth clear as crystal, so that we can see and distinguish truth from falsehood, and realize that it is Allah . . .

"Who sends down clear messages to His servant, that he may bring you forth from darkness into light."

(Holy Qur-an 57:9)

"And if you obey him you go aright and the Messenger's duty is only to deliver the Message plainly."

(Holy Qur-an 24:54)

To be continued.