An analysis of womanhood: the portrayal of women in the Nation of Islam newspaper- The Final Call 1982-1995

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AN ANALYSIS OF WOMANHOOD: THE PORTRAYAL OF WOMEN IN THE
NATION OF ISLAM NEWSPAPER - THE FINAL CALL
1982-1995

A DISSERTATION
SUBMITTED TO THE FACULTY OF CLARK ATLANTA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF ARTS

BY
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LIST OF ABBREVIATIONS

NOI ................................................................. Nation of Islam
MGT- GCC ...........................................Muslim Girl Training and General Civilization Class
FOI ................................................................. Fruit of Islam
PBUH ................................................................. Peace Be Upon Him/Her
CHAPTER I
INTRODUCTION

This dissertation is an analysis of womanhood as portrayed in the Nation of Islam's newspaper, the Final Call. The objective of this research is to provide an analysis of the traditional and nontraditional portrayals of women in the Final Call.¹ Numerous studies exist about black women's roles, leadership abilities and styles, involvement in the Civil Rights era, and in the labor movement, feminist/womanist movements and various organizations but few, if any, portray the women in the Nation of Islam in the United States. Data about women in Islam in general exist, but studies about women in the Nation of Islam are absent. According to the feminist author, bell hooks "Theorizing Black experience in the United States is a difficult task."² Theorizing black women's experience in the United States is hard enough, but theorizing the black religious experience in the United States is a much harder task because it represents an achilles' heel to Judeo-Christian perspective. Moreover, Judeo-Christian perspectives dominate historical accounts of the black American religious experience and ignore or negate Islam's significance. According to Sylvaine Diouf, "... many historians and writers have not acknowledged the Muslim presence in America."³

¹ The Nation of Islam is hereafter referred to as the Nation and women members as Nation women.
Diouf maintains that "the most widely held opinion among writers on slavery and on Islamic issues in the Americas is that what those of Muslim faith brought with them was quickly forgotten."\(^4\) The dismissal of Islam's impact on the African-American experience and plight represents an incredible impediment to a good understanding of Islam in America, and especially the role of Muslim women.

Any reflection on the black woman's religious experience in the United States should include the black women of the Nation of Islam. For female members of the Nation, it is disturbing that limited scholarly attention has been given to the Nation's women or the Nation's views of women although women's history has become an important feature to the historical canon. In general, some of the existing research about women represents an area of misinformation and underestimation concerning women's roles. For example, American Christian women, like Muslim women, struggled and continue to struggle for equality regarding family responsibility, occupation advancement, pay equity, educational opportunity and political representation.

Women, regardless of their religious affiliation, are oppressed. Yet Islam continues to be viewed as the most oppressive religion in contemporary society. Hence, the Nation is always viewed as the oppressor of women. Many ideas about the Nation's regard for women stem from misconceptions about the leaders as depicted in the mass media. Society gains most of its views about women from religion and the mass media and newspapers, pamphlets, radio, television and movies. Mass media, as the greatest development in mass communication, perpetuates social-cultural ideas and biases. Thus, mass media portrays various ideas and images of what a real woman is spiritually,
emotionally and intellectually. In modern society, mass media dictates many of the social and cultural views that influence women's fashion/style of dress, hairstyle, physical attractiveness, behavior, attitude and worldviews.5

For example, American women who wear modest dress can be portrayed and viewed from various perspectives. Depending on the setting, culture and religion, a woman can be portrayed and viewed as sanctimonious or a temptress, liberated or oppressed. In American society, modest dress overwhelmingly represents oppression while revealing dress tends to represent liberation. This characterization can become more complicated once religion is introduced. An example of this is noted in the dress code of the Nunnery (associated with Catholicism) and the dress code of traditional Muslim women. Nuns wear a long modest garment, i.e., their bodies are totally covered and they shun much of popular societal behaviors and attitudes, but they are not viewed as oppressed. The Nun's dress code reflects the ideas and goals of the church. Her dress code reflects discipline and piety, and more specifically, God's work. It is rarely questioned whether or not the Nun is liberated. On the other hand, Muslim women who dress in similar modest fashion are viewed as oppressed. Categorically, neither the Muslim woman's goals nor her interest is viewed as God's work. American mass media can create and perpetuate many false and confusing notions about religion and womanhood. Mass media can also perpetuate double standards about the same issues concerning women and religion.

As for women of the Nation, dressing modestly, shunning popular culture lifestyle choices, and maintaining a solemn demeanor are viewed and portrayed by mass media as

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definite contradictions to liberation. In general, women who practice Islam in America and worldwide are presented as a group of faceless individuals who are oppressed by men. Overall, Islam is portrayed in the mass media as sexist and male chauvinistic. American mass media portrays Islam negatively regarding women's rights.\(^6\)

As for the Nation, most mass media attention focuses directly on Minister Louis Farrakhan and that produces limited data for gender notion analysis. Without the Nation's newspaper, the Nation women would receive little or no coverage. Most research about the Nation focuses on its radical ideology in America, not its membership or its women. Significant research on women in Islam focuses on Orthodoxy Islam, Sunni Islam and Eastern Islam practices. Some American scholarship about Islam reflects Judeo-Christian perspectives in their analysis of Islam and the Nation. Other research about the Nation focuses on the Nation's quasi-Islamic religiosity in comparison to traditional Islam.

In her effort to define general Islamic women's feminism, Elizabeth Fernea stated, "My fruitless efforts to find and interview a woman member of the Nation of Islam only supported that perception" of sexist and chauvinistic stance that oppresses women.\(^7\) Fernea notes that Nation members are not likely to talk. Fernea interviewed orthodox Muslims instead. She ascertains the role of feminism among Nation of Islam women from nonmembers' (women and men). She summarizes this perspective in the following passage:


\(^7\) Elizabeth W. Fernea, *In Search of Islamic Feminism* (New York: Doubleday, 1998), 382.
In the accounts of tangled history, little is made of women's issues, to say nothing of possible Islamic feminism, but the pattern of the past has been to place great emphasis on the stability of the family. The ladies in white on Chicago's streets in the 1950's were a living demonstration of this. Women are the center of the family, but not the dominant figures. When I asked about the division in the American Muslim groups, and especially about their attitudes toward women's roles, I was met with a curious but certainly understandable reticence, by both Muslim men and women in many communities. They preferred to remain anonymous, but the tone of their comments was very different from the scorn of our Arabic teacher forty years ago.8

The Nation is blamed for the lack of access to verifiable, reliable data. Thus, ideas are justified about the Nation and its women. However, the Nation is not the first religious entity to be criticized for its inaccessibility. Mormons maintain strict secrecy concerning their religious practices. Moreover, the Nation is susceptible to unfounded and often derogatory characterizations and conclusions. Negative views about the Nation inevitably reflect on the Nation women. Thus, in the past researchers perceived Nation members as a "bunch of low class 'misfits'." Today, many black women members of radical or controversial groups tend to be highly disregarded and deemed insignificant, i.e., MOVE, Black Panther Party. And so, the Nation's women also remain in the shadow of their entity -- unseen, unknown and misunderstood. Periodically, Nation leaders (men and women) address these negative views through public lectures.

In more recent years, more questions about the Nation's view of women have emerged. Some leaders and scholars strongly questioned the motive, idea and premise for Minister Louis Farrakhan asking women to stay home from the Million Man March in 1995. The act, as well as Farrakhan, was called sexist. Farrakhan argued the move was

8 Ibid., 384.
necessary because of the violent opposition the marchers might encounter. He asked that women take on a supportive role for their families. Nation men and women leaders also maintained that women's supportive role, i.e., allowing and encouraging men to become heads of the families, would place the responsibility of protecting and maintaining the family back where it belongs - with men. Minister Farrakhan also had the following remarks:

Our women have never left our side. They have fought for our liberation in all of our struggles for justice. Their greatest hope is that one day we as men would stand up and take our proper and rightful place as commanded by Allah (God) our creator.9 (see Appendix B 35, B 36)

The Nation, theoretically, maintains that it supports the end of male chauvinism and gender stratification. The Nation argues that many traditional roles for women, such as cooking, sewing, caring for the home and caring for the children, are beneficial for the family and should not be eliminated.10 The Nation argues that family roles are not the essence of women's oppression or their struggle for equality. Interestingly, family roles are easy to attack and identify as a source of women's oppression.

The Final Call provides considerable discussion on women in the family, religion, social, political and economic institutions within the Nation and American society. Articles, editorials and pictorials consistently indicate that the Nation deems women as the most essential, critical and vital role in Allah’s (God’s) ultimate plan, i.e., freedom, justice and equality through Islam for black people and the world. The newspaper discusses women's education, career advancement and participation in leadership positions. It concludes that women must and should become educated, assist

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in the financial support of their families and aspire to leadership positions within organizations and their communities.

The *Final Call* contains various articles by women (members and nonmembers) addressing "womanhood" issues. (see Appendix A) A number of articles, editorials and cartoons also contain catchy adages, such as "to protect and respect the Black woman" and "a nation can rise no higher than its woman." (see Appendix D) The newspaper proposes that a nation's success depends on its women's success - - the two are intertwined and interrelated. The Nation's philosophy seems to suggest that women's oppression perpetuate instability in the family, community and society. Thus, women's liberation liberates the society. The Nation's views are expressed in many variations in the *Final Call*. One particular view espoused in the Nation's newspaper is that black women should be elevated. However, the popular view in society is that Muslim women are oppressed. Upon comparing the popular societal view to the Nation's portrayal, one observes that the societal view may be incorrect. The Nation's portrayal reflects various nontraditional views of women. These views may further explain the attraction of black women members. The Nation argues that society is threatening, harmful and possibly dangerous toward black women and the black Nation. For example, a cartoon about birth control depicts a white male doctor standing near a graveyard. The graveyard symbolizes death. Black women are warned to avoid contraceptives. Margaret Sanger, a leading advocate of Planned Parenthood, commented that birth control is needed to control the Negro population. Family planning seems to represent an area that the portrayal is traditional. Women are encouraged to have children and discouraged from using birth  

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control. Yet, the portrayal also is nontraditional because women analyze the Planned Parenthood issue.

Margaret Sanger, a eugenicist and the Founder of Planned Parenthood of America, argued in 1939 for plans to stop the growth of black babies in the US. To cover up her plan to 'exterminate the Negro population,' she suggested that black ministers be infiltrated and that 'three or four' of them with 'engaging personalities' be hired to preach throughout the South that sterilization was a solution to poverty. Approaching blacks 'through a religious appeal', she said, would be the 'most successful educational approach.'

Sanger's view parallels an article regarding birth control titled "Birth Control Death Plan"? The article states that "outraged residents are denouncing 'genocidal plans' to give a controversial birth control implant that prevents pregnancy for up to five years to inner-city school girls vowing that Black girls will not be used as guinea pigs." A reprinted article appears in the same issue. In the reprinted article, Muhammad states:

I warn you my people and especially the women, be aware of the tricks. . .to instill the idea of false birth control . . .It would be better to do as many Africa and Asian husbands and wives have done to take care of these matters yourselves rather than rely on such treachery and deceitful counsel. I say beware of being trapped into the kind of disgraceful birth control laws now aimed almost exclusively at poor helpless Black people who have no one to rely on.

Overall, the newspaper portrayals emphasize that women should balance their careers with a home life. The newspaper purports that black women can be like Sojourner Truth, Harriet Tubman, Maria Stewart, Ida B. Wells, Maxine Waters or Coretta Scott King, provided their families comes first. Women must maintain balance -- a sense

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12 Final Call (Chicago). 29 March 1993, 3.

13 Ibid., 18.
of independence, community activism and a home life as indicated in the following passage:

We are taught cleanliness inwardly and outwardly with the practice of good manners and respect to one and all. We are taught that the family is the backbone of society and that our children must be reared to reflect the highest morals and training to perfect our society. We are trained to eat and to prepare the best of foods for the longevity of life, without the use of alcohol, smoking and substance abuse which endangers the ethics of healthy living. We are taught to respect and protect our women who are the mothers of civilization. Our women are taught a dress code of modesty that will lead to the practice of high morality. We are trained to be exemplary community expressing the highest spiritual goals for the reform of ourselves and others based on wisdom, knowledge and beauty.¹⁴

Tynetta Muhammad regularly writes articles titled "The Number 19." Her articles are about various perspectives on Islam, womanhood, family and politics. Many of her articles are analyzed later in Chapter Six. The newspaper features articles by and about women addressing issues such as abortion, contraceptives, politics, relationships, music, literature, cooking, community activism and education. Women are depicted in various social, political and professional organizations. Women are shown working outside the home, while still maintaining a strong interest in family life.

Articles address many current gender issues in which women express their views about balance between work and family responsibilities. Pictures in the Final Call depict women performing various roles. Women are shown caring for their homes, participating in wars, teaching school and functioning as political leaders. Editorials address women's social, economic, political and spiritual well-being and development. On occasion, the

newspaper encourages women to participate in social institutions, such as grassroots organizations, community outreach and health fairs.

Moreover, cartoons and advertisements reflect the view that modest dress and particularly "Muslim women dress" serve as a source of protection, i.e., no one bothers a sister when she wears Muslim attire. The newspaper purports that the Nation supports and encourages women to be themselves and rise as high as their talents will allow. This dissertation demonstrates that a need exists for more scholarly attention to be focused on Nation women. Overgeneralizing constitutes a significant reason for the vast misconceptions and confusion surrounding the Nation women. These women continue to be subjected to stereotypes because of their religious faith. Further research will broaden the data on black Muslim women.

The Research Question

What is the Nation of Islam's perception of womanhood as portrayed in the Final Call Newspaper?

Subsidiary Questions

1. What perspectives of womanhood are depicted in the Final Call?
2. What perspectives of womanhood appear to have changed in the Final Call?
3. What are the roles and statuses for women portrayed in the Final Call?

Organization of the Dissertation

Chapter One provides the scope, definitions, parameters and premise for womanhood in American society. Societal roles and notions are compared with those of the Nation of Islam. The mass media's role is reviewed for its dichotomous portrayals of women in the
society and women in religion. Religious ideologies are discussed in light of women's position and issues. The diversity of woman's portrayal and what the portrayals mean in general society are also discussed.

Chapter Two examines the context of the problem by defining the religious and social-cultural development of womanhood portrayal. These views are examined to explain the relationship between womanhood portrayal in the mass media and social-cultural ideas. Chapter Two also provides an examination of womanhood ideologies, perspectives and discourse.

Chapter Three provides a review of literature about the Nation's perspectives discussing womanhood. Past and current literature about the Nation in general and its membership in particular are discussed. Chapter Three also provides the conceptual framework for this research endeavor.

Chapter Four presents the methodology, design of the study and data analysis employed in this study. Chapter Five provides a historical background of the Nation of Islam. Chapters Six and Seven provide an analysis of traditional and nontraditional views of women in the Final Call. Finally, Chapter Eight presents the concluding remarks of the study and offers recommendations for future studies.
Terms

For the purpose of this study the following concepts are defined as follows:

**Advertisement** - to solicit or draw attention to a particular object or idea through pictures, drawings, or words; to call public attention to, especially in order to sell; usually appear in media outlets such as newspapers, television, magazines, journals and radio.

**Cartoon** - a drawing that depicts characters engaged in activity that is meant to represent and project a meaning; can sometimes be humorous or sarcastic.

**Feminism** - the ideology that asserts that women should seek social, political and economic equality.

**Grassroots** - the level of politics and social position which serves as an outlet to address the needs of those with limited power, access to mainstream avenues, and prestige; also entails community and local perspectives of awareness and problem-solving.

**Islam** - refers to the religious beliefs and doctrines revealed by God to Prophet Muhammad approximately 1,400 years ago; maintains the ideas of One God, freedom, justice and equality for all mankind.

**Member Women** - women of color who are active and registered with the Nation of Islam in America under the leadership of either Elijah Muhammad or Louis Farrakhan and live their lives according to prescribed norms, ideas and beliefs of the Nation of Islam.

**Nation of Islam** - the religious group in the United States founded on July 4, 1930 by Master Fard Muhammad based on Islamic principles as espoused by Prophet Muhammad (PBUH- peace be upon him), which reflects the cultural conditions of Black people in the United States; first led by the Honorable Elijah Muhammad from 1934 to 1975; led by Minister Louis Farrakhan from 1978 to the present.

**Nonmember Women** - women who are not active or registered with the Nation of Islam but constitute the general population of women in America.

**Patriarchy** - male domination of social institutions, i.e., family, religion, politics, economics, education and health; the predominance of male perspectives in the social-cultural order.

**Pictorial** - a photograph which represents ideas and beliefs within newspapers, magazines, or journals and usually have a depiction about the action in the picture.
**Political advocacy** – the degree of favor or approval toward political issues; support for political ideas and agendas; usually demonstrated through one’s involvement or participation in the political arena.

**Political efficacy** - the degree of involvement or participation one maintains to secure benefits, position or placement in a group, social institution or society: the types of activities that support these goals.

**Politics** - involvement or participation of an individual in groups and institutions to secure benefits, position, or placement within a group, social institution or society; the level of impact or influence one attempts to yield on the growth, development or maintenance of organizations, government, entities, groups with particular goals and objectives.

**Portrayal/Portray** - how something or someone is presented; how something or someone represents a notion, idea or belief; how something or someone is shown to be; a likeness of something or someone; to give meaning through display of objects and symbols.

**Sexism** - the ideological notion that men are physically superior to women and that this justifies men's social, political and economic oppression of women; attitudes, ideas and beliefs, which justify the oppression of women.

**Womanhood** - the social reality constructs which symbolize and represent the combination of characteristics, attitudes and behavior of femaleness; reflective of women's perspectives on what it means to be a woman; when women have total and complete development, i.e., social, psychological, spiritual, emotional, political and economic in addition to representation and voice.

**Women's Movement** - the era during which many women pursued and obtained access to social institutions; formulated their own agendas and broke away from patriarchal ideas and perspectives about women's roles in their families and in society.
CHAPTER II

CONTEXT OF THE PROBLEM

The problem identified in this analysis is that womanhood is often categorized as either traditional or nontraditional. This dissertation is an analysis of the Nation of Islam’s perception of womanhood as portrayed in its newspaper, the Final Call. What womanhood images are portrayed in the newspaper? Does the portrayal classify as traditional, nontraditional or both? What distinctions exist for member women and nonmember women? What does the portrayal prescribe, recommend or suggest in regards to women's lifestyles, attitudes and roles? Which specific womanhood issues are addressed in the newspaper?

Today, it is estimated that there are 5 to 8 million Muslims in America.1 As many as 200,000 are members of Minister Louis Farrakhan's Nation of Islam.2 Minister Farrakhan's Nation of Islam is the most recognized spin-off group of the Honorable Elijah Muhammad's original Nation. It is estimated that the Nation has more male members than women members, but women's presence is obvious.3

There are many misunderstandings about Islamic views of women. What are women's rights, roles, and responsibilities? Women's rights, roles and responsibilities are

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3 Ibid., 21-27.
manifest in every social institution, i.e., family, religion, politics, economics, health and mass media. After the Nineteenth Amendment, forty years passed before all women, regardless of color, in the United States could fully exercise their right to vote.\(^4\) Until the late 1960's, women's rights, roles and issues were considered insignificant by many political, economic and religious organizations. Today, women issues such as abortion, sexuality and gender stratification are difficult to address and may arouse contention and controversy if not properly addressed.

Women of different religion, social class or political party may express different ideas and opinions about issues. Women's different ideas and opinions also create a difficulty factor. One must remain objective, weighing carefully diverse factors. To do otherwise may lead to erroneous conclusions and stereotyping about womanhood.

An example of women's different ideas and opinions can be noted in the style of dressing. A short skirt does not represent social, political or economic liberation. In some respect, it reflects women's desire to determine and control what they wear. Likewise, a long skirt does not represent social, political or economic oppression. Additionally, some religious institutions make clear distinctions about women's clothing. Some religious institutions consider longer skirts to be more socially acceptable and godly. Other religious institutions praise and celebrate women who wear modest clothing. Also, feminism attacks social images of women that are overly sexual in nature (pornography) or portraying women as sex objects (prostitutes).

However, feminism advocates that women should wear clothing of their choice and be protected against sexual perversity. Feminism does not explain how the two

social phenomenons co-exist. Religious institutions argue that women's style of dress may influence rape, sexual assault, abuse, stereotyping, mistreatment and oppression. Feminism's ideas about women's religious freedoms typically address pulpit power not what women should wear during church and after church. Thus, one feminism approach to religious institution's ideas about women's traditional roles is very methodological and intellectual:

If the masculinist God of religious belief is dead, as publicly proclaimed, why are women subjected to a new masculinist God of science from whom they obtain no greater justice? The male defined essence of existence remains thoroughly alive. In fact the old male cosmogony is clearly reflected in a recent pronouncement by a leading religious official: 'Satan and his cohorts are using scientific arguments and nefarious propaganda to lure women away from their primary responsibilities as wives, mothers and homemakers...Satan is determined to destroy you. You cannot compromise with him'. Despite such pronouncements, Satan is not leading women astray; women are leading one another away from a cosmogony that assumes male leadership in religion or in science.5

Another feminist argument may suggest that modest clothing is a reflection of the times when women were required to wear certain clothing that men and religious institutions considered chaste. Thus, clothing styles are a social distinction in which women forged their own identities in light of patriarchy. Women's efforts to forge their own identities met with double standards, degradation and sexual stereotyping. Even today, women dress in a particular fashion so that they are taken seriously either in politics, corporate America or education. Therefore, feminism poses that the real challenge for women focuses on five general principles.

According to John Macionis, feminism advocates five general principles: the importance of change, expanding human choice, eliminating gender stratification, ending sexual violence and promoting sexual autonomy. First, women must demand that cultural ideas about masculinity and femininity change to reflect an equal view of the rights and roles of men and women. Second, women must have a choice in determining their destinies and provided with adequate birth control. Third, women must have an equal opportunity to compete for any job or occupation and receive fair compensation for the same work. Fourth, women must not be sexually exploited or abused by men through rape, prostitution or pornography. Fifth, women must have the right to equally express their sexuality and their rights protected. Feminism is critical of the status quo and seeks immediate action to women's problems. Feminism promotes humanness and discourages gender division that place women and men in isolated characteristics. Feminism opposes laws, rules and regulations that limit the opportunities for women to further their education, acquire better income and exercise more occupational choice. Feminism seeks to end all forms of sexual violence perpetuated against women. Finally, feminism advocates that women should control their reproduction and sexuality.6

Primary variations of feminism include liberal feminism, socialist feminism and radical feminism. Liberal feminism supports the individual's right to be free and develop one's talents without society's interference. Socialist feminism views capitalism as the major obstacle to women's freedom because power is concentrated in the hands of a few men. Socialist feminism advocates that the entire economic plateau must change to state-

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centered economy in order to ensure equality. Radical feminism suggests that the way to eliminate patriarchy is to totally destroy the cultural notion of gender.

Macionis maintains that:

Some men and women distrust any social movement that attacks the traditional family and rejects time-honored patterns that have guided male-female relationships for centuries...Women whose lives center on their husbands and children may see feminism as trying to deprive them of cherished roles that give meaning to their lives while men oppose feminism for the same reasons that many white people have historically opposed social equality for people of color.7

Feminism, even liberal feminism, seems harsh. Many women did not wish to delineate and choose between their desire for traditional and nontraditional roles. Many women simply did not wish to label traditional roles as bad and nontraditional as good. Thus, womanhood mends the broken ties and silences the rhetoric that women no longer desire to be women but are proud to be women. Womanhood became a guide for women that informed them when and if they went off course. Womanhood became a celebration of the female, not an attempt to change the female to be like males. Womanhood is about solidifying women's rights and that no men had the right to determine women's rights. Womanhood is about pride and respect for a woman's worth. Womanhood is about a woman's determination and will to determine her own destiny and not one fated at birth. Womanhood is women's experience and how women view themselves in light of their experience.

Thus, feminism poses a challenge for defining womanhood, particularly for black women in America. Black women embrace the principles of equality for the sexes and sought recourse under the feminist banner as necessary. Yet, womanhood is not ascribed

7 Ibid., 342.
to the feminist movement or feminist. Womanhood and feminism are not paired when sexual equality issues are proposed. Social, cultural and political misunderstandings fused with a blatant distrust early in the feminist movement may be the most significant reason for the rift between these two concepts.

According to Jacqueline Grant, "Women's experience is a complex set of events, feelings and struggles which are shared by women in various circumstances of life. It would be possible to examine several dimensions of women's experience- the historical, political, racial, psychological, social, religious and theological." Thus, a definition of womanhood must encompass various women's experiences. Notably, the experiences of Judeo-Christian and Muslim women are similar and different. They share similar traditional experiences such as responsibility for children, but differences manifest more clearly in nontraditional roles and rights in general society. Differences are also manifest in how men apply religious dogma to enforce the traditional and nontraditional notions. Moreover, social-economic position, race/ethnicity and geography distinctions exist. Invariably, false reasoning or interpretations can be extremely harmful to understanding the diversity of women's experiences. Inasmuch as womanhood notions are complicated, even baffling scholars, an onlooker and someone not familiar with those notions can be confused as well.

Mary P. Ryan concludes that there are stages or levels of womanhood. She argues that womanhood has not been clearly defined nor has it dismantled sexual barriers; it has simply perpetuated modern versions of sexism. She describes the role of religion as omnipotent and one that demands that women rely upon their faith in God to

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explain their social placement and conditions. Ryan proposes that dramatic economic changes in which women receive the majority of low paying and low status jobs along with traditional family responsibilities characterize this womanhood and not true equality.\(^9\) Thus, Mary Ryan proposes that:

The making of womanhood in America has proven to be a relentless national occupation, productive of a dizzying variety of feminine images and female roles, which seem to wax and wane as if by chance. Upon closer scrutiny, however, this apparent multiplicity falls into a coherent historical pattern, taking a shape consonant with broad stages of American development. The most readily apparent patterns in the history of womanhood are found in the annals of cultural history, where different ideal types of femininity have marked America's growth from peasant to a 'post-industrial' society. The archetypal female images that emanated from seventeenth-century sermons or yesterday's television programs signify distinct stages of woman's history as they inoculate 'true womanhood'.\(^10\)

Moreover, the problem with defining womanhood is economic, religious, ethical, philosophical and racial. Many women studies scholars maintain that the basis of womanhood comes from black women's religious, sexual and racial experience. Black women's religious experiences are unique because unlike white women in the United States, theirs is enriched with an internal desire for reconciliation not only liberation. While white women seek liberation from restraints placed on them by religion, black women seek to unite their experiences with their religion. Black women used religion as a tool to advance their plight and overcome oppression. Religion provides black people with rationale for their existence and actions. Black women view religion as a sacred aspect of their struggle and life. In slavery, black women sought refuge in religion when

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\(^9\) Ibid.

they had nothing else. Black women used religion to survive the hardships of slavery. They prayed, fasted and fought. Black women appreciate and understand that religion is the basis for black liberation because as they fought and died for freedom they wept, moaned and prayed to their creator. Black woman liberation was not about equal pay for equal work. During slavery she was the nanny, the housekeeper, the yard keeper, the seed planter, the harvester and the bond that held entire households together. She was everything to everybody and she still is. Yet, today, the black woman can still expect to earn less than her white female counterpart for the same job.

The challenge of womanhood for black women is the broad scope it engenders. Black women find it difficult if not impossible to accept any particular ideology, over and above others. Black womanhood encompasses the notions of struggle, inequality and oppression. As a woman of color, the black woman's responsibility places a tremendous weight upon her shoulders. She is responsible to the black race, the black man, and the white woman. The black woman must set them all straight and on a proper course to confront and address the problem of human oppression. After all who is more oppressed than she. 11 What a task! Moreover, to be female is natural but, to be woman represents various social/cultural notions and ideas. Womanhood represents the female's social position, purpose, duty and responsibility. Womanhood defines the moment when females blossom into the highest social category. To become a woman means that a significant and meaningful transition has occurred -- from female to lady to woman. Then, womanhood sets forth prescribed goals and agendas that must be maintained by all women. These perspectives are particularly applicable to the black woman.

According to Anna Julia Cooper:

Only the Black Woman can say "when and where I enter, in the quiet, undisputed dignity of my womanhood, without violence and without suing or special patronage, then and there the whole Negro race enters with me,". Is it not evident then that as individual workers for this race we must address ourselves with no half-hearted zeal to this feature of our mission? The need is felt and must be recognized by all. There is call for workers, for missionaries, for men and women with the double consecration of a fundamental love of humanity and a desire for its melioration through the Gospel; but superceded to this we demand an intelligent and sympathetic comprehension of the interests and special needs of the Negro.¹²

Moreover, Cooper says:

I see not why there should not be an organized effort for the protection and elevation of our girls such as the White Cross League in England. English women are strengthened and protected by more than twelve centuries of Christian influences, freedom and civilization; English girls are dispirited and crushed down by no such all-leveling prejudice as that supercilious caste spirit in America which cynically assumes 'A Negro woman cannot be a lady.' English womanhood is beset by no such snares and traps as betray the unprotected, untrained colored girl of the South.¹³

Cooper delineates four powerful axioms here: "a nation can rise no higher than its woman" and "the Black woman should be protected and elevated as she is the ultimate representative of her race." She expounds that "a stream cannot rise higher than its source." She remarks that "the atmosphere of homes is no rarer and purer than are the mothers in those homes."¹⁴ In Cooper's opinion, the black woman had been neglected, weakened, debased and morally corrupted. Therefore, the black woman needs care so that she can rise to the task of elevating her race.


¹³ Ibid.

¹⁴ Ibid., 562.
Cooper describes past attempts to elevate the Negro as meager, superficial and futile, because elevation of the race can only occur when black women are educated, treated with respect by all men and considered of great worth in her family, community and nation. Cooper also notes that that protection comes along with elevation. Thus, the most prized item, person, entity or object in a society is usually highly respected and must be protected from abuse. A queen is not treated like a subject, i.e., allowed to roam freely about the street and town without security to ensure her protection.

Another pioneer of womanhood, Sojourner Truth, addressed the elevation of black women. She spoke about the need to protect and elevate black women when she declared, "ar'n't I a woman." In her speech, she argued that black women deserve respect and elevation and should not be confused about how elevation applies to being a woman and why they need it.

Writing on Sojourner Truth, Deborah Gray White notes that:

Having launched her indictment of the status quo, Truth proceeded to draw on her own slave experience to demonstrate how slavery and racism made a mockery of the logic upon which sex discrimination was based...Her life stood in stark contrast to that of most nineteenth-century white American women. The safety of a pedestal questionable as it was had not been extended to her. She like most black women of the time, plowed planted and hoed, did as much work as a man, endured the brutal punishment meted out by slaveholders and their overseers, and also fulfilled her ordained role of motherhood.

The Final Call newspaper portrays similar views of womanhood. The portrayal indicates that black women must be anchored inside the family and tied to black culture.

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15 Ibid.


17 Ibid.
In the *Final Call* article "Feminist Failure to Lure the Black Woman," Brenda Werner discusses why feminism has not received black women's support. She argues that:

The answer lies in the cultural mindset of Africana women- the way Black women think, a thought mechanism that comes out of centuries of struggle for dignity; the way they view the world from their place inside Africana culture; their expectations of one another and the principles upon which they base their decision-making. Her womanhood is anchored inside the family, and her allegiance is tied to the culture.\(^\text{18}\)

For black women, womanhood must encompass family and community. Black womanhood culture is distinct. Furthermore, Elizabeth Werner maintains that white feminists fashioned their movement by expropriating black women's style (using political tactics learned in the Civil Rights Movement), language (calling one another "sister" and speaking of "sisterhood"), and history (by claiming Sojourner Truth as a feminist).\(^\text{19}\)

Werner notes that white women were shocked to discover the influence black women wielded with black men upon joining the Civil Rights Movement. Black women and white women support equal pay for equal work, affordable childcare and ending domestic violence, but, black women define and determine their plight, goals and issues, in conjunction with race and have been limited in their effort to separate their struggle from Black men's struggle.\(^\text{20}\)

As far as religion is concerned, black women's involvement in emancipation challenged traditional religious interpretations and notions that subjected women to subservient roles and characterizations. Arguably, religious ideas and practices have been used to perpetuate women's oppression. Thus, religion can pose a threat to women's

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\(^{18}\) *Final Call* (Chicago). 12 April 1995, 23.

\(^{19}\) Ibid.

\(^{20}\) Ibid.
liberation. Religious institutions rarely compromise their doctrine for changing social and cultural lifestyles, attitudes or beliefs. Many religious institutions maintain similar ideas and beliefs about gender distinctions. Additionally, white men's interpretation and control of scripture, education and institutional policy has limited women's development, mobility and opportunity. Religious institutions maintain a very powerful and distinct influence on humanity. Historically, religion was the primary and dominating force out of which emerged women's roles and responsibilities. Yet, religious activism played a positive role in the elimination of oppression. Blacks fought and organized in their religious institutions to fight for freedom. During slavery, the church was a pivotal and motivating factor in changing the plight of black Americans. During the Civil Rights Movement, the church was one of the most important social institutions that black's used to organize and galvanize the movement.

However, religion is also used to maintain the status quo. One perspective that supports this is the social conflict perspective. The social conflict perspective states that a powerful group uses religion to control the masses. Thus, for all religions' appeals to humanity it has also been used to dehumanize and subjugate. Religion has also been used to support gender roles and oppression. Religious scriptures have been interpreted to give men and women specific roles. Men and women are assigned to roles designated fit by society. In turn, women's oppression stems from scripture interpretations that the purpose and place of women in "God's" plan is subservient to men.

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22 Ibid.
Edith Sanders notes that sometimes scriptures were categorically identified and used by Europeans to justify slavery and the oppression of Black people. She states that:

By and large however the Negro was seen as a descendant of Ham, bearing the stigma of Noah's curse. This view was compatible with the various interests extant at that time. On the other hand it allowed exploitation of the Negro for economic gain to remain undisturbed by any Christian doubts as to the moral issues involved. 'A servant of servants shall he be' clearly meant that the Negro was preordained for slavery.23

The Holy Quran considers the oppression of women as mistreatment of women. God's plan according to the Holy Quran is that she not be oppressed.24 The Holy Quran discusses women's "rights" to ownership or to own property, the rights to enter into marriage contracts, the rights to pursue financial security and equal treatment in social institutions such as the family. The Holy Quran does not consider dress code as forms of oppression, but as safeguards of chastity.25 The Holy Quran advises men and women in regards to their conduct.

Many scriptures give specific guidelines for conduct in a Muslim's home and the preconditions for divorce. Men are advised how to treat their wives with love, kindness and respect and that a man who mistreats a woman hates his mother. The Holy Quran also cautions men and women in regards to disagreements and advises that couple seek the advice of counsel in domestic affairs.

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25 Ibid., xxii.
Thus, The Holy Qur'an states:

This is another subject on which great misunderstanding prevails... No other religious book and no other reformer has done one-tenth of what the Holy Quran or the Holy Prophet Muhammad has done to raise the position of woman. Read the Quran and you find good and righteous women being given the same position as good and righteous men. Both sexes are spoken of in the same terms. The highest favor which God has bestowed upon man is the gift of divine revelation, and we find women, to whom divine revelation came,... 26

Mulana Muhammad Ali goes on to further note several scriptures stating women's position in Islam as follows:

Also, 33:35, speaking of good women alongside of good men, enumerates every good quality as being possessed by women exactly as it is possessed by men, and ends with the words, "Allah has prepared for them forgiveness and a mighty reward". With God, therefore, according to the Qur'an, there is no difference between men and women and morally and spiritually they can rise to the same eminence. 27

Muhammad also points out:

On the material side, too, we find no difference, except what nature requires for its own ends. A woman can earn, inherit and own property and dispose of it just as a man can, and the Holy Qur'an is explicit on all these points: 'Men shall have the benefit of what they earn and women shall have the benefit of what they earn'... Women in Arabia had no rights of property; nay she herself was part of the inheritance and was taken possession of along with other property. She had no right to the property of her deceased husband or father. The Qur'an took her from this low position and raised her to a position of perfect freedom as regards her property rights and her right to inheritance, a position which among other nations, she has only partly attained and that after centuries of hard struggle. 28

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26 Ibid., xxiv.
27 Ibid., xxiii.
28 Ibid., xxiv.
Furthermore, he states that "women joined their husbands in the labor of the field; they went with the army to the field of battle and looked after the wounded removing them from the field if necessary, and helping fighting-men in many other ways. They could even fight the enemy in an emergency. No occupation was prohibited to them, and they could do any work they chose." There is a distinction between oppression and subordination concerning women's roles, rights and responsibilities.

A major fallacy concerning sexism is not making that distinction clear. Oppression and submission are sometimes used interchangeably. However, oppression can be defined as deprivation, denial of privilege or rights, restriction to a particular position, the absence of choice. Subordination can be defined as submission, to submit willingly, beneath, less than, not first but second, under a legitimized authority usually in a supporting role. Subordination ranks, categorizes and places everything into an order. It does not imply good or bad, better than or worse than or an attitude about ranking. Thus, oppression is not subordination and vice versa.

Ayn Rand in her book titled *The Virtue of Selfishness*, argues a similar point about the word selfishness

It is not a mere semantic issue or a matter of arbitrary choice. The meaning ascribed in popular usage to the word "selfishness" is not merely wrong: it represents a devastating intellectual 'package-deal,' which is responsible more than any other single factor, for the arrested moral development of mankind. In popular usage the word 'selfishness' is a synonym of evil; the image it conjures is of a murderous brute who tramples over piles of corpses to achieve his own ends, who care for no one living being and pursues nothing but gratification of the mindless whims of any immediate moment.\(^{30}\)

\(^{29}\) Ibid.

Furthermore, she notes that the exact meaning of the word (concern with one's own interest) does not include a moral evaluation. Likewise, intellectualist and scholars apply subordination in similar fashion to gender roles. Subordination should not be used to imply oppression and sexism. Subordination exists in most institutions and in most societies. Subordination is the basis for social interaction, efficiency and order in most societies. Thus, to be subordinate does not mean that one is oppressed. Unfortunately, a subordinate position can lead to oppression but the subordinate position does not the cause oppression. Oppression stems from misunderstanding one's role, rights and responsibilities. Oppression results when a person or group desires to have absolute control of another person or group in a system, organization, institution or society. The oppressor develops a belief system that includes stereotyping, ethnocentrism, stigmas and negative attitudes towards the oppressed. The oppressor determines that the oppressed should and needs to be controlled. Additionally, the oppressed internalizes many views harbored by the oppressor. The oppressed internalizes the belief system of the oppressor. The oppressed belief system also includes an inferiority complex. Thus, women may share similar views with men about women's roles, rights and responsibilities.

Islamic scholars cite the attitude and ideas of Muhammad (PBUH) to state women's position in Islam. Ahmed El-Gabalaway argues that Islam regards men and women as equal, but not the same. Islam provides women the right to express opinion and to be active in their surroundings. The Holy Qur'an notes that both men and women will be judged equally according to their deeds. Thus, both sexes are required to seek God's favor through righteous deeds and good conduct. The Holy Qur'an, the Manual of Hadith and other Islamic documents highly regard women rights, unfortunately many
sexist views are imposed on the interpretation. Thus, in Saudi Arabia women are not allowed freedom of movement, nor are they allowed the right to drive or travel without their husband or a man's presence. Girls are circumsised and mutilated for the sake of chastity and purity under the guise of religious doctrine.31

A report on the position of women in Morocco states that "for centuries Arab-Islamic society has emphasized the seclusion of women and the dominance of male rights, although the advent of Islam in 622 A.D. brought about enormous changes in women's status. Additionally, the "westernization of Islam societies has led an increasing number of young women to veil their faces" in an attempt to "follow the precepts of the Qur'an and as a symbol of freedom from the tyranny of Western culture." 32 Many Muslim customs give guidelines for women's dress (modesty), impose curfews, and discourage sexual relationships outside of marriage. These restrictions are deemed safeguards for Muslim women and the society. The Nation of Islam maintains that similar practices are to protect women from social dangers and threats, i.e. rape/incest, adultery, fornication, domestic abuse, unwanted pregnancy and so on. The Nation's constitution also states women's position and freedom and right to pursue their interests and goals:

A woman shall rise as high as her God-given gifts and talents allow her in her own interest and in the interest of her Nation within the framework of the laws of Islam. Any action, inaction, or course of conduct on the part of any registered Muslim, which impedes or opposes the provision of this article, shall be considered an offense against the purposes of the Muhammad Mosque.33


Common misconceptions about male and female members are that they are uneducated, and of low socioeconomic status. Today, these assumptions are challenged in light of current perspectives about members. Nation women participate in community organizations and many more are professionals and educated. Nation women appear in a few articles in popular magazines displaying their fashions, discussing their occupations and sharing their views about black male/female relationships. Nation women receive more public exposure under Farrakhan. Some women are ministers and address their local mosque at Sunday meetings.

As for Islam in general and its women, El-Gabalawy states that "many regard these (Muslim) women as lowly, deprived of education and required to stay home with their eyes closed". One article maintains that similar practices apply to Nation of Islam women:

Nation women are expected to emphasize housework and child rearing and to dress 'modestly'. (Whereas they must be covered even in August, pants are sometimes permitted.) When religious services are crowded, it is not unknown for women to be asked to give up seats to men and listen via loudspeaker in another room.

The article portrays Nation of Islam women as "second class members" whose primary and only concern should be traditional responsibilities. However, this portrayal is limited to only one facet of a Muslim woman's life. The article addresses how Muslim women are seated and does not mention that Muslim women conduct security details during the meetings. Yet, another magazine article features Nation women who are

educators, lawyers, fashion designers and high-ranking officials. The article discusses Fashann, a clothing apparel shop operated by Nation of Islam members. Muslims women wear long stylish tops with pants, a familiar style that many American women wear. The outfits are also displayed in several advertisements throughout the newspaper.

While clothing is an aspect of womanhood it hardly represents a significant challenge to oppressive gender ideas, perceptions and roles. Certainly, one's religious beliefs can determine one's choice of clothing. Clothing can speak volumes about one's culture, lifestyle and beliefs. Clothing is the initial source of perception and consequently how women are viewed in society. However, women's liberation is broad and must encompass broader issues than what women wear. Moreover, religious institutions frequently define womanhood and characterize women on the basis of their scripture, albeit, the concept of womanhood is complex and must be constantly broadened and refined to represent diverse women.

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CHAPTER III
LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

Literature Review

This study investigates the Nation of Islam's newspaper - the *Final Call* from 1982 to 1995. This period was chosen because it represents the re-birth of the Nation under the leadership of Minister Louis Farrakhan and culminates with the historic Million Man March on Washington D.C. The researcher sought to review literature that reflects the status and roles of Nation women. Both past and current literature about the Nation's position on womanhood are discussed. Thus, the literature review consists of two primary areas: (1) literature pertaining to the role and position of women in the Nation, and (2) literature pertaining to the Nation's position on women's issues.

An assessment of women's roles, rights and responsibilities in the Nation requires clarification of the gender distinctions within the Nation's organizational structure. The Nation's women and men are referred to as believers, followers, members and/or converts in the literature. The literature also notes that the Nation has distinct training units called the MGT-GCC (Muslim Girls Training - General Civilization Class) and the FOI (Fruit of Islam). Most of the literature does not mention the MGT-GCC additional training unit called the Vanguard. The Vanguard trains women in paramilitary style and is deemed the women's version of the FOI.
Most of the literature indicates that women in the MGT-GCC learn a variety of homemaking skills including, cooking, sewing and etiquette. This is not uncommon considering the fact that most literature about the Nation's women refers to the 1940s, 1950s and early 1960s. After the 1960s there is very little literature mentioning the Nation's women. The literature reflects women in traditional roles and writers emphasize the traditional roles that Nation women maintain. It appears that most literature shuns and/or fails to demonstrate the diversity that may exists in the Nation's women roles, rights and responsibilities.

Moreover, most member women joining the Nation during the Honorable Elijah Muhammad's reign had not practiced Islam before, but converted to the faith nevertheless already worked a job or profession. For example, Dr. Betty Shabazz was a registered nurse and Christine X was a Director of Education with the State of Illinois. Historically, black women have always worked in some capacity to support themselves and their families. It is not an unusual phenomenon that many women joining the Nation.

The idea that black women who joined the Nation were intrinsically submissive, that they had no essential roles and had no sense of purpose or control of their destinies is a gross mischaracterization. This mischaracterization undermines many historical truths currently being taught about black women in the struggle for liberation. Black women are "movers and shakers" regardless of the movement, organization or structure to which they belong. Interestingly, however, the late sixties and seventies dictated a significant change in black women's concern for gender inequality. Race was no longer their only or primary focus, gender was also.

Black women formed, joined and associated with many organizations and
movements including the National Organization for Women, the National Council for Negro Women, the National Association for the Advancement of Colored People, the Black Panther Party and the Nation. The Nation's justification for their ideas on the roles, rights and responsibilities of the Nation's women, and black women in general, are stated by the Honorable Elijah Muhammad below:

The woman is man's field to produce his nation. If he does not keep the enemy out of his field, he won't produce a good nation. If we love our vegetable crops we will go out and turn-up the leaves on that vegetable stalk and look carefully for worms that are eating and destroying the vegetables. We will kill that worm-right?¹

The women's reproductive capacity and the crop's produce are an analogy, which may appeal to men to assume control and responsibility for what is being "reproduced" by black women. Muhammad further expounds that:

Is not your woman more valuable than that crop of corn, that crop of cotton, that crop of cabbage, potatoes, bean, tomatoes? How much more valuable is your woman that these crops that you should keep the enemies from destroying the crops. Yet you are not careful about your women. You don't love them.²

Muhammad's appeal to the black man may demonstrate the assumption that the Nation considers the woman to be a delicate resource for producing its children – its future. After all that is the most important aspect of human existence -- self-preservation. Muhammad's idea is a rejection of physical integration. Muhammad does not suggest or propose double standards for men's sexual freedom, exploitation and/or oppression of women. He gives an example of how men should regard women:

¹ Elijah Muhammad, Message to the Blackman in America, (Chicago: Muhammad Mosque of Islam No. 2, 1965), 58.
² Ibid.
You and I may go to Harvard, we may go to York of England, or go to Al Ahzar in Cairo and get degrees from all these great seats of learning. But we will never be recognized until we recognize our women. On visiting with a couple of my sons in what they call the Near Esar, in 1959, I began in Turkey. We traveled from Turkey down to Africa to Ethiopia and the Sudan. We visited Arabia (Mecca and Medina), and we visited Pakistan, on about the 6th of January 1960. We didn't even find on that entire tour such a thing as not recognizing the black woman. Every where we went, the Black man recognized his woman. He had great respect for her.3

Muhammad concludes:

The waiter was a man or boy, not any woman. My beloved brothers in America, you have lost respect for your woman and therefore you have lost the respect for yourself. You won’t protect her; therefore you can’t protect yourself. She is your first nurse. She is your teacher. Your first lesson comes from your mother. If you don’t protect your mother, how do you think you look in the eyes of other fellow human beings?4

Muhammad claims that this simple act elevates the woman above the lowly position of waiter or waitress. She is made safe and secure. Shielding the woman represents a form and source of protection. Arguably, it is a form of protection that many religions and societies used and still use to oppress women. Yet, Muhammad’s idea may advocate admiration, love, and respect for the black woman. Muhammad does not address specific women’s roles, rights or responsibilities. Muhammad suggests that the woman should not serve the man. Women must be kept out of the lustful eyes and presence of men. Yet, keeping women out of the service of men may also keep women out of power in the society and the world for that matter.

3 Ibid., 59.

4 Ibid.
In another section, Muhammad remarks that the black woman must be protected and elevated. He argues that Christianity does not allow the black man desire or power to fight, to protect his woman. He states that “the only way and place to solve this problem is in the religion of Islam.” He claims that Islam elevates the black woman and gives the black man the power to protect her. Yet, that protection comes with control. According to the Nation, control is not an attempt to oppress or exploit women. Control is an attempt to ensure the woman's respect and reverence in the society. The Nation argues that protection comes from one’s ability to control. Control does not imply oppression, exploitation, abuse or neglect. Control means to direct, influence, to supervise. Indeed, control is a very crucial, necessary and beneficial aspect of civilized societies. Society is regulated and controlled by government. We are all controlled or exercise control to comply with social and cultural norms, standards and values.

Today, Nation women hold positions of authority such as Minister of Protocol, Minister of Education, National Attorney, and National Captain of the MGT-GCC. Each of these positions reports to the leader of the Nation and incurs considerable prestige, influence and power within the Nation. Women leaders in the Nation maintain that the Nation does not oppress its women. At the historic "Women 's Only" meeting in Atlanta, Georgia, Farrakhan stated that the Nation:

condemn[s] misinterpretation of the scriptures to justify sexism and the deprivation of women [regardless of faith]. . . . When you keep women out of government you keep compassion out of it. This is why men have made war . . . and you [women] have no voice.6

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5 Ibid., 60.
Moreover, C. Eric Lincoln’s *The Black Muslims in America* is one of the first and most significant studies about the Nation of Islam. Lincoln discusses and analyzes the impact and influence of the Nation on the lives of black Americans and American society. The authors’ research is considered one of the best sociological inquiries ever conducted on the Nation. In poignant detail, the author describes the Nation’s black liberation theology/ideology, its leaders and its members. The author observes the leaders and members by attending mosque meetings and having dialogues with leaders and members. The author notes that the Nation’s ideology and reach has evolved under Farrakhan from marginal to mainstream. On several occasions the author mentions the specific lifestyles and roles of women in the development, growth and maintenance of the Nation.

The author notes that women in the Nation play a tremendous, if not critical role, as educators, organizers, leaders and ideological supporters. According to Lincoln:

> A surprising number of young people are attracted by the Muslims’ redefinition of the roles of men and women should play in the home and in the religious life of the sect. There is a strong emphasis on the quality of individuals irrespective of sex, but each sex is assigned a role considered proper to itself.

Lincoln indicates that there is a clear attraction to traditional ideas about women’s and men roles. This attraction is centered on the structural functional analysis of gender. This analysis maintains that women and men play distinct, clearly defined and

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8 Ibid., 30.
complementary roles in society. The Nation’s ideas about proper roles for men and women are synonymous with popular societal perspectives according to the author:

The trend in our larger society today seems to be toward blurring the line between the traditional social roles of men and women. The Muslims, on the other hand, claim to have restored the woman to a place of dignity and respect while restoring to the man his traditional responsibilities as head of the families.9

However, the idea of a woman’s place was challenged in the late 1960's and early 1970's, because racial equality did not mean gender equality. Even today, the notion of a woman's place is still challenged in light of persistent gender inequalities. So, how does the Nation’s traditional gender notion overshadow gender inequality? The notion of proper roles for women and men are placed in context with social protection, family stability and racial gains. According to Lincoln, “Muslim women seem to welcome the security and protection implicit in this arrangement, and the men seem to exhibit a deeper sense of responsibility than is common to others of the working class.”10

Louis Lomax's book offers a perspective on Muslim women's roles and responsibility in the Nation in the 1960's. Lomax concludes that the Nation's women are in positions of authority but yield little power. His account is based on personal observation, review of the Muhammad Speaks newspaper, Malcolm X's speeches, and the book, Black Muslim's in America, first published in 1961. Notably, Lomax's book does not contain a bibliography and he casually mentions popular news resources where relevant.

9 Ibid.
10 Ibid.
According to the Lomax, "the Black Muslims are a male oriented organization."\textsuperscript{11} He argues that authority and power within the Nation are drawn along gender lines.

The division of authority seems to be along these lines: The local Fruit and MGT work under the local minister on local matters. But unless the matter in question is one of clearly defined doctrine the local minister gets clearance from Chicago before issuing his orders. On national matters, those affecting the movement as a whole, The Fruit and the MGT take orders directly from headquarters.\textsuperscript{12}

He also notes the image that has characterized Nation women in mass media portrayal:

I will never forget taking a stroll in Central Park where I came across a Muslim sister working as a nursemaid to three white children! Since most nurses and maids are Negros, the rise of the Black Muslims has sent a quite but very real chill through the employment agencies in several major cities. After all, there is no telling what these Muslim women will do when the "word" comes, when the Battle of Armageddon is declared.\textsuperscript{13}

Moreover, the author discusses the role of Nation women by pointing out that "the temple restaurants employ scores of Muslim men and women, thus decreasing the ranks of their unemployed."\textsuperscript{14} The author's observation supports the idea that Nation women work. However, he does not explore this area further and continues to highlight traditional family women's roles:

\textsuperscript{11} Louis E. Lomax, \textit{When the Word Is Given} (Westport: Greenwood Press, 1979): 70
\textsuperscript{12} Ibid., 71.
\textsuperscript{13} Ibid., 68.
\textsuperscript{14} Ibid., 69.
Black Muslim women are schooled in the art and need for homemaking, and are taught to take a back seat in the presence of their husbands. Muslim women almost never talk to strangers – non-Muslims, that is- and maintain a general silence that is unnerving. They also eschew make-up and fancy dress. When I first encountered the Muslims some five years ago, this ban on feminine adornment was rigidly enforced. But there seems to have been a strong revolt among temple women and the ban has been relaxed to the point where employing make-up is now optional. Yet I have seen few Muslim women exercise this option.15

In this instance, Lomax discusses the demeanor and physical appearance of Muslim women. Historically, home economics classes trained girls in the art of home making. Yet, the author discusses this phenomenon as if it is a purely Islamic one. Home economic classes were taught in many American high schools. Girls were guided towards taking home economic classes in order to “prepare” to take care of a home and family. Up until the 1970’s, it was not unusual that women did not work outside of the home. Lomax portrayal also addresses the notions of beauty, attractiveness and so forth. He argues that make-up is the essence of femininity, a notion that the most liberal feminist would disagree with. Furthermore, fancy dress is determined by the culture. His remarks about Nation women attractiveness and oppression pass judgement and are not objective. The perspective seems ethnocentric – the practice of judging a culture from one’s own cultural perspectives.

Conceptual Framework

The primary theoretical approach to be used in this analysis is the cultural studies approach or paradigm. Thus, an emerging and useful approach to media studies, based on this paradigm is offered by Douglas Kellner as stated below:

15 Ibid., 70.
Dines and Humez describe “cultural studies” paradigm as a “broad and more democratic definition of culture than was used in humanistic areas such as literary criticism in the past; and because of its research methodology, which is more flexible than that of the largely empirical social-scientific research of traditional U.S. communication studies.16

Furthermore, Kellner, the leading proponent of the cultural studies paradigm suggest that:

To understand fully a media cultural product . . . one needs to be able to (a) understand the socioeconomic context in which it is created (political economy /production), (b) analyze its constructed meaning(s) through careful attention to its particular visual/verbal/auditory languages or codes (textual analysis) and (c) determine through ethnographic research what its real-world audiences contribute to the meaning making process (audience reception).17

Symbols, pictures and other artifacts reflect ideas and perspectives about one’s culture and values. The concept of ideology has several implications for this study. It is also important in the cultural studies paradigm to define the concept of ideology, which from a cultural studies paradigm means “those images, concepts, and premises through which we represent, interpret, understand and make sense of some aspect of existence.”18

Ideology leads to an examination of the extent to which the Nation of Islam’s ideology has been portrayed in the media. Many times the media has created images that are anti-Farrakhan, anti-black, anti-black Muslim, anti-woman, anti-grassroots and more importantly anti-Islam. The media images of the Nation may develop because of the fear associated with black’s acquisition of power and Islam as a terrorist religion. The Nation uses the Final Call newspaper as its primary means to create a positive image of itself.

17 Ibid., 1.
18 Ibid.
Moreover, Dines and Humez suggest that “because of the influential role that media owners and producers play in the construction of ideology in media texts, it is vital that we always contextualize an analysis of media images or representations themselves within an analysis of the politics and economics of media ownership.” Their statement suggest that blacks, women, Muslims and grassroot organizations, “must own their own media outlets and produce their own media imagery” in order to revert those of general U.S. media. Thus, resistance to demeaning imagery comes through the realization that one will not be a consumer. Hoover and Lundbu also argue a similar view:

Gregory Schopen’s methodological important paper, “Archaeology and Protestant Presuppositions in the Study of Indian Buddhism” warns us by pointing to specific examples in which media-bias leads to the misrepresentation of religion. Schoopen is concerned with exposing a double peculiarity. The way in which modern scholars have studied the history of Indian Buddhism is, he says, “decidedly peculiar”.

To a greater extent, an element of bias has always occurred, and continues to occur, in many writings about the Nation. Moreover, Hoover and Lundbu also note that:

In The Meaning of Religion, W. Brede Kristensen argued that if we try to understand religious data from a different viewpoint from that of the believers, we “negate the religious reality... An assumption about what religion is, whether expressed explicitly in a definition, or implicitly as a media-bias that leads us only to consider one type of material, can have the effect of directing our inquiries away from the actual religiousness of those who constitute the living reality of a faith and toward abstract formulations whose claim to be representative of such faiths is open to question.

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19 Ibid., 2.
20 Ibid.
22 Ibid., 187.
Notably, the cultural studies paradigm generally leads to a thorough textual analysis of discourse, ideological positions, narrative strategies, image construction and effects. Womanhood is one of the major subjects of the millennium and to analyze it requires an awareness and understanding of many concepts. Some of these concepts, such as femininity, feminism and womanism, usually dictate and direct most discussions about womanhood. Femininity refers to characteristics or traits that are culturally and socially attributed to females. Characteristics or traits of femininity include submissive, dependent, unintelligent and incapable, emotional, receptive, weak, passive, sex object and cooperative. Thus, to possess femininity is not to advocate feminism while to dismiss femininity does not make one a feminist. Feminism is the advocacy of social equality for the sexes, in opposition to patriarchy and sexism. Womanism is a concept used by black women that advocates the significance of race to gender inequality issues.

Feminism and womanism challenge the status quo because they are nontraditional and non-patriarchal. Yet, many African American women argue that feminism is a concept identifying white women’s attempts to gain social, political and economic equality. Accordingly, in the words of feminist scholar, bell hooks, “Black women feminists have argued that feminist theory has been largely blind to the way that women experience the world, not just as gender but also as racialized and class-located beings.”

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23 Gail Dines and Jean M. Humez, 10.


25 Ibid.

26 Ibid., 3-4.

27 bell hooks, xix.
Historically, white women’s challenge to the traditional assumptions of society is considered primarily for themselves and not black women. Notably, black and white women approach causes and issues of oppression often from different perspectives. When white women were granted the right to vote, black women continued to be stifled by race. However, through black women's support and community effort, black men were able to vote thereby changing the terrain of American politics. Many black women believe that they should secure the blessings of liberty for the race first and gender second. Some black women historians and writers note that this is a source of contention between them and their white counterparts. Even so, black women have attempted to shape feminist ideology to reflect their plight, i.e. black femininity. Many black women still remain skeptical towards feminism. In turn, many black women accept and embrace womanism.

Moreover, Dines and Humez place the theoretical difficulties of explaining women’s portrayal by maintaining that the "major task of feminist work in media studies so far has been making visible the patriarchal domination of media industries". Thus, religious organizations are triply challenged to reassess worldviews regarding womanhood, as many are male dominated. Religion presents numerous contradictions. Even feminists note the difficulty in arguing the level, degree and alternatives to changing traditional roles of women and men. Hence, the problem is what exactly is womanhood and by what parameters is it defined? In this analysis, the researcher examines womanhood from a traditional and nontraditional construction of social reality.

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28 Ibid., 33.
29 Ibid.
CHAPTER IV

HISTORICAL BACKGROUND

Nation of Islam historians state that Master Wallace Fard Muhammad (Mr. Muhammad) began teaching Islam to black Americans in 1931.¹ (see Appendix E 2) When Mr. Muhammad disappeared in 1934, the Honorable Elijah Muhammad assumed control and began organizing the Nation of Islam. In 1975, The Honorable Elijah Muhammad departed and his son, Wallace Deen Muhammad, assumed leadership of the organization.² Minister Wallace Deen Muhammad changed his name to Imam Warrithuddin Mohammed and eventually changed the name of the Nation of Islam to American Muslim Mission. He moved away from his father's religious ideologies toward Middle Eastern and orthodox Islam.³ In 1978, Minister Louis Farrakhan, the national representative prior to the Honorable Elijah Muhammad's departure, assumed leadership of the Nation of Islam and rebuilt it based on Master Fard Muhammad and the Honorable Elijah Muhammad original ideologies.

The Nation of Peace, as it refers to itself, had a very humble beginning in terms of its membership and impact on American society. It was during the fall of 1931 when Mr. W. F. Muhammad would make himself known in America.

¹ Elijah Muhammad 1965, 16.
² According to the Nation, the Honorable Elijah Muhammad did not physically die, but departed and is with Master Fard Muhammad.
Prior to that, Mr. Muhammad told Elijah Muhammad that he had traveled the world, arrived in America and entered and exited the country over a period of years. He explained that the specific purpose for his world travel was to find the lost nation of Islam— the Tribe of Shabazz. He seemed to have found the Tribe of Shabazz in America, i.e., the black men and women brought to America as a result of slavery. The Nation's primary goal is to promote freedom, justice and equality, particularly for black Americans as demonstrated in the following:

The Nation of Islam (The Nation of Peace) represents hope to millions of our people in America and around the globe who have been deprived of the high standards of a righteous way of life. This unity and love so sorely absent from our communities was genuinely exemplified by millions of participants on the day of the Million Man March held in Washington, D.C., October 16, 1995. The exemplary Leadership of Minister Louis Farrakhan in the rebuilding of the Nation of Islam in America is showing the way in the breaking down of barriers of communication throughout the society regardless to one's religious, racial, or ideological beliefs and views. (see Appendix E 2)

The Nation’s founder has been variously referred to as W. D. Fard, the son of man, the great Mahdi and Master Fard Muhammad -- a name more commonly used by the Nation today. His title- master- as explained by the Nation refers to his ability to rehabilitate the black man and woman.

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5 Ibid.

His body of knowledge spoke to the wretched and debilitating slavery experience of black Americans. His knowledge was supposed to address the multi-faceted problems of the black men and women in America. Black Americans, according to Mr. Muhammad, had to be *reprogrammed* about their life, their place in the world and their place in the universe. Moreover, Mr. Muhammad's Islam included the study of biological science and mathematics. The curriculum included genetics, all actual/factual measurements of the earth, all actual/factual measurements of the universe in addition to traditional Islam. Mr. Muhammad explained to Elijah Muhammad that he had studied and measured the earth. Mr. Muhammad did not use his knowledge to justify his actions, but his knowledge became the testament of who he was and why he came to America according to the Nation. Even so on the last page of every issue of the *Final Call* under “What the Muslims Believe” number twelve states:

WE BELIEVE that Allah God appeared in the Person of Master Fard Muhammad, July 13; the long-awaited "Messiah" of the Christians and the "Mahdi" of the Muslims. We believe further and lastly that Allah is God and besides HIM there is no God and He will bring about a universal government of peace wherein we can live in peace together.

The Nation proclaimed to have recognized that Mr. Muhammad was indeed "the one" prophesied in the *Holy Bible* and *Holy Quran*. He instructed Elijah on how to use this knowledge to "free the black man's mind" from mental and spiritual death and from the bondage of slavery and white society. Therefore not only did Mr. Muhammad demonstrate that he possessed knowledge that identified him as superior but he also used his knowledge to bring about the liberation of black Americans.

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7 Ibid.
The Nation considered these works as clear proof that Mr. Muhammad was the Mahdi and/or Messiah of the black Americans. In many respects, this brand of Islam was the combination of black spirituality and liberation theology. This brand of Islam entailed powerful philosophical, spiritual and psychological mechanisms combined with social, political and economic thrust. Mechanisms included a through knowledge of traditional Islam, living for the here and now, the skills of self-defense, knowledge of god and devil, and cooperative economics.

The Nation reversed the negative tenets of white racism. The Nation claimed that the black man is god, the white man is devil. The Nation proposed that America give black Americans territory in America. The Nation challenged the racial identification and classification of black Americans, mocked the identification “the so-called Negro” and challenged black Americans to determine their own racial classification. The mechanisms attracted many African Americans and even white America began to notice. Furthermore, Nation of Islam historians contend that the Nation is not an offshoot of its predecessors - Noble Drew Ali's, Moorish Science Temple or The Honorable Marcus Garvey's, Universal Negro Improvement Association (UNIA). Even so, the significance of Islam in American history has long been underscored. Diouf notes that underscoring is not uncommon in American history. He suggests that American historians documented Islamic practices but failed to mention the deeper significance of Islam to African slaves.

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8 Ibid.
9 Ibid.
He maintains that "the most widely held opinion among writers on slavery and Islamic issues in the Americas is that "what Muslim faith they brought with them was quickly absorbed in their new Christian milieu and disappeared". However, Islam emerged among African Americans again and again.

Another interestingly, aspect of Nation history is that Clara (Poole) Muhammad heard Mr. Muhammad's teachings and told her husband about him. She was the Honorable Elijah Muhammad's wife. At a public gathering, Clara Muhammad was very intrigued and interested in Mr. Muhammad's lecture. She told her husband about this gentleman, who was teaching about the problems of the Black man and woman. The Honorable Elijah Muhammad was questioned about the Nation's origin. He responded that when "he heard about what Mr. Muhammad was teaching he decided he had to meet him".

Ajile' Rahman's dissertation "She Stood By His Side and At Times in His Stead: The Life and Legacy of Sister Clara Muhammad First Lady of the Nation of Islam," examines the role and responsibilities of Mother Clara Muhammad during the Nation's formative years. Rahman concludes that her role was in many instances so pivotal that when the Honorable Elijah Muhammad was incarcerated, Clara Muhammad was responsible for maintaining the Nation's programs, its school, and its membership.

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Her role in the Nation was very important and crucial to its initial development and maintenance. Her initial responsibility was to teach and train the women their roles and responsibilities in a class called MGT-GCC (Muslim Girl Training and General Civilization Class). She also wrote *Muhammad Speaks* articles about the role of the woman in Islam. Mr. Muhammad gave clear instructions for womanhood training to the Honorable Elijah Muhammad. Mr. Muhammad also may have given womanhood training instructions to Mother Clara Muhammad -- as she is affectionately called today.

Thus, Elijah Poole went to hear Mr. Muhammad after learning about him from his wife, Clara. And shortly thereafter, Mr. Muhammad began teaching Poole, one on one. Elijah Poole's name was changed as his study increased – from Elijah Poole to Karriem to Muhammad, and eventually the title Messenger of Allah was added. From 1934 to 1975, Elijah Muhammad led the Nation.

In 1934, Mr. Muhammad disappeared, approximately three and a half years after teaching the Honorable Elijah Muhammad. Mr. Muhammad taught him that "he" was the temporal embodiment of God and by virtue of that he was his "Messenger." His instructions to the Messenger were to teach the Black Man and Woman the "Knowledge of themselves." The Nation experienced its largest period of growth from 1955 to 1965, a phenomenon that some historians attributed in part to Malcolm X. Yet, many other members also played a significant role in the Nation's growth.

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16 Elijah Muhammad 1965.
Furthermore, the Nation developed businesses, purchased a home mosque, and began schools and the operation of a printing press that produced the *Muhammad Speaks* newspaper. Malcolm X's assassination in 1965 marked a significant turning point for the Nation's growth. Members were accused of assassinating Malcolm X. The Nation received harsh criticism from the black community whom had developed a strong association between the Nation and Malcolm. The Nation had become more than a "cult" with a few members, but a nationally and even internationally known entity for the advancement of black people in America and people of color in general. The Nation took a monumental stance to stand up to white America's injustices toward black America. Unequivocally, it was the Nation's growth and development that forced America to re-evaluate its stance on the Civil Rights Movement. Many black Americans identified with the Nation's fight for freedom, justice and equality. And, in many instances, many black Americans respected the Nation's ideas about winning the fight for racial equality, i.e., the development of one's own businesses and institutions without the marches, physical attacks and church bombings which were associated with the Civil Rights Movement. The Nation represented what some black Americans admired and feared simultaneously - boldness coupled with the threat of violence.  

Minister Wallace Deen Muhammad's reign began with the death of the Honorable Elijah Muhammad in 1975. Initially, Minister Muhammad did not change the religious and organizational tenets established by his father. From 1975 to 1977, Minister Muhammad was the accepted leader of the Nation. Minister Muhammad's extensive

18 Ibid.
studies and travels throughout the Islamic world as well as his ability to articulate the ideology of Islam qualified him to take the Nation's mantle. Minister Muhammad began to re-organize the Nation around orthodox Islam during this period and renamed the Nation, American Muslim Mission. He eliminated the manhood and womanhood training. He eliminated the style of dress instituted by the Honorable Elijah Muhammad for traditional Muslim attire. He sold most of the Nation's businesses and placed the responsibility of economic development in the hands of the members. He issued a proclamation about Master Fard Muhammad's identity and his role in the Nation's development. Minister Muhammad proclaimed that Master Fard Muhammad was not Allah or the embodiment of God as he had taught the Honorable Elijah Muhammad. Most of Master Fard Muhammad and the Honorable Elijah Muhammad Islam were deemed incorrect and unrepresentative of Islam's true purpose and meaning. Soon, he changed his name to Imam Warrithuddin Mohammed and embraced orthodox Islam. He admonished the members to do the same. Some members left the Nation, while others stayed.

In 1977, Minister Louis Farrakhan left the American Muslim Mission. One year later, he began reorganizing the Nation of Islam based on the original teachings of Master Fard Muhammad and the Honorable Elijah Muhammad. Over the last ten years, some have noted that Farrakhan's perspectives have evolved. Farrakhan’s message spans across social, economic, occupational and even racial lines. Farrakhan is considered more mainstream than both the Honorable Elijah Muhammad and Malcolm X. He is no longer the most repudiated black man in America although still the most misunderstood.

According to even his harshest critics, Farrakhan is one of the most influential black men in America and the world today.\(^{20}\)

In 1979, Minister Louis Farrakhan began the *Final Call* newspaper. The *Final Call* seeks to primarily inform black society about issues relevant to black spiritual, social, political and economic development. As indicated by its sales, the *Final Call* is more than a religious propagandizing pamphlet. The Nation describes the *Final Call* as "an internationally circulated newspaper that follows in the line of *Muhammad Speaks.*"\(^{21}\) Based on its circulation, the *Final Call* newspaper is the only black newspaper that covers the entire United States and is circulated internationally.\(^{22}\)

\(^{20}\) Ibid.

\(^{21}\) Ibid.

\(^{22}\) Ibid.
CHAPTER V
METHODOLOGY, DESIGN OF THE STUDY AND DATA ANALYSIS

Methodology

The researcher applies content analysis to the Final Call newspaper from 1982 to 1995. Content analysis includes a thorough textual analysis of specific literature components such as editorials, captions, pictures and advertising. It entails a review of intrinsic elements such as language development, delivery scheme and organizational style and construction.

Historically, newspapers in America have been a powerful medium for social, political, philosophical and religious expression, protest and/or propaganda. Newspapers represent a permanent record of social ideas, lifestyles and behaviors. Thus, newspaper publishing serves as an important record of one’s existence and culture. Erving Goffman's systematic study of magazines and newspaper advertisements found that subtle gender bias does exist.1 Naomi Wolf also maintains that advertising perpetuates a "beauty myth" and that women are victimized by cultural patterns.2

Moreover, the researcher analyzes the Nation of Islam's newspaper because it is an arena in which the Nation project its own image and ideology. The period was chosen

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because it represents the re-birth of the Nation of Islam and culminates with the historic
Million Man March on Washington, D.C.

This analysis contains two primary headings -- tradition and nontraditional and
consist of four topic areas: a) women portrayal as a religious icon, b) women portrayal in
the family, c) women portrayal in politics and d) women portrayal in
education/occupations.

Furthermore, the data were charted into five types: Appendix A) newspaper
content chart, Appendix B) articles/editorials, Appendix C) pictorials, and Appendix D)
advances/cartoons. Finally, the data was analyzed for its content and how they
portray traditional and nontraditional womanhood notions.

Design of the Study

The purpose of this study was to analyze the portrayal of women in the Final Call
newspaper. A dual column charted design (see Figure 1) was used in this study. The
chart consists of two primary areas: member women and nonmember women portrayals.
The charted entries include articles, pictures, advertisements and cartoons.

This design provides a practical and efficient means for analyzing the articles,
editorials, pictorials, advertisements and cartoons for traditional and nontraditional
womanhood portrayal. The types of entries are indicated, including the page number
next to the recorded entries. Keys are provided to clarify chart contents.
Example Figure 1

<table>
<thead>
<tr>
<th>Member Women</th>
<th>Non Member Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/5/94</td>
<td>1/19/94</td>
</tr>
<tr>
<td>(pic) wives of Muhammad (16)</td>
<td>(ar) lupus (8)</td>
</tr>
<tr>
<td>(ad) dress (25)</td>
<td>(ar) Mother Moore (11)</td>
</tr>
<tr>
<td>(ar) Vanguard (35)</td>
<td>(ar) Essence Magazine (29)</td>
</tr>
<tr>
<td>(ar) Khadijah (3)</td>
<td>(pic) Sudan Islamic Women (2)</td>
</tr>
</tbody>
</table>

Figure 1 Dual Columnar Design

Data Analysis

The purpose of this study was to analyze the Nation's Portrayal of Women in the Final Call Newspaper from 1982 - 1995. Specific questions answered in this study are:

1. What womanhood perspectives are depicted in the Final Call?
2. To what extent are womanhood perspectives traditional in the Final Call?
3. To what extent are womanhood perspectives nontraditional in the Final Call?

A total of fifty-eight newspapers were analyzed. The data analysis for this study was accomplished under two chapters titled 1) traditional notions of women in the Final
Call and 2) nontraditional notions of women in the Final Call. Each chapter analyzes a) women portrayal as a religious icon, b) women portrayal in the family, c) women portrayal in politics and d) women portrayal in education/occupations.
CHAPTER VI

TRADITIONAL NOTIONS OF WOMANHOOD IN THE FINAL CALL

On Tradition

In order to ascertain the traditional notions of womanhood contained in the Final Call two primary areas are devised. First, there is an analysis of the concept and meaning of traditional notions as it relates to womanhood. Second, there is an analysis of the newspaper contents from 1982 to 1995 that reflect traditional womanhood.

A simple meaning of tradition is a customary, usual, way of doing things. Traditional gender roles, statuses and positions involve specific behaviors, duties and responsibilities assigned to women. Traditional gender roles tend to be based on sex and sexuality. According to structural functionalist, this classification system is necessary particularly because it protects women. Structural functionalism theory suggests that the physical differences between men and women accounts for roles and responsibilities assigned to them in a society.

During the agricultural age, men and women shared farming responsibility particularly African American men and women. African men and women worked in various capacities on the plantation. Only physical impossibilities may have prevented African women from attempting certain task. A higher level of gender roles developed after the agricultural age and the advent of industrialism.

The industrial revolution brought more defined work occupations and roles for women and men. It was not uncommon for women to operate farm machinery, work as
ranch-hands or to perform factory work in the early 1900s. After World War I, men and women roles changed and likewise their way of life changed. Men worked outside of the home while women remained at home and cared for the children. Patriarchal power began to concentrate in the hands of men.

In 1920, the Nineteenth Amendment passed and women were granted the right to vote. Once women gained the right to vote, men established policy and practice that kept women out of politics. Women were allowed to receive an education but only in certain fields. Women were allowed to work but only in certain occupations. Women were allowed to vote but only for primarily male candidates. Women were allowed to speak publicly but only about certain subjects. Women were categorically confined to limited social, political and economic positions. As women and men accepted their roles, masculine and feminine gender distinctions became more meaningful. Patriarchal power was loosely defined during the agricultural age by the physical differences between men and women. However, during the machine age women proved that they could perform similar task like men, thereby challenging femininity and masculinity notions. Today, gender distinctions maintain a culture that many men and women participate in willingly and unwillingly. Moreover, structural functionalism theory argues that the assignment of specific roles in the society creates harmony and stability in the family and society. Traditional gender roles were reinforced. Every social institution adopted sex and gender distinctions and through policies and practices determined men and women's power, status and interaction.
Traditional gender roles led to women's placement in inferior social, economic and political positions and to men's placement in superior social, economic and political positions.¹ Traditional gender roles reflect ideas and behaviors that associate women and men with specific personality traits. These personality traits describe women as nurturers, emotional, intuitive and describe men as aggressive, providers and rational. Additionally, traditional gender roles reflect strict interpretation of religious dogma and that impacts interpretations of womanhood. The relationship between tradition and womanhood is also characterized by economic and political power. These powers are girded with a strong and constant source of support from religious and social ideology and policy.²

Jacqueline Grant notes that during the nineteenth century, the church with remarkable success resisted the impact of the women's movement. The resistance took the form of teachings on the virtues of womanhood lauding the feminine qualities of women as godly and God given. Furthermore, and more directly, Friedan's *The Feminine Mystique* proposes that American women have been subjected to the feminine mystique which forces them into conformity. In turn, they merge their identity and sense of self into the identity of their husbands and children. In this context, their roles are primarily as supporters, nurturers, wives and mothers.³ Traditional womanhood is also characterized by European and American ideological views of men, religion, slavery and race. American traditionalism stems from European traditionalism yet has developed a

¹ Barbara J. Nelson and Najma Chowdhury 1994
² Ibid.
³ Jacqueline Grant 1989, 18.
distinct idealism of its own. The American traditionalism notion also developed out of industrialism -- a time noted for its impact on family structure.

Prior to industrialism males and females worked to develop the unsettled territories. The institution of slavery introduced additional distinctions of womanhood for black women and white women. Black males and white males were also taught to distinguish between black women and white women. Thus, black women were forced to defend themselves.

For black women, categorizing womanhood is especially problematic. Womanhood defined by tradition means that women are the nurturers of their children and silent supporters of their husbands. Traditional womanhood has meant and continues to mean acceptance of inferior placement in the religious, political and economical institutions of society. It entails the ideas, beliefs and views of both men and women that femininity is womanhood and not a product of it. Historically, the black woman was not viewed nor treated like a woman and definitely not a lady. During slavery, her womanhood was traditional and nontraditional. She functioned in many roles and was judged on her birthing skill, nursing skill, labor skills, her sexual prowess and her cooking, sewing and housekeeping abilities. Black womanhood encompasses racial notions about women's roles, rights and responsibilities.

Moreover, womanhood notions vary among women. Notions are the distinctions, delineations, meanings, and ideas, which simultaneously reflect on womanhood. Notions are a direct result of social interpretation of women's roles in the society. Notions distinguish femininity from masculinity, maleness from femaleness, womanly from manly. Notions determine the significance of particular human qualities and how they
interact and relate. Additionally, the ideas associated with womanhood reflect male and female perspectives. Neither notions nor tradition reflects upon the viscous cycle of sexism imposed on female and male.

Traditional notions of womanhood are grounded in the social structuralism perspective. Therefore, it is viewed and even portrayed positively. Social structuralism argues that men and women should have clear distinct and defined roles because this will promote stability in the family.\(^4\) It is from this perspective that traditional womanhood is deemed a necessity for the continuation and development of family and society. Social structuralism deems that distinct gender roles serve a vital purpose for male and female relationships, family stability, job placement and more importantly the maintenance of social balance. Structural functionalism also entails accountability. Organized gender roles allows society to lay blame for decay at the feet of a particular gender -- women.

Throughout society, traditional notions of womanhood are readily portrayed, discussed and accepted. Traditional notions are argued and discussed throughout newspaper, television and radio. Society cannot (or will not) makeup its mind about the subject. More often the subject is treated as a discussion about household chores and not the plaguing societal gender inequality issues. Gender notions are challenged and changed as a result or trends, ideas and new beliefs. Traditional womanhood notions are dismissed particularly when they fail time litmus test or are not congruent with current liberation strategies. Additionally, there are some traditional notions about womanhood that are considered positive and maintained and some that are considered negative and discarded.

Likewise, womanhood notions are continuously placed into various social arenas, examined for their benefit and judged accordingly. Both women and men judge notions for their immediate worth and long-term consistency and necessity. An example of this is the issue of breast-feeding. During the sexual revolution, women began alternative bottle-feeding. Bottle-feeding allowed women the flexibility to work and demand equal treatment in various areas of society. Women's equality was at hand so some women placed breastfeeding as secondary to maintaining employment or career advancement. For many women, working was not a matter of choice, it is a matter of economic necessity.

Popular media images of the early 1980s touted single-women raising children—Goodtimes, One Day at a Time, Alice, Maude, Mary Tyler Moore Show and the list goes on. The early 1980s were trying times for women's issues and many women found themselves in the crossfire between economic stability and family. Yet, the changing family structure, i.e., divorce, later marriages and single parenting forced women back to work. Thus, when women worked they usually could not nurse their children.

Today, many hospitals encourage breastfeeding and medical research has confirmed the benefits for both mother and child. Women have acquired more rights in the work place when it comes to caring for children. Many companies appeal to these rights and offer family flexibility to attract and retain women employees.

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5 Ibid.
7 John Macionis 1997.
Lactate nurses and breastfeeding clubs are popular and breastfeeding mothers receive tremendous support. However, traditional male and female roles are intricately woven into the fabric of American society. In American society, every occupation, religion, political arena and social entity is pre-characterized and pre-determined by a set of gender notions. In many cases, traditional womanhood notions are maintained against arguments of chauvinism and sexism. Arguably, to be free and self-determined may lead to greater equality between the sexes.  

Moreover, feminism and womanism represent vehicles of open dialogue about traditional womanhood notions. They provide an outlet for women to express their views, opinions and ideas about gender roles. These vehicles also represent a challenge for women because they are misunderstood and in some instances mis-directed. Women are bombarded with unrealistic ideas and goals for breaking the sexual double standard, the use of abortion as birth control, and responsibility for family monetary obligations. The center woman of the landmark decision Roe versus Wade is now pro-life. The irony of this situation reflects on women's challenge to have independence not dependence, determination not detriment, assertiveness not aggressiveness.

Traditional notions encourage women to reflect on their family roles with pride and endearment and to view these roles as a badge and protection against family decay. Traditional notions are conservative about social, political and economic issues such as, abortion, sexual freedoms, pay equity and parental responsibility. Traditional notions support the ideas that women should choose life of the unborn child not abortion, women should not engage in sexual prowess, that men's entitlement to more pay reflect the

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position as head of household and that women are responsible for the immediate care of offspring. Ironically, today, traditional womanhood notions are presented as a welcome mat for peace in the family, tranquility and order for relationships between the male and female.

The Final Call newspaper contains various traditional womanhood notions. The portrayal yields several distinguishing ideas, themes and perspectives of the Nation and society. The analysis consists of four areas: a) women portrayal as a religious icon, b) women portrayal in the family, c) women portrayal in politics and d) women portrayal in education/occupations.

Portrayal as a Religious Icon

Religiosity represents one of the most significant areas of traditional notions. A theme that represents this idea is that "The Black Woman is Sacred"\(^9\) (see Appendix C 10). Several articles discuss the God value of the black woman. The black woman is portrayed as very important to God. Additionally, the black woman is portrayed as important to the Nation. Farrakhan at the “Women’s Only” event address a female audience in regards to their relationship to God. He explains:

We have lived in a world that has put women down. No religion is free from some blame. Not that Allah God did this, nor did Allah’s prophets do this but misunderstanding misinterpretation of scripture has caused males in religious positions to put the female down justifying their mistreatment of the woman by talking about what Eve did.\(^{10}\) (see Appendix C 10)

Farrakhan explains a popular misinterpretation of scripture -- woman caused the downfall of man. From this misinterpretation, women were not allowed to have position

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\(^{10}\) Ibid., 21.
or power in institutions or society. Farrakhan maintains that Eve is not responsible for
man's fall and women should not be oppressed and abused because of men's desire to
control women. On the cover of the newspaper is a picture featuring member women and
nonmember women. At the top of the issue is an article by the Honorable Elijah
Muhammad titled "The Black Woman," reprinted from the Muhammad Speaks
newspaper.11 (see Appendix C 10)

Two statements are inside the Final Call cover, "Islam will not only elevate your
women but will also give you the power to control and protect them and we protect ours
against all their enemies."12 The woman is placed on a mantra, admired reverenced and
kept away from hurt, harm or danger. This idea may seem tolerable, but control of
women reflects many traditional gender notions. Control is a major factor in tradition that
has led to women being kept away and kept out of positions of authority and power.

According to the Nation, black women need protection and Islam provides that
protection. Protection comes at the expense of a woman giving up control – freedom of
movement. Later in the re-printed article Muhammad claims that:

Until we learn to love and protect our woman, we will never be a
fit and recognized people on the earth. The white people among you will
never recognize you until you protect your woman . . .She is your first
nurse. She is your teacher. You first lesson comes from your mother. If
you don't protect your mother, how do you think you look in the eyes of
other fellow human beings?13

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11 Ibid.
12 Ibid.
13 Ibid., 21.
The premise projected about women, black women in particular, is that the she needs protection from physical assaults, glares and disrespect of men. Notably, black women were brutalized, raped and stripped of protection, especially black male protection. During slavery, she was treated and regarded as the property of her master to do as he pleased and saw fit. The black man was unable to defend her. Many times the black woman was left to defend herself. She was the booty of American slavery. At the end of slavery, the black man's ability to protect his family remained very fragile. The black man could do very little in the face of white oppression. In any given instance, the black man was defenseless against white oppression and racism. He could not defend himself or the black woman. The black woman's sanctity was destroyed and the black man's attempt to protect his children and community could mean death.14 The article seems to reflect racism notions and not the traditional sexism notions.

In another article titled "Thousands Bear Witness" two women discuss the motivation for male and female participation in the Nation. The newspaper notes that both women writers are professional journalist and nonmembers of the Nation. The article proclaims that "women and men are still willing and eager to accept and follow the Nation. Women are described as "throngs of modestly attired sisters...moving about the huge hotel in orderly fashion".15 Reference to modesty and dress reflects traditional notions of womanhood. Traditional notions about womanhood and modesty appeal to women's shielding and maintaining privacy regarding public display of their body.


Another article written by a member woman discusses the award ceremonies at a 100 Black Women meeting. Next to the article, an adage boldly proclaims that "A Nation Can Rise No Higher Than Its Woman."16 (see Appendix B 8) The layout is congruent with the adage because all appear on the same page. The woman, knowing her position and place in demonstrating righteousness, characterizes an important element of traditional womanhood -- a spiritual relationship with God.

"Modest Fashions for Modest Women" appears on the cover of the newspaper. A picture above the title shows a woman wearing a long sleeve top with a hat. The article is across the page form "The Muslim Woman At Home and Abroad." The adage "A Nation Can Rise No Higher Than Its Woman" is displayed in bold columnar format. At the bottom of the page is a cartoon and commentary titled "The filth that produces the filth."17 Pictured are two women each holding the hand of a little girl. This portrayal reflects the view that these women are a negative influence on the little girls due to the fact that they dress in short tight skirts and spaghetti strap dresses. Traditional womanhood purports that women do not wear mini skirts, form fitting dresses, and provocative clothes. Traditional notions suggest that women should not dress in this fashion and that to dress in this fashion reflects a lack of morals, values and a personal relationship with God. "Modest Fashions for Modest Women" displays photos of a Nation fashion show. There are six pictures with member women dressed in long sleeve and ankle length garments. The dress styles reflects traditional womanhood notions because it is conservative dress.

16 Final Call (Chicago). December 1984, 15.
The women wear both dress and pant suit, long and short jackets. It is dedicated "to the millions of black women the world over."\(^{18}\) (see Appendix C 5) The portrayal reflects traditional notions of womanhood because it suggests that women demonstrate their morals, values and spirituality by wearing modest clothes. Modest clothes by traditional standards cover or conceal women's shapes or figures. Traditionally, modest clothing represent a woman's piety and sanctity. A traditional perspective might argue that a woman's treatment by man is a direct relationship to what she wears. A traditional perspective may also suggest that clothing style demonstrate the mind set, self-image and self-esteem of women and their connection to God.

Traditional womanhood notions about women's clothing is guided by religious ideology and views that women of God dress according to righteousness and decency, i.e., women cover their heads, lower their gaze and/or cover their bosoms.

The Black Woman is the most beautiful jewel in Allah's creation, but only when she is in harmony with her righteous nature. Modesty in thought, word, and deed is the outward expression of internal beauty and peace that exemplify a truly beautiful and civilized woman.\(^{19}\)

Notably, the writer points out that modesty should not be confused with "homeliness, plainness, or ugliness".\(^{20}\) The writer continues to draw a direct correlation between modesty and godliness. Another cartoon, which portrays traditional views of womanhood, is titled "Slumber and Marla." This cartoon shows two Black women standing next to each other with Slumber stating, "Repatriation to Where? I was born here and so where my children we are and always will be British and proud of it."

\(^{18}\) Ibid., 14.

\(^{19}\) Final Call (Chicago) January 1985, 14.

\(^{20}\) Ibid.
Slumber has a ball and chain on her ankle. Her dress is tight, her mid drift exposed and her dress stops at mid thigh. Marla's caption reads, "Yeah I believe you but to millions of average white people you and your children are and always will be n*****s, British and proud of it or not!"\(^{21}\) (see Appendix D 12) Marla has on a mid calf length dress and only her ankles are exposed. Several advertisements for Sister Tynetta Muhammad's Dress 19 Collection also appear in the newspaper. The advertisement reads, "Exquisite Designs for the Modern, Modest Woman."\(^{22}\) Another advertisement reads,

> Sophisticated... Modest... Elegant... Unique: Dress 19 Collection. Sister Tynetta Muhammad takes her profound study and transforms it into a fashion wonder. In a world where women are mistreated and disrespected, how you dress can make a difference. Let the 'Dress 19' take you to a higher ground of modesty and elegance and command the respect that you deserve wherever you go.\(^{23}\)

This advertisement speaks volumes about the traditional view of women in the society. Women’s dress can make a difference in how she is treated. Women will be shunned or accepted based on what they wear. Both men and women judge women according to their clothing. Thus, the advertisement reflects traditional notions about women’s clothing. Thus, the "clothes make the woman."

Modesty means taking care to ensure that one’s dress and manner is in line with righteousness and good taste. Be beautiful, Black Woman, but be modest so that Allah's light will shine on you, and all will behold the beauty of Allah's majesty reflected in you.\(^{24}\)

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\(^{21}\) Final Call (Chicago). 30 March 1994, 16.

\(^{22}\) Final Call (Chicago). 5 January 1994, 25.


\(^{24}\) Final Call (Chicago). January 1985, 14.
Portrayal in the Family

In the family, women are portrayed in traditional roles. Traditional family portrayals did not occur frequently. The woman's role in the family was discussed in addition to family issues. Women were depicted as nurtures of their children and protectors of their families. Furthermore, traditional family portrayals discussed health issues such as breastfeeding, children school issues, cooking nutritious meals, and maintaining one's beauty. An article discusses how to treat ear infections. Immediately, the article discusses the women's' roles in prevention. The article continues by explaining the nature of ear infections and the high rate of ear infections in children. It concludes that the way to reduce children's risk of ear infection is to breastfeed.25 (see Appendix B 6)

Traditionally, women did breastfeed. Yet, the article lists health reasons that point out how breastfeeding is best for mother and baby. Medical research notes the benefits of breastfeeding far supersede bottle-feeding. Today, this traditional notion is encouraged among women including working mothers.26 Breastfeeding in a society however was shunned during women's liberation and considered another means to control women. Breastfeeding requires that women allot specific times to nurse the baby or express her milk. In the traditional view, women stayed home so they had time to nurse their children. Once women began to work outside of the home more, breastfeeding was difficult. Very few jobs permitted women to express milk or to leave to nurse their baby. There were no laws to protect women from termination. Women were torn between

26 Ibid.
work and their motherhood responsibilities. The article reflects reasons that women should resume this traditional role.

In the 1980's, this claim may have seemed sexist, or an attempt to keep women in the home -- their place -- bare foot and pregnant. Today, breastfeeding is encouraged and laws protect women against termination. Reprinted from "How to Eat to Live Book 2" by the Honorable Elijah Muhammad is an article on breastfeeding. The article “Mother's Milk Best for Babies" discusses the nutritional and health values of breastfeeding to the child's development. Muhammad states that "mothers should feed their babies from their breast milk if they possibly can, as this is the best. When you are able to start feeding them on solid food, give them weak bean soup-not highly seasoned, strong soup that you eat." Women are offered these suggestions not only Nation women. Again, in the following year, another article supports breastfeeding. The article states that breast milk is better than cow's milk. The female writer states that "the Honorable Elijah Muhammad teaches us that breast milk is better than cow's milk, and scientific research confirms this fact. Breast milk is nutritionally superior to cow's milk or any other artificial formula, as a food for your baby." The writer remarks:

Powerful, Beautiful, Black Woman: your milk is uniquely made by nature for your newborn. It develops resistance to infection and allergies. Breastfeeding is the most natural source of nourishment and security for your baby. Putting your newborn on the breast after delivery causes the uterus to contract and reduces the flow of blood. . .Breastfeeding brings into existence a matchless communication of love between mother and baby. The closeness and warmth of breastfeeding provides much emotional satisfaction. The baby feels comforted. 29

27 Final Call (Chicago). November 1986, 32.
28 Final Call (Chicago). 5 May 1987, 32.
29 Ibid.
The article ends by stating that, "pregnancy, childbirth, and breastfeeding pertains to the special journey in your life. Of course, it's not the only one, but it's a remarkable sensation one is bound to discover." The article also contains a cartoon depicting a woman breastfeeding. Her disposition was joyful towards breastfeeding.

Moreover, teaching one's children is also a traditional family notion that is portrayed in the newspaper. Articles and cartoons reflect ideas in regards to women's care and relationships with their children. Traditional family notions deem that a woman's most important priority is to care for and teach her children.

However, traditionally women were not supported or encouraged to receive higher educational. Yet, in order for women to fulfill educational duties toward their children, they must be educated. Articles do not directly suggest or encourage women to obtain a higher education. It also does not address the idea that some women may be illiterate or may not even have a high school diploma. The article seems to be directed toward middle class black women. After all women faced with the responsibilities of being a single parent have double financial responsibilities.

The article reflects a traditional family notion that children are the products of the mother’s time and effort. Traditional family notions also suggest that if children fail then it is shame of their mothers. This is also re-enforced with religious scripture.

"The Muslim Woman at Home and Abroad" discusses Holy Quran scripture and "the Muslim Woman's role and the complete training and civilizing structure of the home base as the nucleus of the society and the Nation." (see Appendix B11) Tynetta

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30 Ibid.
31 Final Call (Chicago). January 1985, 15.
Muhammad stresses that women must have a secure home life and thus, proposes the adage that "home is a woman's base not her place." Tynetta Muhammad writes about the religious tenements that are essential to family stability. She states:

In homelife as in the society and the community of nation necessary rules and regulations of individuals and group activity and conduct must be instituted to safe guard the moral spiritual and physical development of all the members of that society so that we may live happy, prosperous and productive lives based upon principles of righteousness which protect and insure the freedom, justice and quality of everyone.\textsuperscript{32}

As the home is a woman's base and not her place, the traditional family notion is that home is the woman's responsibility. The adage may suggest that women should not be forced into home life, however, it does not underscore the significance of women's roles as the primary nurturers and caretakers.

A cartoon on the bottom of the page shows two women-- one white and one black-- with their daughters. Next to the white woman and her daughter are the words "the shyless" and next to the black woman and her daughter are the words "the disgrace." The cartoon is titled "The filth that produces the filth." The cartoon also features an evil looking character – the devil. The cartoon seems to appeal to religious ideas that lack of morals is why women dress in this manner. The cartoon states that "he pulled off from their original self the clothes of righteousness and the clothes to cover their shame."\textsuperscript{33} (see Appendix B 10) The display of women not men is indicative of traditional notions that support particular dress codes for women and not men.

Moreover, Tynetta Muhammad's articles are usually featured on the same page as the cartoon. She writes several articles under the banner "Muslim Woman at Home and

\textsuperscript{32} Ibid.

\textsuperscript{33} Ibid.
Abroad” and “114 Golden Rules of Conduct for the Righteous: The Pen: Reorder of Divide Truths.” Traditional family notions are not mentioned very often in these articles. Yet, in the same area other articles and adages appear that reflects traditional family notions. For example, the article "An Intro to Cookery" discusses the importance of food preparation – a family function traditionally performed by women in American traditional perspectives. At the bottom of the page is the cartoon "The Filth That Produces The Filth." This cartoon obviously is a favorite because it is featured in several early issues of the newspaper.

Moreover, in "Spotlight on the MGT-GCC" guidelines for Muslim Woman conduct are outlined. The article reflects traditional family notions of "keeping house," cooking, how to rear children, how to take care of husbands, sewing, how to at home and abroad. Tynetta Muhammad states:

> Underlying each of these broad categories of basic Home Training Units is the spirit of a broadening sense of social and economic reform generated by a new awakening, a new spiritual consciousness that channels our energies into the discovery of new fields of knowledge.35 (see Appendix B 11)

Muhammad does not mention details about the categories. These details are essential to assess womanhood notions. However, underneath the article again appears the cartoon portrayal of "the filth that produces the filth." As previously mentioned, traditional womanhood notions -- supported by religious scripture -- denounce open arm, above the knee, bosom exposed clothing.
This area of the newspaper seems dominated by appeals to women's religious convictions. Traditional family notions depend heavily on religious convictions. In earlier issues, it also seems that the newspaper attempts to revive traditional family notions. The revival focuses on traditional home life roles for women. Today, traditional family notions are being revived. This revival has led to the reintroduction of traditional womanhood notions. Traditional family notions are deemed refreshing and vital to family stability. Sociologist note that many negative social events and influences in the society such as gang violence, teen pregnancy, divorce, poverty issues and recently school violence have led to the reevaluation of gender roles.

Moreover, an article appears in the newspaper titled "Proper rearing of children key to future of society." Written by a woman, the article states that the responsibility for rearing children properly is both parents. Even so, the article does not reveal the specific roles of women and men in meeting this goal. She states that "imparting proper education to children has been the foremost responsibility of every parent of all ages."36

Another significant point made in the article is that Islam inspires man to be morally developed. She states,

Man does not like to live in isolation; he is a social being and is fond of society. He is, by nature, inclined to cultivate good social habits in order to live and flourish I peace. Mere pursuit of wealth at the cost of human relations indicates wrong mental attitude, which needs a change . . . Contentment is one of the sterling qualities in man which Al-Islam teaches in order to check the unbridled instinct of greed. Al-Islam does not preclude man from striving in life. By striving hard he gives his wife and children protection from hunger ignorance and disease.37

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37 Ibid.
The traditional family notion portrayed is that men must receive proper education to support their families. The article reflects concern that men should be responsible for financial stability of the family. It does not reflect the women's financial role or development to support the family. This notion is supported in a reprinted advertisement/cartoon from the *Muhammad Speaks*. The advertisement/cartoon states that "it is a must that the Black man do something for self."

In an article titled "Parenting the Old Fashion Way," Ron Daniels concludes that this lack of consciousness/awareness of what is appropriate and inappropriate behavior however is a function of an acute failure of parenting in the Black community and a gradual erosion of the time tested methods of rearing Black children that enable us to survive ad maintain some semblance of sanity as Black people.

Pictures portray the male parent with a son and the female parent with a daughter. Daniels discusses an example of a mother scolding her child:

Somewhere along the way this young Black mother/parent had internalized the virtues of parenting in the Black tradition; a tradition which stressed respect for elders, courtesy/politeness hard work and discipline; a code of values which was strictly and firmly enforced with what one describe as 'tough love.'

Parenting the old fashion way did not involve the writer's acknowledgement of male importance. The most observable pictorial about women's traditional function was how black women were portrayed nurturing their children. Many times this function was mentioned with the notion of men's responsibility to ensure that women were also nurtured in order to nurture their children.

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40 Ibid.
Pictorials included breastfeeding, reading to sons and dressing their daughters. A distinction occurs again when education was mentioned. Pictorials showed women doing more educational activities with son's than with girls.

**Portrayal in Politics**

The traditional role of women in politics has been to deny women the right to participate in politics. Women have not been allowed to participate because of gender bias and sexism. Gender bias and sexism maintain ideas and stereotypes that women lack the ability to make rational and unemotional decisions. Yet, many women were portrayed as participants in politics. Historically, the Nation did not encourage any members to participate in political election or voting process until 1984.

Today, the Nation acts as a political entity by encouraging its members to vote, holding voter registration drives, coordinating grassroot events, members holding political offices and working with various political organizations. Internally, the Nation has a political structure. The Nation has a constitution and members must use protocol and procedure if they have issues or concerns. Women members have significant roles as captains and ministers in mosque. Women in the Nation also hold high-ranking positions.

In 1995, Farrakhan called for a million black men to come to Washington D.C. and atone to their families for their "sins." Their "sins" were not supporting their families, not nurturing their children, abusing and abandoning their women and not challenging the social institutions that seeks to incarcerate and destroy them. This call to march asked women to stay home and participate in a series of activities in observance of the day. The reasoning according to Farrakhan:
Our women have never left our side. They have fought for our liberation in all of our struggles for justice. Their greatest hope is that one day we as men would stand up and take our proper and rightful place as commanded by Allah (God) our Creator.41 (see Appendix B 35, B 36)

Farrakhan's detractors considered the march to be sexist. Women participated in the local organizing committees, solicited support from organizations and developed march materials and packets for participants. However, because women were asked to stay home with their children, the Nation was called sexist. Yet, the Nation argued that "this march is the greatest tribute to our sisters." Abdul Allah Muhammad, a top ranking minister in the Nation, reports a confrontation with a "young sister parroting the white feminist party line." Muhammad states that he points out to the young sister that he used to be a "card-carrying member of the grandma of feminist groups, the National Organization for Women. He states that, he helped to elect the organization's first Black president -- Eileen Hernandez."42 Thus a suggestion that the Nation is sexist, its male members are sexist and that the Nation members are detached from cultural gender trends is false

Moreover, many black women leaders supported the Million-Man March. A picture of Queen Mother Moore is shown with the caption, "Queen Mother Moore has endorsed Million Man March efforts in New York."43 Other black women leaders in support of the march included Dr. Barbara King, Corretta Scott King, Maya Angelou, Sonia Sanchez and Dr. Dorthy Height just to name a few.

42 Ibid., 5.
43 Ibid., 8.
A few black women voiced disagreement with the Nation for discouraging women to march, in particular, Angela Davis. Davis' argument was that black women marched on Washington, D.C. in 1964 and the threat of violence was even greater. Yet, the Nation argued that women should not be subjected to violence and that it would not ask women to subject themselves to violence. However, the Nation did not attempt to stop women from attending the march. Women participated in a parade to support the march.

According to Million Man March supporters and organizers, traditional political notions are not the underlying idea to be taken from the march. The Million Man March main political objective was to mobilize and galvanize black men and women. The march was not an attempt to discriminate against women. Women speakers addressed the march and other women attended the march. Nation women conducted security details at the march. The march was open to all races, all creeds and both genders. However, black men were especially encouraged to participate in the march and to be responsible for their plight, their families and their communities.

Some still considered the focus on any gender distinctions to be harmful to women's empowerment. Women should be by their men's side and gender divisions cast aside. Leaders and organizers of the march perceived that the American government may view the march as an act of aggression and "war" and thus argued that women would be safer at home. This traditional notion of "war" is applicable in many societies.

Customarily women do not participate in physical combat but remain in supportive roles during "war."
Therefore, the suggestion that this was "war" fit into a traditional gender distinction. However, traditional womanhood was not going to be the theme of the Million Man March, the state of black America was. And according to Farrakhan, the state of black America would improve when black men assumed control of their surroundings and valued black women.

*Portrayal in Education/Occupation*

One of the Nation's ideologies about the development of the Nation purports that a nation can rise no higher than its woman. The Nation's ideology is that seventy-five percent of the work, i.e.; training, teaching and moral character development must be focused on women. The Nation maintains that the responsibility for the Nation's development lies primarily with the development of its female members.

Thus, Farrakhan states:

More than you know the secret of Allah God Himself is bound up in you. The world is in the trouble it is in because the world has no respect for women; and if the world has no respect for women, the world has no respect for Allah God . . . to say that a woman should not be educated is foolishness. Every woman should be knowledgeable. Why? Because a wise woman makes a wise nation a foolish woman makes a foolish people.44 (see Appendix B 33, B 34 )

These statements demonstrate that the Nation proposes that women have power to determine the development of a nation. Many articles are based on this perspective. This is a positive and refreshing perspective that promotes women's elevation. The Nation proposes that Islam is the formula to end women's oppression. As stated in the following article titled "The Muslim Woman At Home And Abroad":

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... With this Mathematical approach to our studies, we will be laying the spiritual and scientific base to the New Educational System for our children and formulating the base of our New Social Order and Family Life. Thus we have incorporated as the main heading of this section of our Educational series entitled '114 Golden Rules of conduct For the Righteousness' this special focus on the activities of the woman at home and abroad as a ritual sign for our nation to study as we come to the end of the time that we have known. (see Appendix B 4)

The articles continues:

What is the meaning of M.G.T. and G.C.C.? The answer given is: Moslem's Girl's Training and General Civilization Class. This was the name give to the training of women and girls in North America: how to keep house, how to rear their children, how to take care of their husbands, sew, cook and in general, how to act at home and abroad!

The Nation's ideology and the adage a nation can rise no higher than its woman appeals to women's role in developing and caring for their families. This article does not detail the specific actions to be taken by women for self-development such as higher education, technological training or working outside of the home. The issue ends with three letters to the editor articles titled "What Islam has done for me." Two women and a girl write these letters. Letter one discusses the religious tenements of the Nation and the importance of study. The young woman expresses freedom to raise questions through the Nation's course of study and joy over being a member:

Islam gave me the reality of the God that I knew existed in my heart and in my mind, but while growing up nobody ever told me about him. People made me feel like I was crazy to express such a thought.. Islam has made me forever thankful that I am a Black Woman in 1984 and has given me a secure mind knowing that God sent His messenger to us to tell us to come on back home.

45 Final Call (Chicago). December 1984, 15.
46 Ibid.
47 Ibid., 28.
48 Ibid.
In the next letter, the writer discusses her experience attending a public school. Notably she assumes a responsibility for teaching "those who haven't" learned to recognize "lies and things in the lessons that the teachers give us in schools." The third letter reflects the writer's love for unity and blackness. The writer expounds about the lessons that she has learned. Lessons include, Bible scripture, God's proper name, what the Muslims want and believe, how to pray and how to eat to live. The three letters appear to reflect upon the Nation's traditional womanhood perspective that women are spiritual beings.

In an article titled "We Must Take Time To Educate Our Children" a member woman suggest that an important role of women is to nurture and cultivate their children's mind. This article reflects the traditional education notion that women are primary responsible for the home life of children. In the beginning, there is an appeal to nontraditional aspects of womanhood, but later the article recommends traditional educational womanhood notions as the success of children. It states:

The difficulties in juggling career and family are well known. Even so our children must not be the sacrificial lambs. We must take time to teach them, motivate them and challenge their minds. Insist on progress and praise achievements. Instead of a second helping of ice ream to pacify him or her while you are busy with the company's homework or washing the dishes, give a writing assignment, preferably one designed to strengthen your child's weak area of study, then take the time to check the assignment immediately. You can dry the dishes afterwards.

The tone is clear and straightforward. Traditional womanhood celebrates home life and child rearing responsibility. As the writer states, "you can dry the dishes afterwards." The writer also suggests how chores and nurturing can be performed

49 Ibid.
50 Final Call (Chicago). December 1984, 14.
simultaneously. This may suggest that housework must also be performed above work and career. A woman's family, above all else and her children, must come first. Thus, the writer states, "prepare your children, Sisters, when all else fails them, we cannot. It is priority-setting time, my Sisters. We all are striving to go forward, but let it not be at the cost of your child's future."\(^{51}\)

Advertisements and cartoons portray traditional education ideas of women's role in teaching their children. A cartoon depicts a woman and her child holding a book and reads "mother teach your young prince to read! Readers lead and leaders Read!" Interesting quote considering that the child she is teaching to read and lead is a boy. A cartoon also features a black woman and white woman dressing described as "the filth that filth produced." Women must educate and train their girls about dressing modestly. The cartoon also suggests that women teach their girls by their example. The portrayal suggests that women teach their girls to dress modestly and teach boys to read. In later issues women are portrayed reading to boys and girls. Traditional education notions are represented primarily in various cartoons.

Education and career notions are also discussed in articles. Farrakhan writes at least three main articles in 1995 that address the "Sacredness of the Female." And in the last issue of that year, the article is reprinted. A full color photo of member and nonmember women is in the center of the article. The women are depicted as blue-collar workers, chefs, medical professionals, mothers, authors, beauty technicians, students, photographers and Vanguard.\(^{52}\) The portrayal reflects various notions and does not

\(^{51}\) Ibid.

\(^{52}\) *Final Call* (Chicago). 20 December 1995, 20.
celebrate tradition or nontradition. However, very few cartoons, pictures, or articles featured women pursuing an education or career. Primarily, women’s education and career was addressed when traditional family issues were discussed. Later issues reflect traditional notions that include women's changing roles and status in the society.
CHAPTER VII

NONTRADITIONAL NOTIONS OF WOMANHOOD IN THE Final Call

On Nontraditional

In order to ascertain nontraditional notions of womanhood contained in the Final Call two primary areas are devised. First, there is a review of nontraditional notions in regards to womanhood. Second, there is an analysis of newspaper contents from 1982 to 1995 that reflect nontraditional womanhood.

Nontraditional gender notions yield several distinctions to the conundrum of womanhood. Nontraditional gender ideas and perspectives reflect evolution in gender beliefs and values. Nontraditional gender ideas offer diverse views and choices for men and women. Additionally, nontraditional gender ideas support women's development, freedom and serves as a source of support. Nontraditional gender notions prescribe an anecdote to women's oppression. Yet, nontraditional gender notions are not the opposite of traditional gender notions. By contrary, it is an extenuation. It reaches into areas of womanhood where tradition has not. A comparison between women's positions then and now proves this notion to be very nearly correct. Thus, nontraditional womanhood is not a comparison to traditional womanhood. It is an examination of unpopular, unaccepted, camouflaged, secretive and obscure notions that exist in the relationship between man and woman.
Nontraditional womanhood in American society challenges traditional notions of womanhood. It proposes open dialogue about the distinctions and perspective of womanhood. It is a dialogue that suggests equilibrium and balance must exist between women and men. It has a special relationship to feminist philosophies and ideologies yet convey a message that supports freedom of sexual expression. Nontraditional womanhood offers both male and female the opportunity to re-examine their roles, ideas, perspectives and positions.

In today's society, both men and women maintain nontraditional statuses and positions. American nontraditional gender notions depend on ethnicity, religion and history. For white women, the nontraditional fight became an issue particularly after slavery. For black women nontraditional gender notion was an issue of a different sort. Black women maintained both traditional and nontraditional roles during and after slavery. A femininity distinction was an issue that black women struggled hard to achieve and continue to struggle in order to maintain. Thus, black women's nontraditional issues and concerns at times differ greatly from their white female counterparts. Black women developed and internalized womanism and determined womanhood from this perspective.

For black women, womanhood defined from a nontraditional perspective means that women have a choice and a voice, although this choice did not exist during slavery. Nontraditional womanhood means women can decide for themselves to be a nurturer or provider or both. Women have the right, freedom and opportunity to express their ideas and views about the world they live in and challenge them. Yet, nontraditional womanhood is not the equalizer that many women and men propose and desire it to be.
Women and men who challenge the status quo realize that a right that can only be expressed is no right until it produces action. For example, the sexual double standard continues to exist even though women and men both agree that it must be dismantled. In the workplace, schools and public institutions the federal government has enacted legislation to ensure women's (and men's) protection. However, cultural views of a woman's sexual restraint remain in tact, i.e., women should limit their sexual partners.

Moreover, nontraditional womanhood notions are grounded in the conflict theory of gender. The conflict theory of gender maintains that sex distinctions have allowed men the opportunity to oppress women. Men are able to dominate social institutions of the society and determine the roles, rights and opportunities for women. Nontraditional womanhood provides women with the opportunity to define their roles, have rights, and acquire opportunities. Additionally, nontraditional womanhood asserts that women should become self-sufficient and independent of men. Women should seek improvements of their lifestyle and no longer have to depend on men to make their lives better. Nontraditional womanhood seeks to remove the barriers that once kept women in unhappy and unstable homes and marriages. Nontraditional womanhood challenges women to seek opportunity and overcome challenges to their ambition.

However, nontraditional womanhood is blamed for the break up of families and those greatly impacted are the children. Nontraditional womanhood is criticized for not providing women with realistic goals and adequate resources to meet and overcome challenges. Social institutions have not kept up with the changing status of women as many anticipated and hoped. Women face challenges such as sexual harassment, unavailable and unaffordable childcare, low paying jobs, occupation segregation,
education discrimination and limited support from male counterparts. For all the advantages of nontraditional womanhood, many women suffer greatly to establish their independence. Some institutions have realized that women are suffering and now have sexual harassment policies, childcare subsidiaries and assistance, equalization of pay, education scholarship opportunities for women, and finally some women receive appreciation from male counterparts. Now the challenge for this century's nontraditional women is finding the balance between family and career.

Portrayal as Religious Icon

Tynetta Muhammad wrote the most articles by a member woman. A feature article claims that "the American Black women is the most precious Black women in the world... because we have endured so much pain and suffering."¹ Many of Tynetta Muhammad's articles address the spiritual plight of African American women. She suggests that women develop themselves spiritually because this is the foundation of a woman's life. Her approach seems nontraditional because she does not discuss a hierarchy al gender role for women.

Moreover, Tynetta Muhammad's article appeared in almost every issue of the newspaper. Initially it appears under the heading "The Muslim Woman At Home and Abroad," then "Unveiling the Parable of 19" and in later issues under the heading "Unveiling the Number 19." The Muslim Woman At Home and Abroad series is about "the activities of the woman at home and abroad as a critical sign for our nation to study." Furthermore, the articles points out that "mathematical and science is coded in the Muslim lessons." In a series of articles, Tynetta Muhammad is the National Instructress

¹ Final Call (Chicago). November 1984, 14.
for the women in the Nation. She routinely discusses the Nation's course of study for Muslim women, as that is very important to the Nation development.2

Tynetta Muhammad remarks that the lessons "reveal the important role of the Muslim woman." She states that "the safeguarding of these principles and rules of conduct also provide for all national and international relations among the community of Nations at large based on mutual respect, human dignity and moral decency." She also discusses the plight and struggle of the American Indian, the effects of African enslavement and the ineffectiveness of "the white man's education."3 (see Appendix B 8)

Epithets and pictures surround the article. The epithets and pictures emphasize aspects of women's development. The epithets and pictures include, "Modest Fashion for Modest Women," "The Filth that Produces the Filth," and "A Nation Can Rise No Higher Than Its Woman."

"Modest Fashions for Modest Women" shows Nation women modeling attire worn by member women and photographed by a member woman. The caption states that "modesty does not mean homeliness, plainness or ugliness." The Nation women provide a meaning for modesty. The meaning reflects nontraditional associations with modesty, which the member women describe as the key to respect. In the early 90s, the 'Unveiling the 19' articles do not appear as often and by 1992 the articles reappear but reflect more concern with Minister Farrakhan, national and international issues.

Editorials also represent interesting commentary by member and nonmember women about the Nation. Debra A. Johnson writes

2 Final Call (Chicago). January 1985, 15.

3 Ibid.
Finally the longing is satisfied and has been replaced by peace and love for my brothers and sisters but most importantly by a knowledge and love of the true God Allah. I love Islam and I know that with you is where I belong. Praise be to Allah for granting you the patience and perseverance that one must possess to do his work.4

Lyndu Rials writes "Suriname article inspiring":

Again I say your words have inspired me. But they have inspired me far beyond tears they have inspired me to be more zealous and grateful to be living during this process. Through Allah our success is at hand. The newspaper looks and reads great! I am proud of you and your staff’s progress.5 (see Appendix B 16)

These women express interest and appreciation for the message the Nation is portraying in its newspaper. One's dress and manner is in line with righteousness and good taste."6 (see Appendix C 5) Contributing editorials by member women were also featured. Sharon 2X writes

As-Salaam Alaikum! This is an open letter to my sisters incarcerated within and without the prison walls in North America. 'Sisterhood is powerful! I have often heard that 'The greatest treasure of our nation lies within the Black woman'. The power of collective work and responsibility moves us toward freedom justice and equality... If a nation rises no higher than its women and our Black nation (forty million or more) is chosen by Allah to bring in the new world order, then sisters, we have a lot of work to do. We must begin with self.7 (see Appendix B 16)

Many nonmember women relate to the issues addressed in the newspaper. The editorials contain nontraditional perspectives of both member and nonmember women.

4 Final Call (Chicago). 30 June 1987, 11.
5 Final Call (Chicago). 21 August 1987, 15.
6 Final Call (Chicago). January 1985, 15.
7 Final Call (Chicago). 21 August 1987, 15.
On the front cover of an issue Farrakhan is surrounded by Muslim women—a unit called the Vanguard. The Vanguard is a nontraditional representation of women in the Nation. The Vanguard is portrayed more assertively and aggressively than the overall women unit the MGT-GCC (Muslim Girl Training and General Civilization Class). In this portrayal, the Vanguard is referred to as Farrakhan's bodyguard.8 (see Appendix C 6) An article also discusses the activities of the Vanguard.

The Mosque Maryam MGT-GC Vanguard, young women in the Nation of Islam (N.O.I.) who receive specialized training, celebrated their achievements and raised money for the N.O.I. building fund in a recent appreciation diner...The militant side of the Black woman was displayed by Sis Kisha X in a karate demonstration and a Vanguard drill exhibition. Mosque Maryam MGT-GC Capt. Charlene Muhammad explained that the women's class I the Nation was created to teach Black women I a safe environment, not to oppress them. The MGT-GC helps women grow in order to produce a new better world.9

Women are portrayed in nontraditional religious gender notions in this article. Very few nontraditional gender religious portrayals occur in the newspaper. An advertisement featuring Minister Ava Muhammad --National Attorney for Farrakhan and the Nation of Islam -- is in every issue. Minister Ava Muhammad is also profiled in a few articles in which she addresses men and women.

Portrayal in the Family

Nontraditional family portrayals occur rarely in the newspaper. Sometimes nontraditional family portrayals occur with traditional portrayals. For example, an article may discuss a woman's occupation and her family status. The two are usually portrayed together. Other nontraditional family portrayals include women's response to spousal

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8 Final Call (Chicago). November 1986.
abuse. However, marriage and relationship articles are limited in the 1980s issues. In the 1990's, nontraditional family portrayals increase. More single parent issues are addressed in articles and more husbands are portrayed with their wives as nurturing their children.

Moreover, an article by Patricia 2X Beck, "Abused wife strikes back? Or Innocent Husband Burned Shot?" discusses the issue of spousal abuse and if Mary Baker should be acquitted of assaulting her husband. The article is states primarily the facts in the case. 10 (see Appendix B 17) Close by is an advertisement that addresses marriage and relationships issues. The advertisement reflects general relationship solutions.

One advertisement "We Can Make It Work! Let's Find Out How!" displays tapes that are "packed full of useful knowledge and wisdom that will enable you to have a successful marriage, successful family life and a better community life."11 (see Appendix D 3) The tapes are titled "Black male-female Relationships Part I and II and Islam: The Social Solution." In the 1990s, the newspaper begins featuring Farrakhan's speeches, many about black male and female relationships. During the early 1990s, Farrakhan began conducting Men's Only and Women's Only meetings in which he addressed issues of sexuality, abuse, family structure, financial security and child rearing.

Nontraditional motherhood portrayal occurred infrequently in the newspaper. As mentioned previously, nontraditional portrayal usually hint at a woman's marital status or parental status. Likewise, very few cartoons, articles and advertisements contained nontraditional family portrayals.

Examples of articles, advertisements and cartoons addressing nontraditional family portrayals include the article "Hanging of 14 Year Old Youth in Mississippi,"

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"Tragic Loss of Black Children Now an Issue," "Teaching Your Child To Cross the Street Safely." These articles address the reader without reference to primary male or female responsibility. The most interesting article that reflected nontraditional womanhood was titled "Nation reflects on death of Minister's mother." Mother Farrakhan's life was described in a nontraditional manner:

The life of mother Farrakhan in Boston was one of intense work and sacrifice to raise her two sons in a single parent family. Yet, her sacrifice never kept her from showing the deepest compassion and humanity to others in need... She was a woman of exceptional qualities, a true queen of civilization. Her struggle to raise her two sons by herself her fastidious homekeeping, her demand for excellence from her sons and a heart full of love and compassion for all should serve as an example to our troubled sisters who face many of the same obstacles that this great woman overcame through her faith and connection to God. (see Appendix B 21)

Rearing children alone and working to maintain a household are considered nontraditional activities. Furthermore, the black male is challenged to recognize and respect his mother and women for their work. Gregory Muhammad writes

The Honorable Elijah Muhammad teaches us to protest and respect the Black woman, as she is producer of man and woman. The woman can implant the mind of God in a child even before birth and therefore overcome the 'hereditary' slave mentality that has gripped Black America and the Black family.

The message seems to be that black women are responsible for the "nation" and the black man must ensure that she is capable of fulfilling her duties. Black woman should not be neglected, abused, uneducated and financially unstable. She must be

11 Ibid., 22.
13 Final Call (Chicago). 30 December 1988, 3 & 15.
knowledgeable to teach her children, skilled and/or educated to secure adequate employment for financial security. In a series of articles titled "Family Affair," Dr.'s Nathan and Julia Hare discuss family violence, the black man's flexibility and pregnancy/sexual liberation. In the family violence article, the Hare's suggest that:

If family violence is a problem in the Black family (and most observers would conceive that it (sic) is), it is the Black race and its family members who must lead the way to its resolution. We must not forget that (left to his own devices) it is not the master who in truth will free the slave. . . . We speak here of the need to erect and promote a taboo against violence or even disrespect against a Black woman by any man. (see Appendix B 20)

Thus, ending sexual violence is one of the basic feminist ideas that:

Today's women's movement seeks to eliminate. . . . Feminists argue that patriarchy distorts the relationships between women and men encouraging violence against women in the form of rape domestic abuse, sexual harassment and pornography.

According to Farrakhan,

Throughout the earth the female has and continues to suffer the abuse of men and the abuse of societies that have not clearly understood the extreme importance and tremendous value of the female. . . . The disrespect of women is the reason that the earth and the world is in the condition that it is in. (see Appendix B 4, B 32)

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14 Final Call (Chicago). 21 April 1989, 11.
15 See Appendix B 18, B 19, B 22.
16 Final Call (Chicago). 21 April 1989, 16.
Farrakhan then asks and answers a question pivotal to religious views of women.

"What is God's view of the female? She is the cornerstone of the family and therefore is ritual in the whole process of nation and world building."\(^{19}\)

He concludes that:

We must never mistreat women or beat our wives. We must treat women with the greatest respect and honor believing that they are sacred. The female believing that she is sacred should never allow herself to be violated, disrespected, and dishonored and must never violate and dishonor herself. If the female will see herself as sacred and if we the males will see our females as sacred then perhaps we can reverse criminal tendencies in our children and bring forth... children made like Great Prophets Sages, Kings and Rulers of righteous bearing.\(^{20}\)

Farrakhan also cites a scripture from the Hadith's of Muhammad (PBUH), "the best of you is he who is kindest to his mother and his wife."\(^{21}\) The newspaper reflects many articles, that address the nontraditional ideas of womanhood. The themes that reoccur are that womanhood is the essence or combination of resourcefulness, dedication to her family and improvement of her individual talents. The women, whether they are member or nonmember, are celebrated for their accomplishments and activism in the community.

This issue also has articles about child ear infections and black history. Both articles use general language and make no gender distinctions. However, the ear infections article points out the way to reduce ear infections is to breastfeed. Suggesting that both male and female support for breastfeeding is necessary. An advertisement states "The Nation's most exclusive tape collection is Black Male and Female

\(^{19}\) Ibid.

\(^{20}\) Ibid.

\(^{21}\) Ibid.
Relationships." The tape is touted as "an in-depth revelation on the day to day relationships between the black man and woman." The advertisement states that "these powerful tapes are the keys that unlock the doors to happiness in our interpersonal relationships."

*Portrayal in Politics*

Nontraditional portrayals of womanhood included in the newspaper are women in protest, women in the military, women articles/editorials and women in politics. Both member women and nonmember women are portrayed in the newspaper. They both appear significantly throughout the newspaper. Nonmember women write articles for the newspaper as well as member women. Topics addressed by member women discuss the religious catechism of the Nation, lifestyles, rules and conduct of righteousness. Member women also write regular news articles about welfare, abortion, crime, education and economic empowerment. Topics addressed by nonmember women address a variety of topics including education, occupation, family and crime. Member women articles may address the condition of black women in general but nonmember women do not address the condition of Nation women. Few articles feature member and nonmember women writing together. Thus, this discussion begins with the only discovered article written by a member and nonmember woman (of course several issues later she became a member).

"Thousands Bear Witness" is the title of an article written jointly by a nonmember woman and a member woman. The article addresses the rebirth of the Nation and the revival of Savior's Day an annual Muslim convention in which the Nation of Islam celebrate the birth and coming of their Savior. The article argues that both women and men are "still waiting and eager to accept and follow the teachings of Islam."

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Furthermore, the article describes the women as "throng of modestly attired sisters... who moved about the huge hotel in orderly fashion."23 (see Appendix B 2) An article and pictures shows Sonia Sanchez as a participant at the Savior's Day convention.

Additionally, the newspaper features several articles in each issue about black women's effort to improve their community. Community activism and "self-help" are the overall themes of the newspaper. The Nation's conceptualization of "doing for self" entails one assuming direct responsibility for what happens in their community and society. In an article titled "Racism in government charged," nutritionist Edith Thomas states that "her effort to conduct nutrition-training sessions at black Colleges was denied."24 The newspaper provides several short articles that address women's efforts to improve the black community. Another issue features Lindell King, a mother of two school-aged children who participated in a boycott of the school her children attended. Advertisements list tapes by Minister Farrakhan in reference to women such as Black Family Day, The Black Women's Forum and the relationship between the black man and woman. An article written by a member woman discusses a speech given by Minister Farrakhan about global solidarity at Howard University. Farrakhan "reminded the students that Walter Mondale chose a woman as a running mate, but women did not have rights until Blacks opened the door."25 (see Appendix B 3) The statement reflects a race-first perspective, that one must elevate the status and position of one's race before culture, sex and age.

A 1984 Savior's Day issue contains elements of nontraditional womanhood. Women appear in four pictures. It contains one feature article and references Savior's Day events that women participate in. Audio and videotapes are also advertised in the newspaper that refers to women. In this issue there are no references to traditional notions of women. There are no picture advertisements or cartoons.26 In another 1984 issue there are no references to traditional womanhood notions. The issue contains neither advertisements nor cartoons.27

Moreover, at a woman's forum speakers address the plight of black women. Speakers mentioned in the article were Dr. Alvenia Fulton and Sister Tynetta Muhammad. The article also mentions Panelist Valerie Fletcher and states her background, "a mother and insurance manager." Jorja Palmer is identified as an outspoken wife of journalist Lu Palmer. Betty Smith (a financial consultant), Maria Cochran (a musician and dancer) and Karen English (a writer and producer) were also mentioned. The newspaper indicates the background of the women. The backgrounds reflect diversity and educational status of women written about in the newspaper.

Nonmember women are portrayed consistently in the newspaper and also write articles. Nontraditional member women portrayals include pictures and commentary about women's diverse roles and identity in the America. An article discusses controversial issues regarding black women in the MOVE Movement.

In the article titled "MOVE Bombing: No Goode Justification," the events of the bombing are discussed and Louise James efforts to free her sister.\(^{28}\) (see Appendix B 12) In another issue, Mary Judith Ress writes a very lengthy article titled "Sundinistas Goal Eliminate Hunger." She utilizes a full page to expound on a foreign policy issue.\(^{29}\) Early editions of the newspaper reflect more of these articles than later issues. Overall, there is a consistent pattern in the newspaper that shows black women as community activists.

Moreover, activist articles feature women addressing social issues. One article discusses the NAACP's efforts to monitor hiring practices of "star" industry. The article quotes Ms. Edwards stating that "our responsibility is to keep the pressure on."\(^{30}\) A feature article include in several issues is "Behind the Scenes with Ethel Payne" in which she writes about children hunger in South Africa, government cuts to black colleges and Universities, and black Philanthropy.\(^{31}\) (see Appendix B 13, B 14) Attorney Vernelle S. Edwards writes an article titled "Should the KKK be allowed to march."\(^{32}\) All of these articles demonstrate nontraditional notions in regards to political activism. Women are portrayed holding political positions. An article titled "African liberation alive in Dominica" quotes Rosie Douglas a forty-four year old member of Parliament from the Dominican Labour Party.


\(^{29}\) Final Call (Chicago). November 1986, 8.

\(^{30}\) Final Call (Chicago). 21 August 1987, 30.

\(^{31}\) Final Call (Chicago). 22 April 1987.

\(^{32}\) Ibid. , 21.
She states, "this year's celebration begins a process to broaden the base of African Liberation Day, and to take the first step towards increasing our solidarity in the ongoing struggle and toward conscientizing the people to the situation in South Africa itself." 33

In another article "Sorority inducts Mandela," Mrs. Winnie Mandela, ex-wife of imprisoned South African leader Nelson Mandela, and Ambassador Margaret McDonald of the Bahamas were given honorary membership from Delta Sigma Theta.34 More articles include women protesting labor practices. For example, an article titled "Union bigotry denounced as two women members of the Illinois Black Legislative Caucus speak in support of striking workers" discusses the combined efforts of community women and black women leaders.35

Women also write articles about national laws and policy issues. Vernelle S. Edwards writes a short article "Camps Ready for Blacks Minorities" in which she denounces the McCarran-Walter Act used by INS, FBI and the CIA to detain immigrants. She claims the act is a violation of the right to speedy trail and notes that detainees are held beyond time limits set by federal law to charge a defendant with a crime. She concludes that the same thing could happen to any one of us. The newspaper features several articles written by nonmember women that address controversial topics.

Furthermore, women are portrayed defending Farrakhan and the Nation of Islam's right to free speech. In "Blacks Fight City Hall for Power, Rabia Jibri "blast Los Angeles

33 *Final Call* (Chicago). 30 June 1987, 2.
34 Ibid., 4.
35 Ibid., 11.
city councils condemnation of Minister Farrakhan. Elmira Floyd also addressed the
council and no males were quoted in the article. 36

Member women attend the historic World Women's Conference held in Beijing,
China.37 (see Appendix C 13) Member women write articles about national issues such
as contraception, AIDS and black women, and prominent black women leaders such as
Rosa Parks.38 (see Appendix B 7, B 9) A brief editorial from Corretta Scott King titled
"Help collect King's Paper" demonstrates that one of the most powerful black women in
America at least considers the newspaper to be a viable outlet for airing black American
concerns. 39

Portrayal in Education/Occupation

Women from all walks of life are portrayed in the newspaper. Educated,
intelligent, assertive and bold women are featured commentators and columnists. The
portrayals suggest that the Nation values the views and opinions of educated women. As
mentioned in the previous section, the columnist read like a list of who's who. From a
nontraditional standpoint, women are well represented.

Some articles discuss the contributions of black women to America. Black
women from all socioeconomic areas are portrayed in the newspaper. Articles presented
the most significant area to assess nontraditional education portrayals. An article titled,"A Celebration of Womanhood" discusses nontraditional womanhood in the examples of
women such as

36 Final Call (Chicago). 21 August 1987, 2.
38 Final Call (Chicago). January 1985, 11.
Yaa Asantewaa, Queen Mother of the Ashante in Ghana. She dedicated her entire life to the struggle against British colonialism and led the most determined resistance movements in West Africa. Then there was Queen Nzinga of Angola; a political and military genius who united men and women in the struggle against oppression. (see Appendix B 23)

The article also features a cartoon depicting women as mothers and as professionals, businesswomen, entertainers and educators. This cartoon is one of few that depict women as professionals. Other pictorials show women as business owners and working blue-collar occupations. Immediately following the articles is an advertisement "The Woman In Islam Educational Series: The Mathematical Theology of Islam by Sister Tynetta Muhammad." The tape is described as the "lecture series that explains the role of the black woman and her past, present and future destiny." (see Appendix D 2) Women also write about education. Edith Thomas writes a series of articles about higher education for the newspaper. The article "Black Military Academy Produced Gems" discusses the role of two sisters Katherine and Louise Drexel Morrell to establish Xavier University in Louisiana and St. Emma's Military Academy.

In 1987, for the first time since the newspaper's publication, the Final Call staff is identified and listed inside the front page of each issue. Three positions out of the seven listed that are held by women include -- Layout and Graphic Editor, Circulation Editor and Secretary. By 1992, more Nation women were correspondents and several nonmember women wrote feature articles. Nation women covered a broad spectrum of stories including investigative reporting.

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A story investigated by Rosalind Muhammad titled "Juror Busted" revealed that one juror had allegedly made comments stating that he had prejudged the defendants in the 'LA 4' case. The 'LA 4' case was the case surrounding the beating of Reginald Denny after the Rodney King trial. Rosalind Muhammad's efforts led to witnesses testifying before a judge in the case and the removal of the juror.43

Finally, articles discuss exercise tips for staying healthy and having proper nutrition. In an article about proper nutrition, both men and women are told to cook and learn how to properly prepare food. Many of these articles are excerpts from the Honorable Elijah Muhammad books "How to Eat to Live I and II." Eating and proper nutrition articles usually show cartoons with men and women differently. The cartoons of men show men as obese and "ugly" and women maintaining "beautiful, youthful appearance." Other articles feature member women as entrepreneurs at the Nations economic empowerment workshop on "Clean and Fresh" a product line introduced by the Nation.44

In an article titled "Dolls Removed from Store Shelves" pop-n-paint dolls Jemima and Jasmin are described as packaged and pictured as "the traditional 'mammy' wearing the standard dress."45 Nontraditional notions maintain that a woman does not have to dress in a way that demoralizes her. Nontraditional notions allow women to choose who they are and how they want to be.

44 Final Call (Chicago). November 1986.
CHAPTER VIII
SUMMARY, DISCUSSION, CONCLUSIONS AND FUTURE RESEARCH IMPLICATIONS

The purpose of this study was to analyze the perception of womanhood as portrayed in the Final Call newspaper. More specifically, the objective of this research was to analyze traditional and nontraditional portrayals of womanhood in the context of societal perspectives. A dual column table was employed in this study. Fifty-eight issues of the Final Call were analyzed. The chart entries included articles, pictures, advertisements and cartoons. Criteria for inclusion in the table were:

a) discussions about women written by women,
b) discussions about women written by men,
c) discussions on subjects/issues written by women,
d) pictures featuring women,
e) cartoons featuring women,
f) advertisements about/featuring women

Chartered entries were:

a) 267 entries concerning member women,
b) 231 entries concerning nonmember women

Total Entries 498

a) 267 articles entries
b) 33 editorials  
c) 91 pictorials  
d) 66 advertisements  
e) 41 cartoons  

The perspectives of womanhood as depicted in the *Final Call* are that women must function in the family, in the community, in politics, in religion and in education to ensure the success of the human race. These perspectives are highlighted by the instances in which women's issues were addressed constantly throughout the newspaper. The newspaper reflected substantive issues and provides a forum for women to express their views about social, political and economic issues. Moreover, the perspectives portrayed in the newspaper in 1982 are similar to beliefs espoused in 1995. The most significant difference in Nation perspective is demonstrated in women's portrayal in diverse occupation. Other differences are women family planning issues. Fewer cartoons feature women in later issues as well. While articles reflect that women occupy diverse occupations, that perspective is not demonstrated in pictorial form until 1993. However, the Nation's perspectives seems to remain consistent over the period analyzed.

Furthermore, the roles and positions for women portrayed in the *Final Call* are broad and diverse. The Nation's newspaper attempt to capture the essence of womanhood on diverse social, political and economic levels. In later issues, Nation women write more articles. The *Final Call* provides a basis to examine the Nation's scope, definitions, parameters and premise for womanhood in American society. The analysis demonstrates that the Nation may regard many societal notions as detrimental to women's roles and status. The analysis also reveals that the Nation deems many societal
notions of womanhood as oppressive and exploitative of women. Mass media's
dichotomous portrayal of women in religion represents a dilemma for examining
womanhood. Womanhood is a concept that very few will ever agree about. The review
of literature revealed that few scholarly perspectives about the Nation exist. And even
fewer scholarly perspectives exist about the Nation's women.

The data analysis for this study was accomplished through the application of
traditional and nontraditional notions of womanhood. The analytic categories consist of
four areas: a) women portrayal as a religious icon, b) women portrayal in the family, c)
women portrayal in politics and d) women portrayal in education/occupations.

Summary of Findings

The following findings were obtained from the results of the analysis:

1. Articles: Articles reflect more nontraditional notions than traditional notions.
Member women wrote at least one article per issue. This increased to at least
three articles in later issues. Nonmember women wrote at least two articles per
issue, which decreased to as few as one in later issues. Diverse womanhood
issues were discussed including community activism, protest, medical issues,
education, family planning, women styles and fashions, women in government
and politics, women in organizations, movies, music and the arts.

2. Pictures: Pictures reflect more nontraditional notions than traditional notions.
Most pictures of women were featured with articles. Pictures included portrayals
of women leaders, community activist, and victims of crime. Pictorials featured
with articles portrayed women engaged in political conflict, as protectors of their children and men, public speaking, discussing various education issues, international politics, philosophical discourse, occupation roles and issues of family stability. The majority of pictures portrayed in the newspaper reflected nontraditional themes and ideas about womanhood.

3. Advertisements: Advertisements reflect more traditional notions than nontraditional. Most advertisements portraying women were about fashion and styles. Other advertisements portraying women were about traditional topics such as family and marriage. Popular advertisements were only featured in the newspaper twice yearly during Savior's Day Events. Even then, few popular advertisements were featured in the newspaper.

4. Cartoons: Cartoons reflect more traditional notions than nontraditional. Most cartoons featured women engaged in care-taking, cooking, teaching their children and caring for their physical appearance (health and hygiene). Other cartoons reflect women dress styles, women's demeanor and attitude about issues such as welfare and birth control.

Discussion

The Final Call provided significant data to ascertain the Nation's perspectives about womanhood. Yet, the two most significant areas of analysis occur in the articles and cartoons. Member women and nonmember women are represented throughout the newspaper, traditionally and nontraditionally. The newspaper's primary portrayal of
womanhood appears to be in its articles. Women are either the subject and/or the writers of articles. Articles address issues such as politics, famine, breastfeeding, specific women leaders and child rearing. Most articles do not mention the gender for which the message was intended.

Even though articles do not mention the gender for which they are intended, cartoons associated with the articles portray women with boys and girls. Cartoons with children rarely feature men. Several themes also appear with cartoons. The theme that appears when a woman is featured with a boy is that "he must be a leader, so teach him to read." The theme that appears when a woman is featured with a girl is that "she must be a lady, so teach her to be modest."

Moreover, Minister Farrakhan wrote articles that address womanhood. In his articles he stresses that balance is the key to successful womanhood. The articles discuss women's roles in the home and in the community. His articles emphasize the importance of more traditional values in women's lives. Farrakhan's articles also address abortion, domestic violence, premarital sex, and divorce. Each article reflects traditional and nontraditional perspectives that indicate what motivating factors may cause women to experience these issues.

Overall, articles are more nontraditional than traditional. Women writers represent the greatest portrayal of nontraditional womanhood. In earlier issues, nonmember women write more nontraditional articles. Member women write more in later issues. In earlier issues, nonmember women write more articles about political activism and representation, education and health care. On the other hand, member women write articles and editorials about their lifestyle in the Nation and support of the
Nation's leaders. In later years, member women write more about politics, education (inside the home) and national news.

The most significant area of traditional notions appears in the Nation's cartoons. The cartoons reflect issues such as contraceptives, health and beauty, child rearing, style of dress and nutrition. Other traditional notions are reflected in advertisements. The Nation rarely advertises general societal products or services. Likewise, nonmember women are hardly portrayed in any advertisements. Member women are portrayed in advertisements selling their lecture recordings, literature, clothing and music. Other cartoons feature men as the breadwinners, blue-collar workers, recipients of education, "doing for self" and overcoming racism and oppression. Few cartoons portray women as the breadwinner, workers in various occupations, "doing for self," recipients of education, or taking stands against racism or oppression.

Cartoons represent the most significant appeals to traditional values. Cartoons portray women dressed in tight fitted clothing versus loose, flowing garments. According to the portrayal, the clothing indicates one's social class and culture. Sometimes the cartoons portray women whose dress was described as filth. Additionally, cartoons portray women with their sons and emphasize that women teach their sons to become leaders by reading to them. On the other hand, cartoons of mothers with daughters emphasize that women teach their daughters to "dress properly." Cartoons maintained this same, consistent pattern throughout the newspaper until 1992.

In 1992, the cartoons began to show men in nontraditional roles such as nurturing their children and reading to their children. Prior to 1992, men were shown in cartoons as
the scientist, career-oriented professionals, blue-collar workers. By 1993, more cartoons depicted women working in professions and blue-collar occupations.

Conclusions

Based on the findings derived from the result, the following conclusions were reached:

1. Nontraditional womanhood perspectives are portrayed more than traditional womanhood perspectives in the articles.

2. Nontraditional womanhood roles and status appear more than traditional in the articles.

3. Pictures reflect more nontraditional elements of womanhood than traditional notions of womanhood.

4. Cartoons and advertisements reflect more traditional status and roles for women than nontraditional.

Future Research Implications

First, future research should include interviewing member and nonmember women about womanhood and their views of Islam, women and Islam, and the practice of Islam in a non-Islamic society.

Secondly, research should address the Nation’s encouragement of women's expression and participation in the society and social institutions. Many articles address race issues in national and international affairs, but not gender issues such as sexism and discrimination against women.
Thirdly, research should re-assess the notions of traditional and nontraditional in an ever-changing and evolving society that seeks to promote balance and equality. These new notions must include re-assessing the definitions and ideas assigned to these notions.
**APPENDIX A**

Newspaper Content Table

**Table Categories:**

Member women - Nonmember women

**Content Indicators:**

(ar) articles  (ed) editorials  (pic) pictorial  (ad) advertisement  (car) cartoon

Numbers in parenthesis () represent actual newspaper page numbers. In other cases the descriptors (bc) back cover and (fc) front cover are used.

<table>
<thead>
<tr>
<th>Issue Date</th>
<th>Member Women</th>
<th>Nonmember Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>4/1982</td>
<td>(ar) Thousands bear witness (3)</td>
<td>(pic) Sonia Sanchez (s-3)</td>
</tr>
<tr>
<td></td>
<td>(ar) Book reviews (13)</td>
<td>(ar) Ear infection (11)</td>
</tr>
<tr>
<td></td>
<td>(ad) tapes in reference to women (14)</td>
<td></td>
</tr>
<tr>
<td>2/1984</td>
<td>(pic) Muslims register to vote (8)</td>
<td>(pic) Maxine Waters (6)</td>
</tr>
<tr>
<td></td>
<td>(ad) Tape series (10)</td>
<td>(pic) milestones (19)</td>
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<td>1984 Vol4, No4</td>
<td>(ar) Muhammad's minister</td>
<td>(ar) Vanessa Williams (5, 29)</td>
</tr>
<tr>
<td></td>
<td>(ad) Women in Islam (18)</td>
<td>(ar) Hire Black women (8)</td>
</tr>
<tr>
<td></td>
<td>(pic) Educate a woman (29)</td>
<td>(ar) Addie Wyatt (8)</td>
</tr>
<tr>
<td></td>
<td>(ad) Join us (31)</td>
<td>(ar) Always Faithful (13)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(car) family in U.S. (27)</td>
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<th>(pic) Sudan Islamic Women (2)</th>
<th>(ar) Cradle (24)</th>
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<td>1/19/1994</td>
<td>(ar) pic Ghana Khadijah (3)</td>
<td>(ar) Sports (30)</td>
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<td>(ar) Tynetta Muhammad (11)</td>
<td>(pic) Defenders of Sudan (2)</td>
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<td>(ad) Ava (37)</td>
<td>(ar) California's Black men (7)</td>
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<td>(ar) Jackson endures media (3)</td>
<td>(ar) NCAA Woman of the year (30)</td>
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<td>(car) Encourage our children (7)</td>
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<td>(ar) UN19 Satan's World (11)</td>
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2/2/1994
(ad) Tynetta Muhammad (31)
(ar) Medical training (37)
(ad) Ava Muhammad (37)

2/16/1994
(ar) UNN Semantics TM (10)
(ed) Our Young Women 17
(ad) Ava Muhammad (37)

3/2/1994
(ar) Honor (2)
(ad) Ava Muhammad (37)

3/16/1994
(ar) Residents cry out (5)
(ar) Film - Black Holocaust (6)
(pic) Harriet Muhammad
(ar) (pic) Courageous NAACP (23)
(pic) Elementary Jr. MGT (31)
(ar) Persecution of righteous (34)
(ad) Minister Ava Muhammad (37)

3/30/1994
(pic) New York Post (fc)
(ar) (pic) Price of a lie (2)
(ar) Farrakhan slur (5)
(ar) To drink or not (7)
(ar) Rodney King (9)

4/27/1994
(ar) Hoodwinked (4)
(ar) (pic) New York Post/Ava (7)
(ar) Trial set for man (7)
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<td>7/6/1994</td>
<td>(ar) Khallid's Assassin (7)</td>
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<td>(ar) Panthers launch boycott (7)</td>
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<td>(ar) School Administrators (7)</td>
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<td>(ar) Hawianni's showdown (10)</td>
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<td>(ar) (pic) Hebrew Israelite (33)</td>
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<td>(pic) A final tribute, Sis Andrea (36)</td>
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<td>(pic) Special guest M.G.T. G.C.C. Captain (37)</td>
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<td>(pic) Sister Khallada Farrakhan (37)</td>
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<td>7/20/1994</td>
<td>(pic) The Black Woman is Sacred (fc)</td>
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<td>(ar) (pic) 12,000 Black Women (3, 8)</td>
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<td>(ar) (pic) Talents of sisters (3)</td>
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<td>(pic) Flanked by MGT Vanguard (8)</td>
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<td>(ar) Women and the New World (10)</td>
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<td>(ed) Developing proper relationship (16)</td>
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<td>(ar) The Black Woman (18)</td>
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<td>(ed) What Islam has done (19)</td>
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<td>(ed) Baptist female minister (19)</td>
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<td>(ar) The Black Woman is Sacred (20)</td>
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<td>(ar) Chicago Woman sues (27)</td>
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<td>(pic) Women Only Meeting (36)</td>
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<td>(ad) Minister Ava Muhammad (37)</td>
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<td>(ad) A Nation can rise no higher (bc)</td>
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<td>4/12/1995</td>
<td>(ed) Free Qubilah Shabazz (16)</td>
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<td>(ed) Word of thanks (17)</td>
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<td>(ed) Give thanks to Allah (17)</td>
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<td>(ar) (car) feeding babies (28)</td>
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<td>(ar) Historically: lessons (30)</td>
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<td>(ad) Three Year Economic (31)</td>
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<td>(ar) (pic) NOI to host health fair (36)</td>
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<td>(ad) Miister Ava Muhammad (37)</td>
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<td>5/10/1995</td>
<td>(pic) Farrakhan/Shabazz meeting (fc)</td>
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<td>(ed) Islam elevate women (2)</td>
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<td>(ar) Names in news Knight,</td>
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<td>(pic) Rosa Parks (2)</td>
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**Note:** The events listed are a mix of articles (ar) and pictures (pic).
(ar) (pic) Justice / Betty Shabazz (3) (ar) Black districts/McKinney (4)
(ar) Free Geronimo Pratt (5) (ar) Black lawmakers fight (7)
(ar) pic Farrakhan and organ experts (5) (ar) Farrakhan scholarship
(10)

(ar) Black students under seige (6) (ar) Mother of Emmitt Till
(10)

(ar) U.S. policies Native American (7) (ar) Mother seeks justice (12)
(ar) Shabazz family benefit (21) (car) There are critics (16)
(ar) UN 19 Opposition to God (29) (ar) Letter from Dr. Betty Shabazz
(20)

(ad) Minister Ava Muhammad (37) (ar) Police state Dr Lenora Fulani
(23)

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5/24/1995 (ar) (pic) A Step toward Healing (3) (pic) Dr. Betty Shabazz (fc)
(ar) LA riots, 3 years later (4) (pic) Dr. Barbara Justice (7)
(ar) Mainstream white politics (5) (ar) Too little too late (23)
(ar) Back to the chain gangs (5)
(ar) (pic) NOI host national health (10, 29)
(ar) American Blacks hit by French (14)
(ed) Healing a 30 year-old wound (16)
(ar) Farrakhan speaks/ A New Beginning (20)
(ad) Minister Ava Muhammad (33)

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7/19/1995 (pic) The Sacredness of the female (fc) (ar) Hyman suicide (6)
(ar) Grand Jury refuses (3) (ar) Cutting aid damage (7)
(ar) Inner city targets of crack (4) (pic) Dr. Betty Shabazz (7)
(ed) What Islam has done for me (17) (ar) Nigeria struggles (13)
(ar) The Sacredness of the Female (20) (ar) Sudan cease fire (13)
(ar) UN19 Warning to religious (29) (ar) Libya first woman (14)
(ar) Muslims celebration of fatherhood (35) (ar) Secret Courts (15)
(ar) (car) Should you make a will (36) (ar) (pic) Joy Jones (38)
(ad) Minister Ava Muhammad (37)

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8/30/1995 (ar) SCLC's Reverend Lowery (38) (ar) Black-Latino gangs (7)
(ar)Texas parents outraged (4) (ar) Rev. Chavis' mother dies (8)
(ar) Black Woman, this one's (5) (ar) White Sugar Bowl (9)
(ar) Former Rap-Brown arrested (10) (ar) 1st African Woman (13)
(ar) Holy Day of Atonement (20) (car) Cutting welfare (16)
(pic) BET's Bev Smith (22) (car) Eating the wrong food (28)
(pic) Vanguard at Parade (24) (ar) The dangers of the G6PD (29)
(ad) Presentation: Living Legend (26)
(ar) UN19 Freemasons and NOI (27)

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10/16/1995
(p) Mothers of the struggle at struggle (2) (ar) Rosa Parks (7, 10)
(ar) More prisoners, more profits (3) (ar) Winter wheat grows (7)
(ar) Savannah elects first black mayor (4) (ar) Race for Justice 95 (13)
(ar) The Sacredness of the Female (20, 21)
(ar) FOI saves youngster's life (25)
(ar) The fate of America (27)
(ar) Keep Progressive Black Org. (29)
(ar) London's Muslim March On (36)
(ar) Minister Ava Muhammad (37)
APPENDIX B
Brother Larry X

Thousands bear witness to rebuilding of The Nation
Continued from page 3

by Barbara Banks
and
SoVella Miller

Barbara Banks is Editor of The Buffalo Challenger, and SoVella Miller is Copy Editor of The Final Call.

Photo Essay

by Rosalind X Guy

ies throughout the U.S. and the Caribbean, conventioners also heard remarks by activists Kwame Toure (Stokely Carmichael), Dick Gregory, Sonia Sanchez, Olomini, Chokwe Lumumba, Omari Obadele, a banquet speech by East St. Louis Mayor Carl Officer, and a major address by Minister Farrakhan, National Representative of the Nation of Islam.

The dissemination of timely information on the theme "Black Survival" highlighted some 12 comprehensive sessions conducted that Friday and Saturday by some of professional minds in the U.S. The workshops covered Law Enforcement, Counter-Intelligence, Military Science, Culture, Health, Education, and they featured foreign observers and representatives from diplomatic missions as well as international liberation movements. Minister Farrakhan's keynote address Sunday afternoon. Speaking to a standing-room-only audience in the hotel's Grand Ballroom, and to thousands more watching via closed circuit television in another ballroom, Farrakhan explained that everything has a purpose that jus-
We Must Take Time To Educate Our Children

By Grace Robin JX

The difficulties in balancing the needs of our children must not be dismissed as unimportant. In fact, one of the crucial tasks facing parents today is to ensure that their children are provided with the education they need. As a parent, it is important to understand that the education of our children is not just about the acquisition of knowledge and skills, but it is also about instilling in them values such as responsibility, integrity, and empathy.

The education of our children is not just a personal responsibility, but it is also a societal responsibility. As members of society, we have a collective responsibility to ensure that our children are provided with the best possible education. This involves not only providing them with access to quality educational institutions, but also ensuring that they are provided with the necessary resources and support to succeed.

In conclusion, the education of our children is a pressing issue that requires the attention of all of us. As parents, we must take time to educate our children, not only about the world around us, but also about the importance of values and principles that will guide them in their lives. It is our responsibility to ensure that our children are equipped with the knowledge and skills they need to succeed in the world, but it is also our duty to instill in them the values that will help them to become responsible citizens.
The Muslim Woman At Home And Abroad

114 Golden Rules Of Conduct For The Righteous

By Sis. Tyinnettah Muhammad

"(By) the inkstand and the pen and that which they write! By the grace of thy Lord, how art not mad! And Surely thine is a reward never to be cut off. And surely thou hast sublime morals. So thou wilt see, and they (and) will see, which of you is mad. Surely thy Lord knows best who is earring from His way, and He knows best those who go aright." Holy Qur'an Surah 68:1-7.


Thus, we have incorporated as the main heading of this section of our Educational series entitled "114 Golden Rules of Conduct For The Righteous," this special focus on the activities of the women at home and abroad as a critical sign for our nation to study as we come to the end of the time that we have known. These words, The Muslim Woman At Home And Abroad, comes to us from Lesson No. 1 Questions and Answers #14.

The first thing that we might notice is that the combination of these numbers 1 (for the number of the lesson) and 14 (for the last question and answer that appears in this particular lesson) is equal to the same number for the total sum of chapters in the Holy Qur'an, exactly 114. This proves that the precise mathematical, Science of our Lessons is coded in the Holy Qur'an and the Holy Qur'an's Mathematical Science is coded in our Lessons.

This means that if we put this most significant little Book behind our backs we are putting out the Light of the Holy Qur'an from our hearts and blinding the minds and souls of our people from recognizing God's coming and presence. In the Person of Master Wallace Fard Muhammad.

Consider the following Questions:

1. Q. What is the true definition and meaning of Islam?
   Ans

2. Q. How many Chapters are in the Holy Qur'an?
   Ans

3. Q. State the number of the Lesson and the number of the Question and Answer from which we derived the main heading of this section of our newspaper, the Muslim Woman At Home and Abroad?
   Ans

4. When we pronounce the number 114, what two separate numbers do we hear?
   Ans

5. Q. Now multiply together the two numbers that you hear in the above number. What is your answer?
   Ans

6. Q. What is the significance of this number?
   Ans

7. Q. Did you know that the first sound of this number in the above answer connects to the meaning of Surah 68 quoted in the opening of this article? What are your other observations?
   Ans

Please keep up with us in these Home Study Guide materials for the entire family. Feed free to send in any news of interest to our readers which can enlarge this section on the activities of the Muslim Woman At Home and Abroad.

Four Rights

Pioneers Honored

The National Coalition of 100 Black Women presented the 1984 Candace Awards to four coonspirationists active in the civil rights movement.

The Candace Award (pronounced Can - Day - Say) named after the ancient Ethiopian title for empress or queen, is presented to honor the achievements of Black women, and was presented to:

- Daisy Bates - who led the 1957 Little Rock desegregation fight.
- Ella Baker - who helped organize the 1964 Mississippi Freedom Marches.
- Constance Baker Motley - U.S. District Judge who argued the Brown vs. Board of Education case before the Supreme Court in 1954.
C.I.A. SABOTAGES SANDINISTAS
AMERICAN DIRTY TRICKS EXPORTED TO NICARAGUA

By Keith Hopps

Once again the United States government has been caught plotting the overthrow of another nation, this time, Nicaragua.

Two manuals have been published by the CIA which advise Nicaraguan democratic resistance forces on how to undermine the country's economic base, sabotage government property, and kidnap and kill government officials.

A copy of a 16-page multicolored booklet was found by a CIA intelligence delegation opposed to the Sandinista government, such as police stations, army trucks and farm cooperatives. Other targets include general economic targets, such as factories, telephone lines, utilities and hotels.

In 1983 the CIA also prepared and distributed a 90-page primer to the FDN which advised on how to neutralize government officials (judges, police and security officers) with the "selective use of violence." The cover of the primer features three rows of Nicaraguan heads, each with a bullet hole.

Democrats reacted angrily in Congress on October 16 to reports that the CIA had prepared a primer for "Nicaragua's anti-Sandinista guerrillas." Rep. Bob Olah (D-MN) Chairman of the House Select Committee on Intelligence, Sen. Daniel P. Moynihan (D-NY), and Sen. Edward M. Kennedy, all complained and called for an investigation.

Reagan's Response

In response to democratic outrage, President Reagan ordered CIA Director William Casey to direct the inspector general to investigate improper conduct on the part of the employees of the CIA in regard to the publication of a manual for the Nicaraguan democratic resistance forces.

Jackson commented that the President's order to have the CIA investigate the primer is like having the fox guard the chicken. "I have outgrown the childishness of me in one corner and the other artifices of religion, sex and political viewpoints," he said.

The CIA had directed the mining of Nicaragua's harbors last year and did not inform Congress. Representative Boland further commented that the manual "never should have been produced by elements of the U.S. government. It embraces the Communist revolutionary tactics the United States is pledged to defeat throughout the world."

G. LANZAR INMEDIATAMENTE LA BOTELLA INCENDIARIA CONTRA EL OBJETIVO, CON FUERZA SUFICIENTE PARA QUE SE ROMPA AL HACER IMPACTO.

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YOUTH DISCUSS GLOBAL SOLIDARITY

By Sovella X

"Global solidarity presupposes growth beyond our races, colors, religions, philosophies and ideologies," Minister Louis Farrakhan told a standing-room-only crowd at Howard University in Washington, D.C.

The Muslim minister was joined on the rostrum by Yahya Alaindi, a representative from Syria; Lamin Jangha, organizer of the Pan-African Revolutionary Socialist Party; Michael Ross, president of the National Black American Law Students Association; and Saleem Zweddy, head of the People's Commission for Libyan students.

Minister Farrakhan explained that unity can only be obtained by overcoming artificial barriers of religion, organization, class, sex and political viewpoints.

"By Allah's grace I have outgrown the childishness of me in one corner and my brother in another," Farrakhan continued. "The cause of liberation is bigger than your life and mine."

On the November elections, Farrakhan reminded the students that "Mondale chose a woman as a running mate, but women did not have rights until Blacks chose a man in American history. Black people still support him."

"Blacks still support me and still line up to see a man labelled as an anti-Semite by the press. The 21-year-old Muslim minister reflected that "20 years ago, my own Black people would have lynched me."
Coffee and Water
by Dr. Maurice X

Our Savoir, Allah, in the Person of Master W F. Muhammad, taught us to live. Never be so naive as to think the Messenger of Allah, the Honorable Elijah Muhammad—we can rest assured that In his in-depth book Coffee and Water. Caffeine has powerful stimulating properties and is found in many places other than coffee and tea. Caffeine can counteract the depressive effects of many things including mental pollutants, anti-histamines and "pain killers." Caffeine is a mild laxative and helps to regulate the digestive juices necessary to breakdown and make do without enough.

Water is necessary for life to exist. All living things are mostly water by weight. For example, a person weighing 150 lbs is at least 100 lbs of water. Our brain which is the seat of our consciousness is about 70% water in composition. Life can only be maintained by keeping our 6 trillion tissue cells well bathed in a sea of salt water (water fluid). Many diseases are a result of an imbalance in the water contained in our bodies. Either too much or too little. Caffeine cannot be maintained if too much water is lost from the body.

Any wise person who is concerned about living a healthy life must pay close attention to the water that is consumed in the foods we eat. Vegetables and fruits are 80-90% water. Most people in American society do not drink very much water. They rely on what they get in their foods or the water contained in drinks. Most of our beverages can be thought of as flavored or enriched water. Sometimes the water is made dangerous and poisonous to health by the addition of alcohol or artificial chemical substances.

Water is lost every day from our bodies in the form of sweat, urine and the water-vapor in our breath. This lost water is increased in most diseases, especially in the presence of fever, vomiting and diarrhea. The daily waterloss must be replaced, otherwise our diet is usually better to consume more fluids than necessary rather than too little. It is easier for the normal person to eliminate any excess rather than to make do without enough.

Fresh water is produced by the natural environment by the evaporation of water-vapor from the oceans by the power of the sun. This fresh water in the form of vapor is condensed in rain or snow by the cold currents circulating in the lower atmosphere. This fresh rainwater is pure unless it falls through polluted air. It is collected by natural drainage into lakes and rivers as well as underground springs and wells.

Nowadays, it is hard to find pure natural water considering the pollution resulting from modern "progress." Water supplies to most cities are from polluted sources and elaborate purification factories are needed to remove contamination and odors. Many people buy drinking water to ensure purity.

Distilled water is pure because it is 100 percent water alone. Spring water may contain various amounts of minerals and also quite a few bacteria (harmless). In areas of low air pollution, collected rain-water may also be pure. Tap water may contain local minerals, few bacteria and trace of chemical residues, chlorine, heavy metals, etc.

Flourine, Recently, asbestos, mercury, DDT, PCBs and other pollutants have been found in community drinking supplies.

The Honorable Elijah Muhammad taught his followers to boil the water from the tap and to refrigerate it in clean containers. It should be boiled at least 5-10 minutes but longer if chemical residues are in the water. Water filters may be of help to remove chemical residues, chlorine, heavy metals and other pollutants. Each family household should have at least 5 gallons of water in case of natural disaster emergency. When pure water cannot be obtained fruit juices and other non-polluted beverages can be substituted. Water purification kits can be bought in the event it were necessary to drink possibly contaminated stream or well water. Never assume that free standing water is pure. Most likely it is not.

Parents: Know About Child Ear Infection
by Allice Kahn

Nearly one out of every three visits to doctors by children under the age of six results in a diagnosis of ear infection, according to the health magazine Medical Self-Care. This chronic bane of childhood accounts for a seemingly endless stream of doctor visits, frequent use of antibiotics, extra medical bills and the possibility of hearing loss in children.

Why are children so susceptible to these infections of the middle ear behind the ear drum? Most doctors believe the problem is related to the small size of children's eustachian tubes, the tunnel-like passages that connect the middle ear with the back of the nose and throat. Normal secretions from the nose and throat are unable to drain through the eustachian tube, but if the tiny passage becomes blocked up, fluids may back up into the eustachian tube, in the classic case of ear infection, the child develops a high fever, complaints of pain or fullness in the affected ear and has had a cold or upper respiratory infection for several days. The child may also have swollen glands, and infants often have gastrointestinal problems and vomiting.

Many young children get ear infections with almost every cold, probably because of decreased resistance and the cold virus' movement up the eustachian tube to the middle ear which creates a more favorable environment for bacterial growth. In case of natural disaster emergency. When pure water cannot be obtained fruit juices and other non-polluted beverages can be substituted. Water purification kits can be bought in the event it were necessary to drink possibly contaminated stream or well water. Never assume that free standing water is pure. Most likely it is not.
Nobel Prize Winner's Daughter Gives Inside on Life Under Apartheid

Naomi Tutu-Seavers is the second eldest daughter of Nobel Peace Prize winner South African Bishop Desmond Tutu. She holds two Bachelor degrees from Berea College, and recently earned a Masters degree from the University of Kentucky Patterson School of Diplomacy and International Commerce. Since November 2, 1984, Naomi has addressed churches, high schools & colleges in Lexington, Kentucky on the struggle against Apartheid colonialism, as well as appearing on television and radio talk shows.

South Africa is the white colonizer name for my people's country. The name Azania is the many name of many of my people in place of South Africa. Just as Zimbabwe is no longer Rhodesia or Zave the Belgian Congo, so South Africa might become Azania after Liberation. South Africa's government couns on a lack of knowledge and misinformation about it genocidal policies and its threat to world peace in order to gain support from the international community. Apartheid South Africa, like Israel, spends millions of dollars in propaganda to create a false image about itself.

What is Apartheid? Apartheid is an elaborate political philo- sophy considered to maintain and perpetuate colonial domination in South Africa. "Its raison d'être is to ensure political power exclusively in the hands of white minority and with it follows military and economic power," explains Dr. Ahmed Gora Ebrahim, the Pan African Congress of Azania's representative to the United Nations.

"It has nothing to do with racism or racial prejudice per se, racism is simply a convenient vehicle to justify political, economic and military superiority of the minority against the overwhelming African majority." 29 million people live in South Africa of which 4.5 million are white. This white minority controls all major institutions, monopolizes political power and regards the nation's 21 million African people as "foreigners" without human, political or legal rights whatsoever.

Racist South Africa's final solution to its "Black peril" is the Bantustan policy. The Bantustan or homeland policy is a genocidal "divide and rule" strategy designed to strip all Africans in South Africa of citizenship in their own country. Under Apartheid, 37 percent of the land is set aside for the white minority. The racist regime is forcibly moving the African majority onto 13 percent of the land, and then artificially dividing African natives into tribal groups called "self-governing natives." Black South Africans or Azanians have unconditionally rejected the Ban- tustan policy for at least three reasons:

- It is a violation of our right to national self-determination.
- It is a violation of our country's territorial integrity.
- It is a perpetuation of white domination and foreign eco- nomic interests.

Even the US Congress condemned the Bantustan policy as morally indefensible and politically oppressive. At least nine million Africans have been pushed into these barren reserves or bantustans and stripped of their citizenship. High unemployment, disease and hunger are commonplace in those de- solate areas.

How is the Bantustan policy genocidal? Dr. Sipo Mzimela explains: "...the fact that Blacks outnumber white South Africans five to one poses a problem of large numbers. The Bantustans are an anachronism by the Nazi (white) party in the words of one of their leaders, 'to keep the numbers of Blacks down.' They are doing this by pushing conditions in the Bantustans that result in widespread starvation, disease and large-scale deaths." Under international law, this is geno- cide.

Apartheid colonialism affects the daily lives of the African majority in the most horrid fashion immeasurable. Black life is cheap and expendable. This is because white supremacy is thoroughly institutionalized and legalized. For the white minority government, Black people are little more than "uncivilized natives" existing only to serve white society. The following are 1981 statistics on health care and education in Apartheid South Africa:

- The infant mortality rate for Africans is 69 per 1000 in urban areas and 282 per 1000 in rural areas. For whites, it is 12 per 1000, among the lowest in the world.
- There is one doctor per 45,000 African people as opposed to one doctor per 70 whites in South Africa.
- Out of 22 million African people only 5,000 are allowed to graduate from colleges or universities.
- Education for white students is free and compulsory. It is exactly the opposite for Black students. The pupil teacher ratio for whites is 20 to 1 and 47 to 1 for Black people.

Only whites are allowed to vote, own land, bear arms or freely move about the country. Apar- theid colonialism enables the white minority to enjoy one of the highest standards of living in the whole while the African majority experiences increasing poverty and political repression.

The white minority regime has expanded this neo-na- zist sys- tem beyond its borders. Racist South Africa illegally occupies Namibia and implements its apartheid policy there. The United Nations General Assembly terminated South Africa's 1920 League of Nations mandate over Namibia and officially placed the country under its administration pending interna- tionally supervised elections. The Apartheid regime however refuses to withdraw its 100,000 occupation forces.

Ethiopian Famine (Continued from page 8)

Northern California church leaders Logan proposed that starvation in Africa can be halted if the US adopts basic changes in its approach to helping the developing world.

"The land in this drought area is not unlike much of the land in California, where we have conquered the desert. There needs to be the same sort of commitment to that (over- coming natural conditions) as this country has toward arms and warfare," Logan commented.

The United Nations Food and Agriculture Organization has identified four other coun- tries besides Ethiopia which have been hit severely with the pains of starvation. Included are Mauritania and Mali in west Africa, Chad in central Africa and Mozambique to the south.

Mali, a90% Moslem country, has been a food supplier for west Africa since gaining its independence from white colonial- ists in 1960. On the heels of Logan's appeal, the US has promised to triple its aid, and Logan is now appealing to other countries to do the same.
The Muslim Woman At Home And Abroad

114 Golden Rules Of Conduct For The Righteous

By Tynnetta Muhammad

"By the inkstand and the pen and that which they write: By the grace of thy Lord thou art not mad: And Surely thine is a reward never to be cut off. And surely thou hast sublime morals. So thou wilt see, and they (too) will see, which of you is mad. Surely thy Lord knows best who is erring from His way, and He knows best those who go aright" Holy Qur'an Surah 68:1-7

We have now begun the initial steps in connecting the Mathematical Language of Islam revealed in the Holy Qur'an's Scripture to our Nation's Little Book of Lessons assigned to all registered Muslims by both Master W. F. Muhammad, the Great Mahdi, and the Honorable Elijah Muhammad, the Exalted Christ. The fact that the exact number of chapters or Surahs of the Holy Qur'an, 114, connects perfectly, as we studied in our last article, with the number of Lesson No. 1 Question and Answer 14 equal to the same number 114 should begin to manifest the Great Truth of Islam's meaning which is Mathematical. The practicality of this joining or connection of the Holy Qur'an's numerical code to our Lessons at this point reveals not only the scientific and Mathematical root of Islam's Divine origin but also reveals Islam as a way of life structured in the Family Unit.

A study of question and answer 14 of Lesson No. 1 reveals the important role of the Muslim Woman and the complete training and civilizing structure of the home base as the nucleus of the society and of the Nation. Perhaps no verses in the Holy Qur'an articulate this great truth more profoundly than in Surah 24 verses 35 and 36. In verse 35 Allah is described as the light of Allah is illumined. "(It is) in houses which Allah has permitted to be exalted and His name to be remembered therein."

In homelife as in the society and community of nations, necessary rules and regulations of individual and group activity and conduct must be instituted to safeguard the moral, spiritual and physical development and well-being of all the members of that society so that we may live happy, prosperous and productive lives based upon principles of righteousness which protect and insure the freedom, justice and equality of everyone.

The safeguarding of those principles and rules of conduct also provide for all national and international relations among the community of Nations at large based on mutual respect, human dignity and moral decency.

The majority of our people have continuously ignored the simple basic teachings of truth of the Honorable Elijah Muhammad as a way of life and as a pathway to freedom and liberation. Many have borrowed His sayings and have structured organizations based on His teachings and His works towards our nation's unity and as a practical guide to a way of life opening up a new creative way of thinking or actions which moves us towards independence.

There has been no concerted efforts advanced by Black leadership, as demonstrated in the case of the American Indian for full sovereign rights over their territories, to make a request to the American Government for a homeland of our own where we can practice without subterfuge or interference the dictates of our spiritual and material freedom, our liberties and rights as all other independent societies on earth.

We are still the only people on the planet Earth who totally reject self and accept the total mastery of our enemies to be used as a slave and a tool. The Honorable Elijah Muhammad once said we don't know who to demand our rights from and we don't know how to defend that which is naturally our own. This is due of course to the killing affects of over 400 years of servitude slavery, physical and mental abuse by our past and present slavemaster's conditioning of our minds so that we are ruled through fear, never seeking anything from them but a job.

This condition of blindness perpetuated by our open enemies keeps us functionally illiterate and ignorant in the knowledge of self and others, regardless to how much of the white man's education we may have acquired. Thus we turn against each other and eat each other's flesh, having neither love nor natural affection towards one another to the delight of our enemies.

Let us build up the love, peace and unity of our nation based upon the beautiful guiding principles of righteousness and respect for the brotherhood.

"O ye believe, avoid most of suspicion, for surely suspicion in some cases is sin, and spy not nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? You abhor it. And keep you duty to Allah, surely Allah is oft returning (to mercy), Merciful." (Surah 49:12)
A Problem Of Today and Tomorrow

by SoVella X Perry

Teen mothers are single; compared to 33 one out of every seven babies is Black. Further 86 percent of all Black babies born to teenagers are of single Black teens were sexually active compared with 42 percent of white teens. Black teens also initiate sexual activity one year earlier than white teens. The differences don't end there. More than one of every four Black teens is born to a teenage mother. For whites, one out of every seven babies is born to a teen aged 15-19. The Black birthrate is five times the white rate among younger teens (17 and under the rate is about eight times higher. The birthrate for Black adolescent girls is the highest in the developed world and second only in the world to Arab teens who marry early.

Black adolescent girls are becoming sexually active earlier, getting pregnant and having babies at alarming rates. We need to stop talking around teen age pregnancy as one problem," said Marian Wright Edelman, president of the Children's Defense Fund. "We need to...look at poor Black teenagers as distinguished from middle class white teens. We haven't begun to understand the implications of a group which is the result of the reason so little has been done despite much talk.

Adolescent pregnancy is a major problem confronting the Black community. A major problem because the implications and consequences don't just end when that pregnancy is resolved. "The fastest growing Black family formation today is that headed by adolescent mothers," reports Dorothy Price, president of the National Council of Negro Women. "In a recent Ebony magazine article.

Not only is the Black family in turmoil because of teen pregnancy but the babies these children are having are also at high risk. Teen mothers, minus parental support and guidance, don't have the resources to adequately care for a baby. Prenatal care is often postponed as a denial of the pregnancy. "If maybe I leave it alone, it'll go away."

More Children in Poverty

by SoVella X Perry

In the past ten years the problem of children living in poverty has grown. In 1970, 21.5 percent of all Black children were in poverty. In 1988, 51 percent of all Black children were in poverty.

Economic growth, according to the report, has not been effective in reducing poverty with more families falling further below the official poverty level.

The report also analyzed poverty among Black, Hispanic and white children. In 1983, almost half of all Black children (46 percent) and more than one third of all Hispanic children (38.2 percent) were poor.

"Forty-five percent of Black children are born into poverty, but 15 percent of white children are born poor," the study said. "The average Black child en expecting to spend more than five years of his childhood in poverty, the average white child less than 10 months."

The problem may soon be corrected. President Ronald E. Ford (D-Tenn.) recently introduced legislation to fight poverty, among children...
Miles Fetes 40th With Capitol City Jazz Concert

by Donald Muhammad

Marvelous Miles Dewey Davis celebrated his 40th anniversary in show business with a smash concert at Washington, D.C.'s first Capital City Jazz Festival.

Miles performed over 14 of his most recent musical interpretations, songs ranging from the opening number "One Phone Call/Screams" to Michael Jackson's "Human Nature..."

Exhibiting a fresh exuberant feel Miles music transformed when contemporary funk rhythms into colorful imaginative musical configurations, especially on the blues ballad "Star People." Miles turned and twisted his flat notes into pretty colorations of outstanding modern music performs with young musicians doing new things.

Miles Davis' band rocked the audience. The rhythm section highlighted the bass work of Darryl "The March" Jones and drummer Victor Wiliams, Jr. Rounding out the group was Robert Irving III on keyboards, Joe Scifield played guitar and sold fans after receiving accolades on his performance "Yeah. I made it through it!" Bob Berg played sax.

Unlike past Miles concerts, the fabled trumpeter and band leader after his performance returned to the stage to receive two awards. A representative of Mayor Marion Barry proclaimed that it was "Miles Dewey Davis Day" in Washington, D.C. and the Festival hostess, Karen Spellman, wife of noted jazz author A.B. Spellman, presented Miles with a six-anniversary chocolate cake. Miles' favorite.

Cleary Tyson Davis relayed Miles' feelings in a brief speech, "With all the love and appreciation you have extended over the years. How you have handled all the dooks all these years... you continue to love /Concert executive producer Karen Spellman remarked. "This historic occasion lies to rest the fiction that jazz can't make money, as demonstrated by the numbers of people who came out."

The two-day jazz fest had three major shows featuring Miles, The World Saxophone Quartet, Max Roach's M'Boom, Philip. Joe Jones & Dameron, the Howard U. Jazz Ensemble and The Dirty Dozen Brass Band... Oliver Lake of the World Saxophone Quartet announced that his new Lp Expandable Language on Black Saint Records will feature himself along with a quintet.

Miles was joined by percussionist/vocal Joe Chambers of Miles' band. The concert was produced and promoted by Black people.

Music..."

Washington, D.C.'s WOL-AM reported the Kenny Gamble of Philly International could not even get a ticket for the concert... Philadelphia was one of the host cities for the Live Aid concert... London's Wembley Stadium was the other.

The depiction of Black womanhood shameful the theatrical disrobing of Tina Turner by Micky Jagger on stage presented a demeaning statement on Black female dignity. Turner was disrobed for theatrical purposes, programming of this character only conveys negative stereotypes of Black womanhood.

Cash Box magazine has announced its annual award winners. Philip Bailey won the best new male artist category had the second best music video and "top pop singles duos" for his song "Easy Lover..."

Miles Davis, Miles and Marsalis, Miles Davis and Marsalis, Miles and Wynton Marsalis... the most jazz festivals have been promoted and produced by others than ourselves. So no wonder these annual festivals have not been what they could be: So this festival is organized and produced by Black people..."The historic festival was headlined by two dynamic Black women—Karen Spellman (Executive Producer) and Marija Rivers (General Manager WPFW-FM).

Miles and Marsalis, Clinic of the Trumpet... beautiful even and a good vibe... William Brewer, an associate producer of the festival, told an audience at Temple University's No. 4 University of Islam Lecture Series, "We intend to present a jazz festival using some of the concepts of the Honorable Elijah Muhammad emphasized in the 60s—"Do for Self.""

Brewer continued, "most jazz festivals have been promoted and produced by others than ourselves. So no wonder these annual festivals have not been what they could be: So this festival is organized and produced by Black people..."The historic festival was headlined by two dynamic Black women—Karen Spellman (Executive Producer) and Marija Rivers (General Manager WPFW-FM)."

Among the celebrities in attendance at the concert were Dr. and Mrs. Abdul Alim Muhammad, Minister of Muhammad's Temple No. 4, Cong. John Conyers (D-MI), Ron Clark, RAP, Inc., Angela Owens, WRC-TV 4, Dr. Frances Cress Welsing and her sister Lores Crush Lave, Bumtuna Nuy Turner and many more. By the way, Miles' new album is called You're Under Arrest on Columbia Records, his 4th release. The Lay's most exciting cut is "MDI/Something On Your Mind/MDJ..." Columbia has tons of Miles' unreleased recordings in their vaults.
The Final Call
January, 13 1986

**114 Golden Rules of Conduct for the Righteous Parable of 19**

By Tynnetta Muhammad

To depict Truth in a world that has been ruled by Falsehood is a noblow task. It is foolish for us to think that we can walk on the light without Divine Guidance, for in a world dominated by evil which is made to appear fairseeming, we must be willing to submit to Divine Guidance and be so cocky as to believe that we are self-guided. The Divine Teachings of the Honorable Elijah Muhammad restore to us our sight and our vision that we may be rightly guided onto the path of righteousness on the basis of Truth and a thorough knowledge of self. A true knowledge of self only comes with a True Knowledge of God, because when rightly understood they are really one essence.

In studying even the Sarah in which the Parable of 19 appears, we are given a description of basically two types of individuals. There is the one who is called upon in a sense to warn others of their errors of the past that they may repent and be purified and be cleansed of the dross of this world’s life and its moral gains before the blowing of the final trumpet of judgement. Then God tells us that it will be a difficult day for the disbelievers who were spoiled by the Favors of Allah’s Gifts of wealth and of offspring so that each such one became musical to himself. God then threatens to bring upon them a distressful punishment, but the wayward one: the beautiful and the proud one frowned and scowled, then turned back and was big with pride and called the Word of God magic from old and the word of a mortal. This great insult to God and his presence and blessings, he states that He will cast such one or ones into hell.

God then raises a question in these words: “And what will make you realize what hell is?” Answer: “He leaves naught, and spare naught. It searches the mortal. Over it are minstrels (9). And we have made none but Angels warders of the fire, and We have not made your number but as a trial for those who disbelieve, that those who have been given the Book and the believers may not doubt, and that those in whose hearts is a disease and the disbelievers may say: What does Allah mean by this parable? Thus Allah leaves no error for whom He pleases and guides whom He pleases. And none knows the hosts of thy Lord but He. And this is naught but a Reminder to mortals.” (Surah 74: (27.31)).

The Divine Teachings of the Honorable Elijah Muhammad lays the critical base for the proper interpretation of both Holy Qur’an and Bible. The Universe itself is clothed in the language and garment of mathematics. Which describes, with precision the character and nature of all Divine Created Things. Would not then stand to reason that God would choose to reveal the deepest Mysteries about Himself and His Divine Creation through the language of mathematics? Do you think that The Nation of Islam was formed or created by the Dream of a Prophet or do you think that the idea of Nation and its language of expression originated with God, Himself?

Why is God revealing his deepest mysteries cloaked in the language of mathematics? Why does He present Himself in the Parable of the Number 19? Why are there mystery Letters of 14 in incorporated into the numerical code of the Holy Qur’an? Will we live to see The Reality of God as He is? Do we have a chance in the life of this generation to see the Hereafter? In our next article, we will explore the answers to some of these questions, as we search for the knowledge of God while we live and not after we die.

To be continued

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**Spotlight on the MGT-GCC**

The Honorable Elijah Muhammad has laid the base for the training and re-education of our Black Women in American Society in a basic seven-unit program designed by Marya Fard Muhammad under the Title MGT & G.C.C. meaning MUSLIM GIRLS TRAINING AND GENERAL CIVILIZATION CLASS. In this class, our Black women are introduced to practical guidelines for our moral reformation, strengthening of character, and general civilization work to be practiced both at home and abroad. These general categories of training are:

I. How to keep house;
II. How to rear our children;
III. How to take care of our husbands;
IV. Sewing;
V. Cooking;
VI. How to act at home;
VII. How to act abroad.

Underlying each of these broad categories of basic Home Training Units is the spirit of a broadening sense of social and economic reform generated by a new awakening, a new spiritual consciousness that channels our energies into the discovery of new fields of knowledge. When our practical education and training is guided by these spiritual forces, our communicative skills increase, our vision broadens and our creativity is as boundless as the Universe itself. As a people we have been robbed of our instinctive creative potential by subjugating and reducing our minds to the limited world of our former slave-masters, who only have a vested interest in keeping as victimized by a world of foolishness, sport and play, a display of immorality which has deprived us of our own values and worth as a people.

Learning to apply the resourcefulness of true spirituality with the strength of moral conviction is a part of our training program. For example, we have been studying the Divine Word of God through the Language of Mathematics, which is revealing an unlimited source of information about our earth and Universe and the nature of God and Man and Society which would not have manifested itself so perfectly without its expression of precious exactitude.

It has been said that the root of the Universe is numbers because it is such a precious tool in knowing and understanding the consumption of the knowledge of God while we live and not after we die.

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**The Shyless**

The Filth That Produces the Filth.

Holy Qur’an (7:27) Children of Adam, let not the arch deceiver seduce you, nor he [Yakub] pretended filth from them their clothing that he might show them their shame. He surely sees you, he as well as his host, from whence you see them not. Surely We have made the devils the friends of those who believe not.

This happened to the Black People who followed Yakub from Arabia. He pulled off, from their original Self, the clothes of Righteousness and the clothes to cover their shame and then made them to go nude in the hills and cave-sides of Europe, until the birth of Moses.

You are warned. You believe you are safe in following the invitation to evil and filth of the white race. Wait and see.

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**The Disgrace**

When we begin to teach our children and family members the underlying meaning of the spoken word, then we will have begun the process of regenerating new thought forms and ideas into the educational building blocks of our nation. In this process we can be guaranteed to regain the memory and knowledge of our ancient past roots in the Divine Creation and be able to reproduce life under the Guidance of Almighty God Allah.

We limit our progress by many false attitudes about ourselves and people, along with a sense of false pride coupled with cowardliness and naivetyness and a low esteem of our ability to achieve success let us learn to live well with ourselves by striving to enliven and regenerate the root of our thinking process.
A spiritual analysis of Chernobyl
by Abdullah Yasin Muhammad

"Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined together and should not be cut asunder. The covenant of Allah refers to the confirmation in His divine unity and oneness in creation. So, the breaking or splitting the covenant of Allah sets up division, danger and death in a divinely delicate and justly balanced universe. Obviously, Allah is not blessing the present world scientists with His pure wisdom to make efficient use of nature's power that they need to maintain and maintain their world. But Allah is not pleased with this world's life full of sport and play. This world's life does not glorify Allah, nor does it promote true peace at the threat of nuclear military stock piles. So, the highest of science suffers setbacks because scientists have the wrong motive and they're deprived of divine guidance from Allah. The animal kingdom depicts that it has more guidance from Allah than this world's leading scientists. Yes, the bee has more guidance from Allah than Albert Einstein. The phrase 'no problem.' was his attitude. "

Louis James - demanding justice for the MOVE massacre.

"The animal kingdom depicts that it has more guidance from Allah than this world's leading scientists. Yes, the bee has more guidance from Allah than Albert Einstein. The phrase 'no problem.' was his attitude."

"we are not fooled for one minute by these Black hypocrites who speak as though this heinous act was committed by anyone who is always the same - What about the Black politicians? How did they behave? What did they do?"

Louise James - demanding justice for the MOVE massacre.

"The animal kingdom depicts that it has more guidance from Allah than this world's leading scientists. Yes, the bee has more guidance from Allah than Albert Einstein. The phrase 'no problem.' was his attitude."

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"He was a man totally devoted to the religion of Islam," Sloyan said in a Final Call interview. "He had contacts everywhere and he was a kind of Mr. Fix It. There was nothing he couldn't do given enough time to do it. He never used the phrase 'no problem,' but that was his attitude."
Behind The Scenes
with Ethel L. Payne

Colleges threatened

It was big news when Bill Cosby and his wife, Camille, presented a check for $1.3 million to Fisk University President Henry Ponder. There are not many individuals, Black or white, who are either able or willing to be that generous to a college struggling to survive. Small colleges in general are experiencing hard times. So are some larger institutions of higher learning. For the 116 traditionally Black colleges and universities, the situation is even more precarious.

Reports coming out of Atlanta say that unless some miracle comes to pass, Atlanta University will be forced to shut its doors. The future is gloomy also for Clark and Morris Brown.

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Killing of Blacks justifiable

The death of an unarmcd Black man by a police officer's shotgun blast, and a ruling that the killing was "justifiable," has outraged Black residents of North Las Vegas and spurred an FBI investigation.

The Clark County coroner's jury ruled 4-3, recently, that a white officer, Robert Johnston, was justified in shooting Jimmy Ray Splond. 38. on March 3. Johnston claimed he had "no doubt" that Splond had a gun in his hand at the time of the incident.

It was later learned that Splond, who was with his 16-year-old grandson at the time of the shooting, was unarmed. Police said Splond had a glass container which they identified as a crack cocaine pipe.

"We're not easily aroused by anything, but this was the catalyst to unite the community," declared Rev. Jesse D. Scott, president of the North Las Vegas branch of the NAACP. "We take the position that there is no such thing as a justifiable homicide unless an officer is defending his life. And that wasn't the case here."

Scon explained that the jury which exonerated the officer was "all white, chosen from all white panels."

Sponid was shot in the chest by Johnston, who responded to a scene where dispatchers told him there would be three armed men "with at least a shotgun and possibly a handgun."

Johnston testified that Splond appeared to be holding a gun in his right hand "behind his back" and appeared to transfer the object to his left hand and lower it into the bed of his pickup truck and then raised his hand.

"As he did, I just instinctively shot," Johnston told the coroner's jury.

Claiming that the shooting was not racially motivated, Mayor James Seastrand described the protest as "involving one or two minions and not a big community concern."

Threats don't stop boycott

SENATOBIA, Miss. - "A slap in the face" to peace efforts is how Black residents view a demand by a white school superintendent who asked that a business boycott be called off.

Superintendent Mike Waldrop announced that the board would not move to hire two Black administrators until the boycott of white-owned businesses by Blacks is lifted.

Residents have asked the board to put their promise to hire the administrators in writing before they would end the business boycott which began Feb. 28. Parents returned their children to school March 16 after a school boycott, which lasted four weeks, was called off because of the board's verbal promise to hire two Blacks.

The NAACP has filed a lawsuit alleging racial discrimination against the school board and a rally attended by 600 people from around the state was held in support of parents. At Final Call press time, another rally was being organized.

Whites seek political power?

EDWARDS, Miss. - "We want them out."

White residents of this small town have mounted a campaign to replace Black officials in the southwestem Mississippi town of 1,515 residents to discuss a proposal to institute a ward system of government and create a ward with a white majority.

If Blacks refuse, whites have threatened a lawsuit. A civil rights attorney for the Black residents said he doubts whether whites can use the Voting Rights Act to claim they are discriminated against by an election system they created themselves years ago.

Edwards had a white mayor and an all-white board of aldermen just ten years ago. But more Blacks in the predominantly Black town registered to vote and took control.

The last white alderman was ousted in 1983.
Black untouchables fight India's racists
Leader of India's Blacks attacked

Bangalor - Some upper class elements in collusion with a section of the Madras police and some lumpen elements, have succeeded in assaulting the convenor of the Dalit Cultural Front (DCF), Madras, editor of the Tamil edition of the Dalit Voice (Journal of India's Black Untouchables) and a noted Dalit leader of Tamil Nadu, right before his house at Kanikapura, in Madras on March 15, 1987. One left rib got fractured and the left arm had a deep cut. After he was treated in a government hospital, he was admitted to a private hospital in Madras.

It was an attempt to murder him and thereby destroy the militant Dalit movement he was heading.

Elumalai's work around the Madras and North Arcot districts has created a lot of heartburn in upper caste circles. When the DCF held a mass demonstration before the North Arcot district Collector's office at Vellore early this year, about 100,000 people turned up and this came as a real shock. Young disciplined boys and girls in blue uniforms coming in lorries spending their own money was something never seen before.

Continued on page 13

The Reminder Comes Quickly

Saviour's Day lectures by Minister Louis Farrakhan over a span of five years.

1. A Saviour is Born
Feb. 22, 1981, Chicago, IL

2. Has America Entered Divine Judgment
Feb. 22, 1982, Chicago, IL

3. A Saviour's Born for the Black man in America
Feb. 27, 1983, Gary, IN

4. Unity: A Weapon more powerful than a nuclear bomb
Feb. 26, 1984, Chicago, IL

5. Power: At last forever
Feb. 24, 1985, Chicago, IL

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Continued on page 16
Organize for success!

by Ernestine X McIntosh

If you get up in the morning and waste time looking for clean underwear, the children's socks, and your keys, you may need to get organized. If you are often caught between periods of frantic and useless activity, and habitually put things off, you definitely need to get organized. If, however, you are making the best use of your time and are taking care of those things you need for yourself and your family, you are building a home environment that is the basis for personal, professional, and spiritual growth.

Many of us are not organized because we are, in essence, thinking less about what is important and more about what is easy. A step toward organizing is setting goals for your time. Be sure that your goals are specific, measurable, and achievable. If you do not have goals, it is hard to know where you are going or how to get there.

The spirit of the people who are organizing and mobilizing in South Africa is a sign of hope. This is the third time in recent memory that the Black Consciousness Movement has been under attack. This is not the first time that the Black Consciousness Movement has been under attack. It is the spirit of those people who are organizing and mobilizing in South Africa that is a sign of hope.

The Black Consciousness Movement in South Africa is a sign of hope. It is a movement that is fighting for the rights of all people. It is a movement that is fighting for a better world. It is a movement that is fighting for justice.

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To The Editor:

From all that I read and imagined while I was reading, it reaffirmed in my mind that Allah's will is inevitable. And, as our beloved Minister tells us, “This is a Time of Study.”

The Time dictates that our people (who over-populate all prisons will become “Universities of Islam.” producing a New World People from the seed of the “Universal Teachings” of the Honorable Elijah Muhammad. For parole does not give us freedom, Truth does!"

Bro. Wilbur X (Hams)
Trenton, N.J.

Sisterhood is powerful!

Dear Editor:

As Sisterhood Alabamu! This is an Open Letter To My Sisters incarcerated within and without the prison walls in North America.

Sisterhood is powerful! I have often heard that “The greatest treasure of our nation lies within the Black woman.” The power of collective work and responsibility move us toward freedom, justice and equality. First, we must take self-inventory. Our beloved brother Farrakhan is giving us a spiritual and practical methodology towards improving self.

We have been given a redeeming message from Allah (God) Himself to the Hon. Elijah Muhammad which will deliver us into a new people. If I: “A nation rises no higher than its women” and our Black nation (forty million or more) is chosen by Allah to bring in the new world order; then Sisters, we have a lot of work to do. We must begin with self. For 430 years we have been acting other than self, weighing other than self, and thinking other than self. The Hon. Elijah Muhammad teaches us that the time to reclaim self is now. He says, “Know yourself. Do for yourself. Be yourself.” Let us help one another with true sisterhood. Let us be mindful of our sisters incarcerated in mind, body, and spirit in jails across this wicked land. Write a letter or visit someone today.

Sis. Sharon 2X
Baltimore, MD

Turn prisons into Universities

Dear Editor:

As our beloved Minister tells us, “This is a Time of Study.” There is so much being manifested today through the study of our Lessons and the observation of current events, locally as well as globally, fulfilling the Prophets’ predictions that everything will be revealed in this Time, including God Himself.

Allah is the Best of Planners! So as the enemy of Allah continues to warehouse His (Allah’s) people in the prison houses across America, Allah, too, has a Plan for the imprisoned. The Honorable Elijah Muhammad said that when His people behind bars come into the knowledge of Self, God, and the open enemy, the keepers of these prisons will open the doors and push us up out of here. For when we gain such knowledge, we will create, inside these walls of confinement, the very antithesis of what these concentration camps are designed for.

The Time dictates that our people (who over-populate all the prisons and jails in the country) see and use these places of confinement, the very antithesis of our terms of confinement, the very antithesis of what these concentration camps are designed for.

Inshallah, under the guidance of Minister Farrakhan, these prisons will become “Universities of Islam,” delivering us into a new people. We must begin with self. For 430 years we have been acting other than self, weighing other than self, and thinking other than self. The Hon. Elijah Muhammad teaches us that the time to reclaim self is now. He says, “Know yourself. Do for yourself. Be yourself.” Let us help one another with true sisterhood. Let us be mindful of our sisters incarcerated in mind, body, and spirit in jails across this wicked land. Write a letter or visit someone today.

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Baltimore, MD

Suriname article inspiring

Dear Editor:

A few days ago I read your article “MUSLIMS IN SURINAME WELCOME NO DELEGATES” (vol.6 no.11). Your step by step description of what you saw and did, as well as the onward moving struggle in Suriname to establish unity among our people through the principles of Islam, had me in tears.

From all that I read and imagined while I was reading, it reaffirmed in my mind that Allah’s will is inevitable. And, as our beloved Minister tells us, “This is a Time of Study.”

The newspaper looks and reads great! I am proud of you and your staff’s progress.

Lynda Riels
Reitaku University Joshirya
Japan

The Final Call

CHIEF, THIS IS HAPPY—
I’VE BEEN PICKED UP!

PICKED UP?!
I INFORMED THE POLICE YOU WOULD
BE PUSHING DOPE IN
THE BLACK COMMUNITY!

YOU DON’T UNDERSTAND CHIEF,
I WASN’T PICKED UP BY THE POLICE.
IT WAS THE DOG CATCHER!
Abused wife strikes back? Or innocent husband burned, shot?

by Patricia ZX Beck

CHICAGO — Should an allegedly battered and abused Black woman, convicted and sentenced to six years in prison for scalding and shooting her husband, be granted clemency by Illinois Governor James Thompson? That question has dominated the media and public forums in the Black community in Chicago recently.

Mary Baker, 36, was tried and convicted in 1984 for scalding and shooting her husband on April 29, 1983. She claimed the couple argued over a telephone conversation and she shot her husband. She said he knocked her down and began choking her until she wrestled free and shot him in the chest.

In one incident Mary Baker was hospitalized after her husband allegedly choked her. However, she failed to appear in court so the case was dismissed.

At the July 7 hearing Assistant Cook County State's Attorney Baker reported that she called the police on several occasions, but after they left, she received worse beatings. John Baker denied such allegations, but did admit slapping her once.

Baker woke up screaming as another container of boiling water was thrown in his face. 25 percent of his body was burned. While fleeing, his ex-wife shot at him three times, hitting him twice with a 22 caliber revolver. Baker said the bullets struck his shoulder.

"She hasn't spent a day in jail since that happened," he fumed, "and it would be an injustice to the law if they let her off without spending time in prison."

In spite of John Baker's pleas for justice, Mary Baker has attracted a wide range of community support including a senator, a congressman, a mayor, and hundreds of Chicago Aldermen. The "Free Mary Baker" rally at the State of Illinois Center attracted a wide range of community support including a senator, a congressman, a mayor, and hundreds of Chicago Aldermen.

Although the rally drew more than 300 spectators, only 75 were actual participants. Hall was also instrumental in the collection of 5,000 names on petitions in support of Miss Baker's clemency request.

Rev. Willie Taplin Barrow, national executive director of Operation PUSH, sent a letter to the prison review board requesting that Mary Baker be granted clemency as did the Jessie "Ma" Houston Prison OutPost.

NAACP National Executive Secretary Edward McCellan wrote to Gov. Thompson insisting that Baker's clemency request be granted.

Continued on page 25

New books guide Blacks to financial security

by Sharon ZX

The video craze has far more people sitting in front of a video cassette/TV than there are readers who regularly visit the public library. This observation is particularly true in the Black community. "What you don't know will definitely hurt you and that covers everyone from AIDS to Zucchini."

A lack of knowledge and/or improper application of subject matter can be hazardous not only to your health but to your economic, educational, political, spiritual and social development.

What must become more of a practicality is the development of a reading interest in children and adults. The joy of reading and learning is cultivated through disciplined application. Very Serious About Business Enterprise has been publishing two well written books of direct interest to the Black community for the past six years. They are Black Folks Guide to Business Success, and Black Folks Guide to Making Big Money in America. Both books are written by George Subira. Both books give the reader clear insights and detailed explanations on why business development in the Black community is crucial.

Black Folks Guide To Business Success is a manual outlining in detailed form how to establish a stable business. The book surveys business attitudes which hinder growth and development; the Black Brain Drain and Corporate Junkie Syndromes; makes general suggestions for starting a successful business and provides an extensive list of major resources to assist the new entrepreneur.

Black Folks Guide to Making Big Money in America is a work based on the principles of self-reliance. Some of the subjects covered are time management, financial planning, job searching skills, home buying methods, and much more. The author gives the reader the 24 principles that virtually all wealthy Americans use to develop and maintain their wealth. There is also a chapter revealing the 13 Roadblocks that keep Black people in poverty.

Also provided within is a discussion on the special financial problems faced by Black female parents. Subira discusses the relationship of Black people to real estate and businesses included is an important step-by-step Plan of Action designed to teach the serious Black person how to improve their lifestyle and increase their wealth.

George Subira, business man and investor, was educated at California State University at Los Angeles and Rutgers University Graduate School. He has appeared on several radio and television programs encouraging business development and money management.

His books are a must to

Continued on page 22
Pay Equity or More Black Inequity?

Special to the Final Call

It’s now called “pay equity” and hailed as “the civil rights issue for the eighties” by such government-announced rainbow-black leaders as Eleanor Holmes Norton.

However, a first entry in the lexicon as “comparable in terms of such criteria as ‘know-how’ or ‘comparable worth’” was once an early 1980s notion that jobs peopleled predominantly by women should be ranked and that salary rates across the board should approximate the salaries of male-dominated jobs deemed comparable in terms of such criteria as “know-how” points.

Sounds reasonable on the surface. But for luck. First, this is a California notion that didn’t fly. If it didn’t, it was switched to calling it the more palatable “pay equity” and began to reference “women’s and minorities’” jobs in connection with it.

But by whatever name, “comparable worth” or “pay equity,” one potential transfer of billions of dollars to the white race (by way of middle class white women and away from the Black race—particularly Black men—and therefore their families) is still around and quietly creeping into place.

On closer examination, this little doozy adds the recognition to reparation for middle class Black women—a recognition that was denied to their White counterparts because the “Powers That Be” knew the hell of being trapped away with a new view. It wouldn’t be one of “lock them up and throw away the key.”

What one would see is “warehoused” men and women, that if given the right academic and vocational training, followed up by a serious job placement program, could be returned to society, honest, sincere, hard-working citizens, parents, role models and taxpayers—much more qualified in many ways than some of your law school, college and job corps graduates.

Shamefully, America’s prison plan doesn’t call for the yoke men and women to be released at a point in their lives when they could be most productive and do positive things with their lives. Instead, America’s prison policies call for our young Black men and women to be “warehoused” far beyond this hopeless point by design, by me and America’s prison policies call for our young Black men and women to be “warehoused” far beyond this hopeless point: by design, by me.

And, in so doing, I have denied the American community in this struggle to save Black America in the prisons.

Prisons, as you know are designed to assure that young men and women entering them are far more likely to continue the cycle until they are old, eventually sentenced to life or the death penalty, twenty-five years without parole, or Time (Time Lasers Act) or to be killed (shanked) during serving time. If one did spend “48 Hours” in prison, and reported the facts, he would undoubtedly come away with a new view. It wouldn’t be one of "lock them up and throw away the key.”

What one would see is “warehoused” young men and women, that if given the right academic and vocational training, followed up by a serious job placement program, could be returned to society, honest, sincere, hard-working citizens, parents, role models and taxpayers—much more qualified in many ways than some of your law school, college and job corps graduates.

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Do we have qualified men and women for self-government?

Reprinted from 'Message to the Blackman In America,' 1965

The answer to the above question is YES! We do not have to be equal in knowledge with every nation to be successful in operating our own government. Were those whites who first came to this country seeking self-government equal with England's Parliamentary Lords?

There are probably many independent people who do not have among them many who have the "know how" of the American educated class of so-called Negroes. We have enough technicians, such as mathematicians, construction engineers, civil engineers, mechanical engineers, electrical engineers, physicists, chemists, educators, agriculturist, navigators and aeronauts, among the 22 million or more of us. You will find scholars or scientists whom we can use in every branch of government; then there are our own independent people outside of this country who would be glad to help us get going in a country or state for ourselves. We do not expect to build nor do we desire to build a government patterned after the order of the race. Naturally we would need help for the next 20 or 25 years. After that, we would be self-supporting! The spirit of 'doing for self' is now fast coming into our people. They need a new education of self and others.

WORLD'S GREATEST PEOPLE

Unity under the crescent of Islam is all that is necessary for you and me to become the world's greatest people. The lying and slavery teachings of the white man's Christianity that has crucified our people all over the earth must be given up! We must accept the true religion (Islam) of Jesus and the Prophets before and after him before we can be successful in doing anything.
Family violence

We have to say it, but it sometimes seems to us that the white establishment sits around scanning the Black community for ailments which we and our experts are neglecting to correct so they themselves can rush in self-righteously to make things worse under the guise of helping us.

We speak in this instance of the Surgeon General's new determination to get tough on the issue of domestic violence.

If family violence is a problem in the Black family (and most observers would concede that it is), it is the Black race and its family members who must lead the way to its resolution. We must not forget that (left to his own devices) it is not the master who in truth will free the slave.

From the perspective of the Black race (indeed, oppressed people, generally speaking), there are two main standpoints from which to resolve any social problem—the individual and the collective. At the same time, there are two approaches—to correct and build ourselves, on the one hand, and to resist the intrusions and distortions from the enemy and the outsider, on the other.

However, it is possible, in this brief space, to zero in on one area in which both, in one hand, and to resist the intrusions and distortions from the enemy and the outsider, on the other.

We speak in this instance of the Surgeon General's new determination to get tough on the issue of domestic violence.

If family violence is a problem in the Black family, it is the Black race... who must lead the way to its resolution.

Similarly, the more a violent male can be impelled to resist or fail to give in to a violent impulse, at any given occasion for whatever reason, the less the impulse will arise to haunt him in its frequency, its velocity and its vigor, until in time the violent reflex is extinguished altogether, or at least for all practical purposes.

Our clinical experience has taught us that many men can learn to understand that sexual violence is not so much a victory as a last ditch effort to save face in confrontation with a feeling of failure or a feeling of having lost the verbal or interpersonal battle with their mates.

In clinical cases, we have observed that once such men have learned to stand up to their women more effectively and honestly in their interpersonal conflicts, to deal more firmly but gently in other ways, it is as that moment that the impulsions to violence begin to evaporate.

behavior. The man infused with a lifelong horror against man-on-woman violence is more likely imbued with a ready obstruction to any impulse to strike her.

The importance of a mindset against the impulse to man-on-woman violence comes more fully into view when we consider that it is frequently a problem of impulse control which separates the violent male from the rest. It is not that other males never ever feel an impulse to violence deep inside the secret chambers or inner recesses of their visceral drives and urges. It is that they are more readily able to control or withstand the unacceptable impulses.

If violence is a problem in the Black family, it is the Black race... who must lead the way to its resolution.

We must now apply our original Black science to heal the patients with an opportunity to break the mirror and curse its creator.

We have now adapted our clinical experience to provide us with this powerful study of Black female and male life, from the eyes of our sisters.

The fact that Ms. Winfrey experienced a troubled, painful childhood, which included being sexually abused and shuffled from one home to another, equipped her to be genuinely sensitive to the plight of so many of her Black sisters. Likewise, each of the many Black actors and crew members employed were equally equipped to utilize the depth of their experience to bring this presentation to the screen.

Certainly God has ordained that we all suffer the pain and anguish of our people so that we might first understand and then triumph. And as we rise above our personal adversities we must seek first to heal ourselves and then those pathological individuals among us, whose behavior we detect. They, like us, represent the consequence of a people who have fallen from the guidance of God and are now the victims of negative oppressive forces which few of us fully understand. Hence, we must re-educate ourselves and each other.

The producers of The Women of Brewster Place are artists. The artist draws upon her or his experience in creating a work of art. One cannot necessarily expect the artist to understand the full ramifications of the psycho-social environment which has served to fashion and form her and the characters she depicts. The artist projects her experience. God puts within each of us that which He then sets in motion as His plan unfolds. It is He who has seen fit to elevate Ms. Winfrey to the wealth and status necessary to produce His work.

We are now able to break the mirror and curse its creator. To do so we must utilize many other resources, including the spiritual teachings of the Honorable Elijah Muhammad as set forth in the lectures, tapes, and study guides of Minister Louis Farrakhan. Also allow me to offer my book Somebody's Trying to Kill You: The Psychodynamics of White Racism and Black Pathology. If there is credit due, it is due to the Almighty Creator.

We must now apply our original Black science to heal ourselves through greater understanding. We must now allow Brewster Place to degenerate to another Black male vs. female, male vs. male, victim blaming victim bashing, then we only serve to acknowledge our acceptance of the inferior status this society has relegated us to.

The Women of Brewster Place

A classic study in Black life
Sumayyah

Continued from page 3

life commemorated a momen-
toes, yet serious, event, the
death of Sister Sumayyah Farrakhan, the
mother of Minister Louis Far-
rakhan and his Brother Alvan
Farrakhan. Why joy? As
Minister Farrakhan so aptly
stated at a memorial service held
at the Final Call Building on
November 22, the veil of flesh
can sometimes hide the real per-
sion, their tremendous contribu-
tions and the special place they
hold in the hearts of their loved
ones. But, when the veil of flesh
is lifted at death, the joy of a full
life bursts forth, like a cor-
nucopia of love and human
emotions.

As their loved ones look
down the corridors of time, the
person they thought they knew
so well during life comes into
clearer focus, causing an in-
crease in respect, appreciation,
and love.

Grandchildren and long-time
friends, as well as Minister Far-
rakhan, Brother Alvan and their
respective wives, gathered here
at the former home of Sister Sumayyah
Farrakhan on No-

ember 25, for the first time
since her death on November 18, 1989.

On the walls of the apartment
hung moments of important
moments in the lives of Mother Farrakhan’s children, as well as
pictures of the Honorable Elijah
Muhammad and priceless photographs of Minister Far-
rakhan and Brother Alvan dur-
ing various special moments in
their youth. A verbal portrait

Photo of a young Louis Far-
rakhan playing the violin.

Mother Farrakhan was pained
with splashes of color from
short remembrances of special
moments, explanations of pic-
tures, and commentary from her
two sons.

Born on January 16, 1900, in
Basseterre, St. Kitts, British
West Indies, Sister Sumayyah
Farrakhan, then Mae, moved to
Bermuda at the age of 12 with
her mother and brother,
Samuel, until 1919 when she
moved to New York City.

According to Brother Byron
Muhammad, a longtime follow-
er of the Honorable Elijah
Muhammad, and Minister of
the Bermuda Mosque, Sister
Farrakhan, a skilled seamstress,
had a dress shop while in
Bermuda at an early age.

Minister Farrakhan speculated
that she may have moved to
the United States as the result of
the death of her first husband
from a flu epidemic.

John Yasin, who knew
Mother Farrakhan for 18 years
and called himself her “adopt-
ed son,” spoke with Sister
her sons the best upbringing that
she possibly could.

The life of Mother Farrakhan
in Boston was one of intense
work and sacrifice to raise her
two sons in a single parent fami-
ly. Yet, her own sacrifice never
kept her from showing the
deepest compassion and
humanity to others in need.

As the first rays of the sun an-
nounced the dawn, the hum of
his mother’s sewing machine
already had broken the calm
of the morning. Recollected
Minister Farrakhan of his mor-
nings at home: “I never woke
up and found my mother in bed.
She was so well bed after us and
woke up before us.”

Although she worked as a
domestic during the day, and
received public aid for her sons,
worker to be scarred, then in-
structed her sons to “play for
her.” When they had finished
their recital, Alvan on piano and
Gene (Louis) on violin. Mrs.
Beasley had “tears streaming
down her cheeks.”

She never bothered my
mother after that,” said
Minister Farrakhan.

But because she was a “pro-
vid” and “freely independent”
woman, after her two sons
finished high school, both in
June, 1930, when she received
her welfare check, “she didn’t
cash it, she took it back to the
welfare people, thanked them
for helping her get her children
through school, and told them
that she will take it from here
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Although she worked as a
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received public aid for her sons,
Pregnancy and sexual liberation

It has been said that Black people, in following their sex and procreative desires (free sex and money) have no one to blame but themselves. As a warning to Colombian government officials, Israeli and South African mercenaries are responsible for the assassination of Colombian drug dealers. Thepress of the world is now being sold to the interests of the wealthy, powerful, and privileged. The natural person has freedom to express himself only if he is not under the control of government or corporate interests. The press, therefore, cannot be owned by either of these.

The press is a means of expression of the society and is not a natural or corporate person. The press is a means of expression of the society and is not a natural or corporate person. However, one thing is certain, the path of the morally decadent white woman leads to war and degradation for Black woman, just as the path of the historically degenerate white man had led Black men to shame and perversion.

The natural person has freedom to express himself only if he is not under the control of government or corporate interests. The press, therefore, cannot be owned by either of these.


drug dealers assassination squads

Israelis train Columbian drug dealers assassination squads

Israelis and South African mercenaries are responsible for the training of assassins and assassination teams of Colombian drug dealers. It is also known that the Israelis train Columbian drug dealers to assassinate their opponents. The press freedom in the world will be solved radically and democratically. The press freedom in the world will be solved radically and democratically. The press freedom in the world will be solved radically and democratically.

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Family Affair

By Nathan Hare, Ph.D. and Julia Hare, Ed.D.

press not free when privately-owned, voice of rich: Colonel Qaddafi from Green Book

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A celebration of the womenfolk

by Rev. Masada

March was celebrated as Women's History Month. The theme was "Write Women Back Into History."

Kwame Nkrumah wrote that the African revolution cannot succeed without the organized power of the African woman. To end exploitation of Africa, African-American women must take the lead. As African-American women, we draw special courage and inspiration from Winnie Mandela who stood firm and challenged oppression on a daily basis for the past 27 years. There used to be a saying "behind every great man is a great woman." The wind beneath the wings of Nelson Mandela was Winnie.

Her endless sacrifices and struggles prompted her husband to say "My celebration will be incomplete without expressing my deep appreciation for the strength that's been given to me, during my long and gloomy years in prison, by my beloved wife and family. I am convinced that your pain and suffering was far greater than my own."

In Durban South Africa, as Mr. Mandela urged an end to fractional brother against brother fighting, he made a special appeal to the women to stop their husbands, brothers and sons from fighting each other. He also stated "in the past, and at crucial moments, you have shown greater wisdom than your men." Clearly, some men seem to have more confidence in the women than the men themselves. In my own experience, my staunchest supporters have been the men.

The Hand That Rocks the Cradle

Before the birth of organized religion, the ancient Africans used to say, the hand that rocks the cradle rules the nation.

Mr. Mandela's years of revolutionary study as a young leader in the ANC (African National Congress) led him to understand the crucial role women must continue to have in the political development of the nation. The strength of the African woman is monumental and immortal.

One such fine example of political involvement was Yaa Asantewaa, Queen Mother of the Ashanti in Ghana. She dedicated her entire life to the struggle against British colonialism and led the most determined resistance movements in West Africa. There was Queen Nzinga of Angola, a political and military genius who united men and women in the struggle against oppression. In Zimbabwe, a strong lady by the name of Nehanda fought for justice in the face of injustice served as a catalyst for the civil rights movement in the U.S.

In addition, before the introduction of alien gods and saviours with blond hair and blue eyes, Africans were worshipping the Great Mother of the Ashanti. They realized that all life came from Her and that the Queen Mother as well as other African Goddesses were Her embodiment. As Rosa Parks' courage and defiance in the face of injustice served as a catalyst for the civil rights movement in the U.S., August 9, 1956, the courage of the mothers crystallized as they rose up to demonstrate against pass laws. The theme song for that march of more than 30,000 was:

"NOW THAT YOU HAVE TOUCHED THE WOMAN, YOU HAVE DISLODGED A ROCK. YOU HAVE DISLODGED A HILL. YOU WILL BE CRUSHED."

Later, in Soweto, the South African police would shoot and kill over 400 small school children in the back as they were peacefully marching. With that hardline act, the prophetic theme song became a chant which continued to empower the mothers to free their country and save their babies from any means necessary.
Dr. Muhammad
Continued from page 3

The Schiller Institute, a foreign policy think tank, organized the Commission especially to focus on violations of human rights and the case of political prisoner Lyndon LaRouche.

Commission Chairman Hegna Zepp LaRouche, wife of Lyndon LaRouche, set the tone for the discussion with an impassioned speech in which she showed all the dangers to which humanity is exposed today, due to translate into several languages the shocking revelations of what the majority of America’s largest “minority” group experience on a daily basis.

Many of the activists present applauded the work of Minister Louis Farrakhan and the Nation of Islam as Dr. Muhammad articulated the efforts of Minister Farrakhan to develop the human potential locked inside of America’s ghettos.

Many admitted that it was unusual to hear such bold and uncompromising pronouncements coming from one who represented a group that has been historically oppressed in America. Others praised Muhammad for his courage in bringing the truth of the condition of the American black man to the attention of the world body.

Others were shocked and found it difficult to believe that a country that produced such beautiful documents as the Declaration of Independence, the Constitution, and the Bill of Rights could victimize its largest “minority” population in such ways. They were reminded by Dr. Muhammad that the framers of the Constitution were notorious slaveholders even while they drew up the landmark document.

“His presentation has been fantastic. He (Dr. Muhammad) gave the most stirring presentation of the conference,” said Elmo Martínez Blanco, former Minister of Industry and Trade for the Republic of Panama, reflecting the general sentiment of the international body.

Dr. Charles Knox, Director of the Chicago-based International Human Rights Association of American Minorities, also addressed the conference.

Minister Farrakhan’s national spokesman bolstered his presentation with statistics showing that 60 percent of Black families are now being raised in single-parent female-headed households.
Black babies dying

Infant mortality rate for U.S. Blacks double rate for whites

by James Muhammed

CHICAGO - Black babies in America are dying at their first year at twice the rate of white babies, and even higher than in some Third World countries.

These frightening infant mortality rates result primarily from poverty and the "negative white babies." In fact, twice the rate at American are dying in the United States, according to a report by the National Center for Health Statistics.

The largest rate of Black infants dying was in 1988, found by the agency and its lawyers. Meetings were held with the agencies and their lawyers.

A report by the National Center for Health Statistics showed that although the overall infant mortality rate for the country fell to 9.1 for every 1,000 live births in 1990 from 9.7 in 1989, for Black people the rate remained twice as high as for whites.

In the last several years, the infant mortality rate for Blacks has been 17.6 deaths per 1,000 live births for Black babies. The rate for whites was 8.5 per 1,000 live births.

In Pittsburgh, the latest statistics show the Black infant mortality rate soared to 34.8 in 1989, up from a devastating 21.9 in 1988.

By comparison, the Chicago infant mortality rate for Blacks soared to 31.1 and Washington, D.C., to 32.6, according to 1984 statistics.

"We want to ensure that all Americans have an equal opportunity to good health," Dr. Sullivan said. "This report shows us that we have a good deal to be proud of, but much work yet has to be done."

The U.S. lags behind Norway, Iceland, Singapore and Hong Kong, for example, in infant mortality rates. Whereas Japan once lagged behind the U.S., a shifting of priorities in that country has resulted in the lowest infant mortality rate of any country.

Continued on page 13

Black FBI agents: targets of Bureau racism

"The agency's commitment to civil rights must never be pernicious," - William Esswein, director of the Federal Bureau of Investigation, speaking at a Martin Luther King birthday celebration.

WASHINGTON - Some 300 Black agents responded when Federal Bureau of Investigation Director William Sessions called for a meeting to discuss discrimination and resolution of equal employment opportunity complaints in early April.

Meetings were held with the agents and their lawyers.

Promises from the director and changes in the Equal Employment Opportunity program resulted in a class action lawsuit by the agents. But the meeting occurred after a million dollar settlement with a Black agent, said a Black agent, and a federal court found discrimination against Hispanic agents in 1989.

Concerns about the FBI's ability to protect civil rights have been raised while the agency has been rated while the agency has been rated while the agency.

Continued on page 13

LAPD continues abuse, actor charges

Actor Wesley Snipes, co-star of the hit movie "New Jack City," said he was stopped on April 7 by Los Angeles Police, forced to lie spread-eagled on the pavement, forced to lie spread-eagled on the pavement, forced to lie spread-eagled on the pavement, forced to lie spread-eagled on the pavement, forced to lie spread-eagled on the pavement.

"It goes with a mindset that accepts Black people as criminals, that sees young Black males as criminally suspect by walking down the street," said Snipes, who plays a drug dealer in the movie.

"Be guardless of what you do, how much integrity you have, the LAPD continues abuse, actor charges.

Continued on page 13

A Salute to the Top 5 Mosques In Final Call newspaper sales

1. Washington, D.C.
2. Chicago
3. Detroit
4. Los Angeles
5. New York City

Black college target of land grab? - see pg. 5
BOSTON—In mid February, a striving movement could not keep 500 Black men from attending the invasion of Hourner Don Muhammad of Boston's Muslim Mosque No. 1 from staging a "Men Only" event sponsored by the Nation of Islam.

In what choices would a March 9 teach in denominating the spirit of the city's Black man from coming to the Strand Theatre to hear Minister Louis Farrakhan for the "Men Only" meeting that the February event was meant to occur?

Eight hundred men permed the overflowing audience for the two-hour meet-
ging of what discerned by the leader of the Nation of Islam which occupied 300 men standing for hours hoping to go in.

Television crews with mo-
itored cameras tracked the spectating crowd back to their station and widened the footage seemingly for say-
ging damage they would not
make in more programs. While nearly 500 women showed up to cheer the men on, the nothing coverage focused on the complaints of a few who were disappointed that they couldn't get in. And some women charged they were urged at the entrances.

"It is a thing to be tuned every day it is another thing to say we were victims of dis-
crimination," said Max Black, a Boston resident who said the Nation of Islam's police officer approached him and his friends and asked if they wanted to find a complaint after the officer en-
sured they could not get in.

Relating on a community-wide incident of a boys-only school in Michigan to宗旨 girls, Max Black said: "Young Black men really need to be together, they need mentors. I'm not upset it was turned away at all. I done it for myself that the even-
ing is being held."

Boston newspaper per-spective had a front-page photo and an explicit wagging comment about the women who were pros-
trolled. One of the women in the photos turned the paper on a print a clarification because a provides.

"The woman were chased to the door," said Ms. Shirley Muhammad, the wife of Minister Farrakhan, who said he had 100 women outside the doors were segregated. Ms. Farra-

khan said the women who complained to the Boston newspaper also called her to.

Continued on page 1

Until and unless you strengthen the Black man and make him what God intends for him to be, there will be no progress for us as a community.

—Min. Farrakhan

Community blasts Negro preachers for slandering Minister Farrakhan

Boston—The Black com-
munity is mourning a group of
Black preachers who slandered Minister Louis Farrakhan in a "hypocrite" and called for the retali-
tion to occur for the death of Minister X.

"It is hypocritical in speak-

g to the men who contribute to the death of Black people on your own hands," said Rev. Eugene Rivers, president of the Alpha Chi-rho-Alpha Christ-i
Community. "We are call-

ing Farrakhan to disclose in
detail the role he's played in
Black-on-Black violence."

The members said they had seen the Minister Farrakhan's de-

nouncing explanation for few violent incidents allegedly implicated to the House of Islam, the most con-

nounced of which was the 1965 murder of Minister X. In an interview following his death, "Men Only" speech, Minister Farrakhan said a local re-

cporter's story is "enough to ask him in answer for any incident he has no knowledge or control of. "If you look at the House of Islam under my leadership you don't find any instances of vio-

lence, and if there are any, they are not the sole, they are not the major-

ist. For any group of selfish

institutions to put out to answer for any instances of vio-

cence among fellow Christians."

Continued on page 30

NEWARK, NJ

1. NEWARK, NJ

2. WASHINGTON, DC

3. BALTIMORE, MD

4. NEW YORK, NY

5. CHICAGO, IL

6. HOUSTON, TX

7. MEMPHIS, TN

8. MIAMI, FL

9. ATLANTA, GA

10. PHILADELPHIA, PA

11. CLEVELAND, OH

12. LOS ANGELES, CA
received from some of the most eligible, ineligible and the best educated Black men. Their worst threat and a probable rival for the attention of most ethnic groups. A war of wills arose. Many accused feminists of using radical feminist social/political agenda fed Black women's initial suspicions. Many accused feminists of using the advocacy of legitimate generic women's issues as a foil to introduce their "underground agenda." The promotion of lesbianism, abortion, anti-male/anti-Christian rhetoric, including women in the draft, being soft on pornography, and the condoning of homosexuality, set feminism at odds with not only Black cultural security, but the indigenous authority of most ethnic groups. A war of wills arose. Black women, particularly Black nationalists, held to the premise that feminists, no matter what their color, would not set the culture's agenda; that no Black women, nor any Black women under the leadership of white women, quality to be leaders of Africans women. Most importantly, they would not allow feminisms to separate them from Black men (i.e. Africana Womanism would maintain cultural integrity). Because feminists have been effectively organizing for almost a quarter of a century, the movement has saturated the media with its language, career goals, political perspectives, and has implemented its agenda for social change. All the while, a whole generation of youth has grown up under the influence of the feminist slant on things. By the mere longevity of their presence and their persistent demands to be recognized as the official

If a Black woman calls herself a "feminist" and Black women did not create the language, nor construct its definition, then she is at the mercy of those who are its creators.

feared were realized: considerable sexual contact occurred between Black men and white women during this period, leaving many Black women dismayed and harboring a sense of rejection. Black women have never forgotten what happened during that time in the name of coalition politics.

When feminists fashioned their movement by expropriating Black women's style (using political tactics learned in the Civil Rights Movement), language (calling one another "sister" and speaking of "sisterhood"), and history (by claiming Superstar Truth as a feminist), Africans women responded with a wide range of reactions which ran the gamut of the culture's men. Black women complained of preferential treatment well-educated white women received from some of the most eligible, ineligible and the best educated Black men. Their worst
A step toward healing

by Richard Muhammad
and Donald Muhammad

HARLEM (Apollo Theater)—After 30 years of separation and pain, two of Black America’s most celebrated leaders, Minister Louis Farrakhan and Dr. Betty Shabazz, appeared together on the historic stage of the Apollo Theater to usher in “a new beginning.”

“THERE IS CHINESE PROVERB that says, ‘The journey of 1,000 miles begins with one step.’ The loss of the sacred life of Malcolm X is comparable to a 1,000 mile journey and our efforts represent a first step in a long journey that we pray Allah (God) will help us to end to total reconciliation of us as members of one family,” said Min. Farrakhan, during the May 6 benefit for Qubilah Shabazz, a daughter of Malcolm X, and the Shabazz family.

“I never expected whatever I experienced here today,” said Dr. Shabazz. “I would like to thank Minister Louis Farrakhan for his original, gentle words of assurance for my daughter and myself and her sisters, and for the suggestion of support, as he said, ‘We will have to help Brother Malcolm’s family.’ I like the way he said that. And I hope he continues to see my husband as Brother Malcolm.”

The “gentle words” were the Minister’s expressions of sympathy for the Shabazz family after federal prosecutors charged Qubilah Shabazz with hiring a Jewish former high school classmate, Michael Summers Fuzpatrick, a government informant, to kill him. Min. Farrakhan blamed the government for entrapping Qubilah in a bid to divide the Black community and demanded protection for her.

“There is no way the government would permit Michael Summers Fuzpatrick, a member of the Jewish community, to assassinate Louis Farrakhan knowing the possible repercussions that it could cause. Their desire would be that a member of our own Black family, preferably a Muslim, or a nationalist, would attempt such an act in order to divide our whole house into chaos and confusion,” he said.

The May 6 event was initially a fundraiser to defray costs associated with Qubilah’s trial. But a May 1 agreement allowed her to “admit responsibility” for her role in the alleged plot and agree to drug and psychiatric treatment in exchange for the government shelving of the case. Her defense lawyer said the agreement was the government’s way of ending an embarrassing case it could not win.

The Apollo meeting between Dr. Shabazz and Min. Farrakhan is a first step toward healing deep wounds felt in the Black community and personal pain shared by the Shabazz and Farrakhan families. The 1965 assassination of Malcolm X left a stain on the entire Nation of Islam, created confusion over who ordered and took part in the assassination, and left Blacks choosing sides.

In her remarks, Dr. Shabazz reflected on her husband, his legacy and her struggle to...
THE TRUTH ABOUT THE VIETNAM WAR FINALLY COMES OUT

by Bernice Powell Jackson

TOO LITTLE TOO LATE

The Vietnam War devastated the Black community, as thousands of its members were killed in service, never to return or to return never the same. As young women, we talked about how the war had dramatically diminished the pool of marriageable Black men. As a community, we saw too many large numbers of Black men walking the streets, dead or dying—many who were never properly buried and buried too late. We were acquainted with the community mourning the loss of a loved one, the pain of the离异, the wounding of a community.

When asked why didn't he say back then that the war was unwinnable—what he might have been able to save thousands of lives? He said he did say it to his colleagues.

I can't get past my cousin Charles, who went to Vietnam in the infantry in 1967, at the height of the war. When he returned, he was never the same. For months he slept zoning up and despite the injury to his liver he sustained over there, he was constantly drinking. He wasn't able to keep a job and his marriage crumbled. Soon we were sitting in that Baptist Church in Wyman, Va., learning to his memory.

If only Robert McNamara had the courage to say what he is saying now—strongly and publicly, maybe my cousin Charles would have been living his 30th birthday this year. Maybe the memorial wall in Washington would have been only a few hundred names.

McNamara says he wrote this book to keep us from making the same mistakes again. He points out that 160 million people have died in wars in the last century alone, 160 million people. That's probably what historians will remember about the 20th century—the war caused deaths. That's probably what historians will remember about Robert McNamara—the war caused deaths during the Vietnam War. I just remember my cousin Charles.

(Bernice Powell Jackson is executive director of the Commission for Racial Justice in Cleveland, Ohio.)
A warning to religious communities

"(I love you and men, did there not come to you messages from among you, retelling in you My messages and warning you of the meeting of this day of war? They will say: We bear witness against ourselves. And this world's life deceived them, and they will bear witness against themselves that they were disbelievers." (Surah 8: 39)"

The WAR of the beast against the Children of Al-Istebna in the last days is the battle that the Children of Al-Istebna will fight against the beast. Those who believe are called to fight against the beast. Those who do not believe will be destroyed by the beast.

The Children of Al-Istebna are called to fight against the beast because they are the children of Al-Istebna, who are the descendants of the People of Al-Istebna. They are called to fight against the beast because they are the children of Al-Istebna, who are the descendants of the People of Al-Istebna.

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BOOK REVIEW

Author Joy Jones confronts ills of Black male-female relationships

by Farouk Muhammad

WASHINGTON—When I heard that the eclectic Black woman known for her involvement with the Nation of Islam is about to release a book written under the pen name Joy Jones, I was excited. It is a recent phenomenon, I understand, that the publisher of "American Black Women: Listening Well" (The Third Eye), a respected voice in the field of women's studies, is about to release a book written under a pseudonym. This is a new trend that has emerged in the last year or so. Major book publishers have published and promoted books written by Black women in all areas and topics. Many of today's best-selling authors, and numerous in name only, have written books that have achieved huge sales and acclaim. And, of course, many of today's best-selling authors have written books that have achieved huge sales and acclaim. The trend is expected to continue. I am looking forward to reading Joy Jones's book, "American Black Women: Listening Well." I feel that the book will provide a valuable contribution to the discussion of race and gender in America. I believe that the book will provide a valuable contribution to the discussion of race and gender in America. I believe that the book will provide a valuable contribution to the discussion of race and gender in America.

In this book, Joy Jones examines the complexities of Black male-female relationships. She explores the issues of power, control, and intimacy within these relationships. The book offers insights into the dynamics of Black male-female relationships and provides a perspective that is often overlooked in discussions of race and gender in America. I believe that the book will provide a valuable contribution to the discussion of race and gender in America. I believe that the book will provide a valuable contribution to the discussion of race and gender in America.

Joy Jones's book is not just a collection of anecdotes and personal experiences. It is a thoughtful exploration of the dynamics of race and gender in America. It provides a valuable contribution to the discussion of race and gender in America. I believe that the book will provide a valuable contribution to the discussion of race and gender in America. I believe that the book will provide a valuable contribution to the discussion of race and gender in America.

Joy Jones is a respected voice in the field of women's studies. Her work has been influential in shaping our understanding of race and gender in America. I believe that her book will provide a valuable contribution to the discussion of race and gender in America. I believe that her book will provide a valuable contribution to the discussion of race and gender in America.

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THROUGHOUT THE EARTH the female has and continues to suffer the abuse of men and the abuse of societies that have not clearly understood the extreme importance and tremendous value of the female.

In many societies when a female child is born there is great disappointment and the female is looked down upon as someone so much less than the male, which leads to abuse, the lack of proper care, education, and cultivation of her gifts and talents, and lack of appreciation to Almighty (God) Allah for the gift of women.

The Holy Qur'an teaches us that both male and female have the same essence or come from the same essence or being that is Allah, the All Wise God. He has given both male and female complimentary natures which, if acted on properly help each mate to main to fulfillment, perfect peace, and full development or perfection.

The disrespect of women is the reason that the earth and the world is in the condition that it is in. There cannot be a new world except that there is a new and better understanding of the female, which will give us (men) a clearer understanding of self and above all a clearer understanding of Allah (God). In the Bible, Allah (God) declares, “Behold I make all things new.” The Honorable Elijah Muhammad has taught us that we cannot bring in a new world except that we accept a new idea that will give us a new way of thinking and that new way of thinking, based on an idea and word that comes directly from the Supreme Being, will give us His Sight. We need to see life, creation and Allah (God) as He sees Himself and sees His creation. If we can begin to perceive reality as Allah (God) perceives it, then, and only then will we treat Allah (God) and His creatures as they ought to be treated.

It is written in the Holy Qur’an, Surah 2, verse 138, “(We take) Allah’s (God’s) colour, and who is better than Allah at colouring, and we are His worshippers.” Since it is the light of the sun which gives all things their color, then, we who follow the Light (Truth) sent down by Allah (God) begin to see or perceive reality as Allah (God) perceives it. We take His Colouring, which is His View.

What is Allah’s (God’s) view of the female? She is the manifestation of His attribute of mercy to the world. She is undeserved kindness to us, for, through her we are extended through the generations. It is only through her that we live again, and again, and again. It is only through her that we continue to move toward the true perfection that Allah (God) desires for His creation. She is the cornerstone of the family and is therefore critical in the whole process of nation and world building.

Allah (God) speaks to us saying that we should reverence the womb that bore us. According to Random House Dictionary, reverence is, “a feeling attitude of deep respect tinged with awe, veneration, gesture indicative of deep respect, an obeisance, a bow, or curtsey.”

I repeat, we must reverence the womb that bore us. Since, the womb of our mother is sacred, then this teaches us that the womb of every female is also sacred, for it is from her womb that all the Scientists, Prophets, Sages, Messengers, Kings, Rulers and others have come and will come.

According to Random House Dictionary, reverence is, “devoted to some deity or to some religious purpose; consecrated; entitled to veneration or religious respect by association with divinity or divine things; holy, regarded with reverence; sacred against violation, infringement, etc., properly immune from violence, interference, etc.” How many women see themselves and their wombs as sacred? If the womb is sacred then the passageway through which the seed of life enters the womb is also sacred.

In the Bible, St. John, Chapter 10, verse 9, Jesus says, “I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” Jesus is to Allah (God) as the passageway to the womb. Jesus is the Eternal Door to Allah (God). Therefore, as Jesus is sacred so is the passageway to the womb also sacred, because it is the eternal door to the womb.

That which is sacred must be safe and not violated. Women all over the earth, due to an improper view of self, have violated themselves and allowed men and society to violate them.

It is unthinkable that a person of righteous bearing would go into a mosque, synagogue, church or cloister and profane that which is sacred. Any person who violates the sacredness of the house of Allah (God) is considered uncivilized, savage or a heathen. We know it is improper to violate the sacred house of Allah (God), and as Muslims we are...
MINISTER LOUIS FARRAKHAN

PREMARITAL SEX IS FORBIDDEN

Among the righteous, those of high moral values, premarital sex is forbidden. In this world premarital sex is the order of the day and anyone who forbids premarital sex is looked at as archaic, old fashioned, and not thinking in the best interest of the individuals. However, fifty percent of all marriages in America end up in divorce. Therefore, we need to take a careful look at the approach to marriage and weigh it by the standard given to us by Allah (God), the Best Knower, through His revelation of the scriptures that are among everyone.

Premarital sex is discouraged among the righteous, because it interferes with the pursuit of knowledge of the parties who are attracted to each other or who must determine whether this attraction that has led to courtship will give us a sure knowledge that this is the mate that they are willing to devote their entire lives to. Sex is powerful. It is a natural hunger in the male and the female which please each other. This natural attraction then leads to a desire to be closer to that person whom we are attracted to, which leads to communication to get to know each other beyond the physical points of attraction.

This criterion should not only apply to our mothers and wives, but to all our female children as we move toward nation building through the institution of marriage.

The process of marriage begins first with a natural attraction to some physical characteristics of the male and the female which please each other. This natural attraction then leads to a desire so close to that person whom we are attracted to, which leads to communication to get to know each other beyond the physical points of attraction.

EXHORTED BY ALLAH (God) TO PROTECT ALL HOUSES WHERE ALLAH’S (God’s) NAME IS REMEMBERED

How much more sacred is the womb of our mothers and the wombs of our female children and the wombs of the females in our society? How much more protection should be placed on the female? How much more should she and we guard her chastity? How much more should we be taught and encouraged not to violate the sacredness of the channel that leads to the sacred chamber called womb, children in the image of Allah (God), children made like the Great Prophets, Sages, Kings and Rulers of righteous bearing.

Prophet Muhammad gave us the criterion to judge the best of men. He said, “The best of you is he who is kindest to his mother and his wife.”

This criterion should not only apply to our mothers and wives, but, to all our female children as we move toward nation building through the institution of marriage.

The basis of justice and judgment. A drunk driver with faulty judgment can end up being a menace to society. Drunkenness impairs judgment. Therefore, we are asked not to drink and drive. Allah (God) however, demands that we do not drink for in all things good judgment and proper decisions are what bring blessings to our life. We are the sum total of the decisions that we make. Bad decisions lead to the destruction of the life force. Good decisions lead to fulfillment of the sum of life. Most marriages are made on the basis of sex and, therefore, when the sex drive diminishes there is nothing of substance to hold the marriage together, because it was made from a physical, rather than a spiritual desire.

Among the righteous courtship is charmed. This is done to keep the parties who are attracted to each other from entering into premarital sex which then stops the process of courtship. In the word courtship is the word court. By definition we mean a place where justice is administered and a place where the process of finding out as much as we can about each other is necessary in forming good and proper judgment.

When two people are courting they are bringing evidence to either support their intention to be engaged, or evidence that they should look in other directions. This process of finding out as much as we can about each other is necessary in forming good and proper judgment.

The individuals are the jury that must render a decision and the individuals must become the judges that ultimately make the decision that he or she is the right one for me. Cross examination is a part of court procedure, which allows direct testimony to be challenged to see if the persons are telling the truth. For this reason, cross examination will permit us to make good judgment. The more truth we know about each other, our characteristics, ways, strengths and weaknesses, the more right we can be in making a decision if we should become engaged to be married or not.

This desire for sexual expression is fulfilled before adequate knowledge of the individual is gained. The individual is exalted before adequate knowledge of the individual is gained and disallows us to make the best judgment that we are capable of making. Sexual expression is so powerful that it can cloud our minds from seeing anything but the pleasure that we derive from sexual expression. Then the participants do not enter into a marriage contract with a sober mind. When we are drunk from the passion of the fulfillment of pleasure this impedes our ability to make proper judgment. A drunk driver with faulty judgment can end up being a menace to society. Drunkenness impairs judgment. Therefore, we are asked not to drink and drive. Allah (God) however, demands that we do not drink for in all things good judgment and proper decisions are what bring blessings to our life. We are the sum total of the decisions that we make. Bad decisions lead to the destruction of the life force. Good decisions lead to fulfillment of the sum of life. Most marriages are made on the basis of sex and, therefore, when the sex drive diminishes there is nothing of substance to hold the marriage together, because it was made from a physical, rather than a spiritual desire.

From this day forward, everyone who reads this article is responsible to act in accord with its truth. We must never mistreat women, abuse women, or beat our wives. We must teach women with the greatest of respect and honor believing that they are sacred. The female, believing that she is sacred, should never allow herself to be violated, disrespected, and dishonored and must never violate and dishonor herself. If the female will see herself as sacred and, if we, the males, will see our females as sacred, then, perhaps we can reverse criminal tendencies in our children and bring forth from this sacred chamber called womb, children in the image of Allah (God), children made like the Great Prophets, Sages, Kings and Rulers of righteous bearing.

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Throughout the earth the female has and continues in what the abuse of men and the abuse of societies that have not clearly understood the extreme importance and tremendous value of the female.

In many societies when a female child is born there is great disappointment and the female is looked down upon as someone so much less than the male, which leads to abuse, the lack of proper care, education, and cultivation of her gifts and talents, and lack of appreciation to Almighty (God) Allah for the gift of women.

The Holy Qur'an teaches us that both male and female have the same essence, or come from the essence or being that is Allah, the All Wise God. He has given both male and female complimentary natures which, if acted on properly help each mate to attain to fulfillment, perfect peace, and full development or perfection.

The disrespect of women is the reason that the earth and the world is in the condition that it is in. There cannot be a new world except that there is a new and better understanding of the female, which will give us (men) a clearer understanding of self and above all a clearer understanding of Allah (God). In the Bible, Allah (God) declares, “Behold I make all things new.”

The Honorable Elijah Muhammad has taught us that we cannot bring in a new world except that we accept a new idea that will give us a new way of thinking and that new way of thinking based on an idea and word that comes directly from the Supreme Being will give us His Sight. We need to see life, creation and Allah (God) as He sees Himself and sees His creation. If we can begin to perceive reality as Allah (God) perceives it, then, and only then will we treat Allah (God) and His creatures as they ought to be treated.

It is written in the Holy Qur'an, Surah 2, verse 138, “We take Allahu’s (God’s) colour, and who is better than Allah at colouring, and we are His worshippers.” Since, it is the light of the sun which gives all things their color, then, we who follow the Light (Truth) sent down by Allah (God) begin to see or perceive reality as Allah (God) perceives it. We take His Colouring, which is His View.

What is Allah’s (God’s) view of the female? She is the manifestation of His attribute of mercy to the world. She is undeserved kindness to us, for through her we are extended through the generations. It is only through her that we live again, and again, and again. It is only through her that we may move toward the true perfection that Allah (God) desires for His creation. She is the cornerstone of the family and therefore is critical in the whole process of nation and world building.

Allah (God) speaks to us saying that, we should reverence the womb that bore us. According to Random House Dictionary reverence is, “a feeling or attitude of deep respect tinged with awe, veneration; a gesture indicative of deep respect; an obsequy, a bow, or curtsey.”

I repeat, we must reverence the womb that bore us. Since, the womb of our mother is sacred, then, this teaches us that the womb of every female is also sacred, for it is from her womb that all the Scientists, Prophets, Sages, Messengers, Kings, Rulers and Gods have come and will come.

According to Random House Dictionary sacred is, “devoted to some deity or to some religious purpose; consecrated: entitled to veneration or religious respect by association with divinity or divine things; holy: regarded with reverence: secured against violation: inviolate: properly immune from violence, interference, etc; properly immune from violence, interference, etc.” How many women see themselves and their wombs as sacred? If the womb is sacred then the passageway through which the seed of life enters the earth and the world is in the condition of peace, and full development or perfection.

The Holy Qur’an teaches us that both male and female have the same essence, or come from the essence or being that is Allah, the All Wise God. He has given both male and female complimentary natures which, if acted on properly help each mate to attain to fulfillment, perfect peace, and full development or perfection.

From this day forward, everyone who reads this article is responsible to act in accord with its truth. We must never mistreat women, abuse women, or beat our wives. We must treat women with the greatest of respect and honor believing that they are sacred. The female believing that she is sacred should never allow herself to be violated, disrespected, and dishonored and must never violate and dishonor...
Minister Louis Farrakhan is Farrakhan. If the female will see herself as sacred, if we, the males, will see our females as "ed, then, perhaps we can reverse criminal trends in our children and bring forth from sacred chamber called womb, children in image of Allah (God), children made like Great Prophets, Sages, Kings and Rulers righteous bearing.

Prophet Muhammad gave us the criterion to be the best of men. He said, "The best of is he who is kindest to his mother and his self. If the female will see herself as sacred, if we, the males, will see our females as ed, then, perhaps we can reverse criminal trends in our children and bring forth from sacred chamber called womb, children in image of Allah (God), children made like Great Prophets, Sages, Kings and Rulers righteous bearing.

This desire for sexual expression if fulfilled before adequate knowledge of the individuals is gained clouds the mind and disallows us to make the best judgment that we are capable of making. Sexual expression is so powerful that it can cloud our minds from seeing anything but the pleasure that we derive from sexual expression. Then, the participants do not enter into a marriage contract with a sober mind. When we are drunk from the passion of the fulfillment of pleasure this impairs our ability to make proper judgment. A drunk driver with faulty judgment can end up being a menace to society. Drunkenness impairs judgment. Therefore, we are asked not to drink and drive. Allah (God) however, demands that we do not drink for in all things good judgment and proper decisions are what bring blessings to our life. We are the sum total of the decisions that we make. Bad decisions lead to the destruction of the life force. Good decisions lead to fulfillment of the aim of life. Most marriages are made on the basis of sex and therefore, when the sex drive diminishes there is nothing of substance to hold the marriage together, because it was made from a physical, rather than a spiritual desire.

Premarital sex is discouraged among the righteous, because it interferes with the pursuit of knowledge of the parties who are attracted to each other or who must determine whether this attraction that has led to communication will give us a sure knowledge that this is the mate that they are willing to devote their entire lives to. Sex is powerful. It is a natural hunger in the male and the female even as the desire for food and water.

Premarital sex is forbidden among the righteous, those of high moral values. Premarital sex is forbidden. In this world premarital sex is the order of the day and anyone who forbids premarital sex is looked at as archaic, old fashioned, and not thinking in the best interest of the individuals. However, fifty percent of all marriages in America end up in divorce. Therefore, we need to take a careful look at the approach to marriage and weigh it by the standard given to us by Allah (God), the Best Knower, through His revelation of the scriptures that are among every people.

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by Min. Louis Farrakhan

We believe that our 440 years of affliction and suffering in the United States as slaves, free slaves, and second class citizens is in fulfillment of Divine Prophecy. In Genesis, Chapter 15, verses 13-15 it reads, "And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

We believe that the children of Israel and their 400 year bondage in Egypt was a sign of our slavery and suffering in America. Our time of servitude is up and Allah (God) has come to redeem us and to make of us a great people. However, we have been fashioned by those whose ways are strange and alien to the Way of our Father. Therefore, we have been shaped contrary to the nature of Allah (God) and self. We must be redeemed. We must be restored. We must be reconciled again to Allah (God) and then to one another.

There is a scripture in the Bible that reads, "The harvest is ripe but the laborers are few." If there are too few laborers at harvest time then fruit will fall from the trees and vegetables will rot in the ground and on the vine. So, the next stage from RIPE is ROTTEN.

The Honorable Elijah Muhammad taught us that the first slaves were brought to North America in the year 1555 on a ship named Jesus, captained by Sir John Hawkins. The history books teach us that the first slaves landed in Jamestown, Virginia in 1619 one year before the pilgrims landed in 1620.

From 1555 to 1619 there are 64 years. II Chronicle, Chapter 7:14 reads, "If my people which are under thy name, humble themselves, and pray, and seek thy face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." The above mentioned scripture is the key to cannot get Allah's (God's) healing until we fulfill the promise.

Monday, October 16th, a work day, we are asking the states to descend on Washington to present our bodies as...
MUSLIMS REGISTER TO VOTE

By Abdul Wali Muhammad

One man signing on the dotted line has never had so much impact on world history than will Min. Louis Farrakhan's Feb. 9 signing of an Illinois voter registration form accompanied by Rev. Jesse L. Jackson and many Muslim and non-Muslim first time registrants.

The highly charged atmosphere at Chicago City Hall that day alerted all present that history was in the making, that they were witnessing and events that would make a difference in their lives. And if Min. Farrakhan and the Nation of Islam are able to register 100,000 voters, they indeed will make a difference in this presidential campaign as well as in American politics.

After a brief behind-closed-doors meeting at the Board of Election Commissioners on the third floor of City Hall, the powerful pair flanked by a cadre of politicians and high level supporters, emerged to shouts and cheers of an exuberant crowd, and Rev. Jackson escorted Min. Farrakhan to the special registration table flooded with light from mini-camera crews and photographers.

These Bro. Farrakhan, his wife and family members, registered to vote.

Minister Louis Farrakhan and Rev. Jesse L. Jackson arrive at City Hall to begin national registration drive. (Photo by Laat Farrakhan)

In Rev. Jackson's comments at the registration table shortly after Min. Farrakhan and his wife Betty had registered, the presidential nominee said, "This coming together today of a broad cross-section of citizens... represents a revival of hope, it represents redemption, new belief and new possibilities."

Rev. Jackson went on to say the drive was taking place simultaneously in cities across the nation, "The dry bones in the valley are coming together... This represents a new course, a new coalition, a new leadership, a new direction..."

Expressing delight at seeing the young people coming to the polls Rev. Jackson commented, "There plain that at 50 years of age he was registering with a "sober mind, and a clear conscience, and with deep humility."

The Muslim minister explained that his teacher, Elijah Muhammad, found it difficult to advise his followers to take part in "a political process that was that kind of black person who had oppressed his people for 400 years."

However, the eloquent spokesman emphasized that the Hon. Elijah Muhammad praised black politicians of "great strength" and supported them. "He (Elijah Muhammad) said that if a black candidate registered, "he (Elijah Muhammad) said that if a black candidate stood up and would plead the case of the oppressed, that kind of black politician deserves and should get the full backing and support of the entire people."

The endorsement of Rev. Jackson came "because Rev. Jackson is a man that I believe will not sell out justice, and any man that stands for justice, if he is allowed to bring justice will bring on the heels of justice the peace that the world seeks," said Minister Farrakhan.

Putting his registration in the context of the present situation in America, Rev. Farrakhan said that he recognized the "critical hour in which we live," and pointed out that "millions of young people in this country black and white, have a feeling of despair and hopelessness which breeds violence."

"I would rather see black people young black people, register to vote and march to the polls to unseat those who are undeserving of political power and put in places less power those who we feel are deserving," Min. Farrakhan declared. "I feel we have no choice between violence and voting, I would rather we vote."

Min. Farrakhan concluded his remarks at the registration table with a foreboding insight, "Those who were brought to America as the bound bearer of white people now are in the unique position to deliver the nation from the judgment that approaches because of blind corrupt leadership."

Rev. Jackson and Min. Farrakhan surrounded by Secret Service as Fruit of Islam security, were pushed through the sea of people onto an elevator and taken to the first floor where more enthusiastic crowds were lined up ready to register and cast..."
Join Us!

Register For the Nation's Army
The Nation of ISLAM Needs You!

If you are interested in learning more about the Teaching of the Honorable Elijah Muhammad, and/or interested in helping to rebuild and restore the Original (Black) Nation, write:

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Final Call Administration
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734 West 79th Street
Chicago, IL 60620
Modest Fashions For Modest Women

This photo essay, taken by Sister Rosalind X Guy, Final Call Staff photographer from East St. Louis, Illinois, is dedicated to the millions of Black women the world over.

The Black Woman is the most beautiful jewel in Allah's creation, but only when she is in harmony with her righteous nature. Modesty in thought, word, and deed is the outward expression of internal beauty and peace that exemplify a truly beautiful and civilized woman.

Modesty does not mean homeliness, plainness or ugliness. Modesty means taking care to ensure that one's dress and manner is in line with righteousness and good taste.

Be beautiful, Black Woman, but be modest so that Allah's light will shine on you, and all will behold the beauty of Allah's majesty reflected in you.

Sis. Tynetta Muhammad  
Sis. Betty Jean Farrakhan  
Sis. Debra D. X.

Sis. Sandra X  
Sis. Tanya X  
Sis. Karen Farrakhan
A united Black front of religious, political and community leaders paid tribute to the works of the Honorable Elijah Muhammad on Oct. 7 in Chicago. The principles of self-respect, self-determination, economic self-sufficiency and belief in one God taught by the Honorable Elijah Muhammad were hailed as the basis for a much hoped for unity among our people.

Minister Farrakhan upholds the Holy Qur'an

"I will not rest until this book, Holy Qur'an, becomes the law under which all of our people live." — the Honorable Elijah Muhammad

Minister Farrakhan and Imam Warith D. Muhammad warmly embrace prior to appearing hand-in-hand before a crowd of more than 8,000 at the Chicago Pavilion during the Tribute to Muhammad.

Farrakhan meets the press at The Palace

See pages 3, 18 and 20.
Minister Farrakhan and his wife of 33 years, Sister Khadijah Farrakhan, share a tender moment while in Kingston, Jamaica, on the first stop of his world tour. With nine children, and 18 grandchildren, Minister Farrakhan is uniquely qualified to offer his analysis of the controversy surrounding The Color Purple.

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Rappers welcome Farrakhan to New York

by Lamont X. Curry

NEW YORK—A community-conscious group of hip hop headliners, dubbed “Rappers Against Violence,” held a press conference Dec. 15 at Sylvia’s Restaurant in Harlem, to announce the escalating violence here and to officially welcome home Minister Louis Farrakhan.

Radio, television and print journalists packed for position to capture the heart-felt appeals of rap’s most successful and influential stars for Black youth to be at the Jacob Javits Convention Center Dec. 18 to hear the inspirational message of the leader of the Nation of Islam.

Jennifer Perry of One Love Records, chairperson of the group and co-host of the meeting, said the purpose of the press conference was to publicly declare support for the Minister and his call.

"To others we support things, but we hide in the corners and in the shadows. But it’s time to step up to the forefront and support (Minister Louis Farrakhan) publicly," she said.

Ms. Perry described the Black consciousness in America as a "brutal, humbling process" that has evolved from slavery to the brutality of dogs, clubs and water hoses in the ’50s and ’60s to the "irredeemable, incorrigible, hopeless, past praying for . . . and an endangered species.”

But, she said, "our rappers represent this generation and their frustrations. They have decided they are not going along with what’s been going on. This generation says you either stop or drop. We ain’t going out like that. ‘You know what I’m sayin’,” she said, mimicking the youth whom she described as determined to "put it to the people" and "clear the decks for Min. Farrakhan and we honor (rapers), who represent us in us.”


Min. Khallid Abdul Muhammad, special assistant to Min. Farrakhan and Min. Marcus X, an assistant minister at Mosque #7, were on hand to support and salute the rappers. Min. Khalid said this generation of young people are discharged by modern clinicians as "irredeemable, incorrigible, hopeless, past praying for . . . and an endangered species.”

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“We stand with the rappers to welcome Minister Louis Farrakhan and we honor (rapers), who represent us in us.”


Hard work

Continued from page 2

Allah (God) has to be with us on this.”

But Min. Conrad is adamant that he was never apprehensive about the possibility of success.

“I know that the people of this city love Minister Farrakhan,” he said. “And even though the press ‘whited-out’ the event, the success of the event will show that the media didn’t make Min. Farrakhan; therefore, it can’t break him.”

The Dec. 18 event was initially scheduled for the end of October but was postponed at the request of some of the city’s Black leadership who feared Min. Farrakhan’s appearance might adversely affect the reelection bid by Mayor David Dinkins. Mr. Dinkins subsequently lost in a close Nov. 2 race. Ironically, many people feel Min. Farrakhan’s appearance at that time would have boosted Mr. Dinkins’ chances.

“Minister Farrakhan loves unity, and we’ve gone out to seek unity. In years to come, politicians will realize it is not only morally right but politically wise to stand with Minister Farrakhan,” the young minister said.

Minister Farrakhan, who is the primary leader that reaches young people in the streets, he made an appeal to the young and their parents to come out and hear a “divine message of truth.”

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Give the gift of Knowledge!

Check the Final Call booklist on pages 32 & 33

Nation of Islam gives pra to Queen Mother Moore

by Donald Muhammad

NEW YORK—Queen Mother Moore, 90, was praised Dec. 18 by Minister Louis Farrakhan as the “mother of the struggle.”

For more than 80 years, the grand matriarch of freedom, justice and equality has labored for the upliftment of her race.

Today, from her wheelchair she has inspired a new generation of social activists seeking to breathe free.

From her earliest youth she was associated with the Universal Negro Improvement Association headed by the late Marcus Mosiah Garvey.

Ahead, the Queen Mother is planning another tour of Africa. Deputy Mayor of Harlem, the seat of the Black family, Queen Moore remains a role model for this generation and generations to come.

Give the gift of Knowledge!

Check the Final Call booklist on pages 32 & 33

[ v i i ]
New York Post tells expensive lies!

$4.4 BILLION

SUIT FILED

Nation of Islam charges tabloid defames Minister Farrakhan and jeopardizes his life - pg. 2, 4

‘The New York Post ... has recklessly, and maliciously, printed lies and falsehoods.’

— Attorney Ava Muhammad
Minister Farrakhan tells 12,000 women

The Black Woman is Sacred

Atlanta World Congress center filled to capacity for historic 'Women Only' event

Stories on pages 3 and 20

Southern Region M.U.S. were among Muslim women from around the country who attended 'Women Only' meeting. See pg. 3.
A step toward healing

by Richard Muhammad
and Donald Muhammad

HARLEM (Apollo Theater)—After 30 years of separation and pain, two of Black America’s most celebrated leaders, Minister Louis Farrakhan and Dr. Betty Shabazz, appeared together on the historic stage of the Apollo Theater to usher in “a new beginning.”

“There is Chinese proverb that says, ‘The journey of a thousand miles begins with one step.’ The loss of the sacred life of Malcolm X is comparable to a thousand mile journey and our efforts represent a first step in a long journey that we pray Allah (God) will bless to end with total reconciliation of us as members of one family,” said Min. Farrakhan, during the May 6 benefit for Qubilah Shabazz, a daughter of Malcolm X, and the Shabazz family.

“I never expected whatever I experienced here today,” said Dr. Shabazz. “I would like to thank Minister Louis Farrakhan for his original, gentle words of assurance for my daughter and myself and her sisters. And for the suggestion of support, as he said ‘we will have to help Brother Malcolm’s family.’ I like the way he said that. And I hope he continues to see my husband as Brother Malcolm.”

The “gentle words” were the Minister’s expressions of sympathy for the Shabazz family after federal prosecutors charged Qubilah Shabazz with trying to hire a Jewish former high school classmate, who turned out to be a government informant, to kill him. Min. Farrakhan blasted the charges, accusing the government of entrapping Qubilah to divide the Black community and demanded protection for her.

“Their desire would be that a member of our own Black family, preferably a Muslim or a nationalist, would attempt such a throw our whole house into chaos and confusion,” he said.

The May 6 event was initially a fundraiser to defray costs associated with Qubilah’s trial. But a May 1 agreement allowed her to “admit responsibility” for her role in the alleged plot and agree to drug and psychiatric treatment in exchange for government shelving of the case. Her defense lawyer said the agreement was the government’s way of ending an embarrassing case it could not win.

The Apollo meeting between Dr. Shabazz and Min. Farrakhan is a first step toward healing deep wounds felt in the Black community and personal pain shared by the Shabazz and Farrakhan families. The 1965 assassination of Malcolm X left a stain on the party of Islam, created confusion over who ordered and took part in the assassination and left Blacks choosing sides.

In her remarks, Dr. Shabazz reflected on her husband, his legacy and her struggle to

Continued on page 8
March mobilization takes another step

Taking the enthusiasm and mobilization of the Black masses another step, the 5th National African American Leadership Summit (NAALS) is scheduled to convene a national conference at Howard University Nov. 16-18.

The gathering is being held 30 days after the march to capture and increase the spirit of the march and give more precise direction, said NAALS executive director, the Rev. Dr. Benjamin Chavis.

Rev. Chavis, who also was executive director of the Million Man March, said the summit will add specificity to the ideas presented during the historic Oct. 16 gathering of more than one million Black men at the nation's capital.

"We're issuing a specific invitation to all of the LOC co-convenors of the Local Organizing Committees (LOCs) to participate in the summit. This will help keep the spirit and the substance of the Million Man March alive," Rev. Chavis told The Final Call.

Demonstrating the broadening participation of the summit, Rev. Chavis said National Urban League Director Hugh Price and Southern Christian Leadership Summit Director Rev. Joseph Lowery will participate in the activities, and that an invitation has been extended to NAACP chairwoman Myrlie Evers-Williams. He added that the Honorable Minister Louis Farrakhan also will be a participant in the summit.

Rev. Chavis said a special invitation is being extended to LOC co-convenors across the country because "the Million Man March has helped to redefine what we mean by leadership. Leadership must be defined as having a relation..."

Continued on page 10
A Holy Day of Atonement

by Min. Louis Farrakhan

We believe that our 440 years of affliction and suffering in the United States as slaves, free slaves, and second class citizens is in fulfillment of Divine Prophecy. In Genesis, Chapter 15, verses 13-15 it reads, "And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

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Brother Abdul Aftab Muhammad, National Assistant to Minister Louis Farrakan, brief history of the Nation of Islam analyzes the fifty year history of the Nation of Islam and reveals the how and why they are applicable to every man and woman and all things in the universe.

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—The Honorable Elijah Muhammad
Message to the Blackman
When You Teach
A Woman
You Teach
A Nation

The Teachings
of the
Honorable
Elijah
Muhammad
Teach them to be builders of nations—Teachings of the Honorable Elijah Muhammad
Don't worry about a thing my dear...forget him...my chariot awaits.
MOTHERS, TEACH YOUR YOUNG PRINCE TO READ! READERS LEAD AND LEADERS READ!!!
How To Eat
To Live
by the Honorable Elijah Muhammad

Doctors fall victim of same sickness

If the medical doctors and the theologian teachers and scientists of chemicals are indulging and are not successful in expanding their own lives... then why should we follow their way of life?

EAT ONE meal a day. Eat one meal every three days. Of whatever choice you take, it is going to help you, if you eat the right foods. This people (the white race) who have been our teacher in everything for 400 long years, did not teach us to eat right, because they were not eating right themselves. And, they, their children and their doctors all live about the same space of life. The span of life between the doctor and his patients is the same. Having a long life is the way we tell whether, or not we are taught right the way of prolonging our health.

LESSEN our sickness... the doctor falls victim of the same sickness and the same diseases as his patients and his span of life is the same as his patients. This professes beyond a shadow of a doubt that the doctor's teacher did not teach him right. The doctor is a man who was not taught to eat right. And, we who believed in his world and in his wisdom, fell for it. This is why all the judgment is here.

IF THE MEDICAL DOCTORS and the theologians and scientists of chemicals are indulging and are not successful in expanding their own lives in what they are offering us to eat and drink, then why should we follow their way of life? The chemical doctors go to the earth to get chemicals to heal themselves and us. These chemicals soon will destroy both. And, their bodies were not made to be supported by chemicals for health and longevity. The fact is the body of man was not to be drugged. This white man brought all this "snuff" on us, because he was not going to be righteous, and he went to the earth to try to find a "gold" for his belly in drugs and chemicals. Now the thing is Freedom, justice, and Equality. By God, He Will Forbid this evil world to confound their evil. And, this, they are doing. And many of them are shocked over their own doings. And others are trying to teach you that their Brother is wrong.

I MET a priest a few years ago, and he told me out of his own mouth that he knew they have mistreated us, and he hopes to do something about it. He looked very sick and very repentant. There are some white people who want to be good, but the essence that they are made of forces them to do otherwise. Therefore, the Bible warns us that a remnant of them will be saved.

WHAT WE EAT, AS GOD Taught me, keeps us here, and what we eat, takes us away. So, figure on what you will send down your throat, whether it will be something to keep you here or something to take you away. Some people love a lot of sweet and starchy foods. We should eat a little of both, but never to indulge in too much of it, it will start sugar boiling in your blood. Sugar can be controlled. It is not such a disease that cannot be controlled by your appetite. Just do not indulge in too much sugar. Eat a little bit.

DO YOU THINK the old patriots who lived 300, 400, 700, 800, 900, and nearly 1,000 years ate much fish? What do you think they ate? They did not eat your pig. They did not gobble down all kinds of meats and other foods three times a day. Some of them did not eat but one or two times a whole week. How do you think the people on Mars lived? "I do not know," you will say. And, they lived twelve hundred of our earth years. The Bible teaches us, and it is supposed to be from Jesus, that when God Comes, He comes to bring you life and take away death and give you assurance of abundance, plenty. He cannot do it without regulating our eating habits. So, this is the way to live a long time.
Beautiful appearance and a long, healthy life

The main purpose of this teaching, "How to Eat or Live," is to prolong our lives.

Beauty or appearance is described in scripture as our spiritual appearance, but the most beautiful appearance about us is our character. To live and practice our way of life, we achieve the greatest beauty when we practice our way of life. We know that we have been made ugly by our mistakes, but we are not alone. We know that many of our people throughout the earth have been made ugly by not practicing or living as God desires. We practice the spiritual beauty through practicing or living as we practice our way of life. We know that we have been made ugly by our mistakes, but we are not alone. We know that many of our people throughout the earth have been made ugly by not practicing or living as God desires.

The main purpose of this teaching, "How to Eat or Live," is to prolong our lives.

Fish Fantastic

On any given day, either a journalist, a medical doctor or health expert is writing about the benefits of eating fish. As you may know, the Honorable Elijah Muhammad, author of How To Eat To Live, wrote that fish was better for human food consumption than meat. The award winning recipe listed below is called Oven-Baked Fish in a Pita Pocket. It is quick and easy—something fish recipe that is NUTRITIOUS and DELICIOUS. You’ll find it to be appetizing and unique in taste. Enjoy!

oven-baked fish in a pita pocket

This civilization has a demand and one thing for you as a human is necessary in our way of eating, which is to eat healthy food. But, what you eat, be it good or bad, is what you are. It is necessary for you to read around wanting to eat everything you say to eat to have good health. But, what you eat, be it good or bad, is what you are. It is necessary for you to eat healthy food. But, what you eat, be it good or bad, is what you are. It is necessary for you to eat healthy food. But, what you eat, be it good or bad, is what you are. It is necessary for you to eat healthy food. But, what you eat, be it good or bad, is what you are. It is necessary for you to eat healthy food. But, what you eat, be it good or bad, is what you are. It is necessary for you to eat healthy food. But, what you eat, be it good or bad, is what you are. It is necessary for you to eat healthy food. But, what you eat, be it good or bad, is what you are. It is necessary for you to eat healthy food. 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REPARATION TO WHERE! I WAS BORN AFRICA AND SO WERE MY CHILDREN, WE ARE FREE AND ALWAYS WILL BE. BRITISH AND PROUD OF IT.

YEARN I BELIEVE YOU OUT TO MILLIONS OF AFRICAN WHITE PEOPLE YOU AND YOUR CHILDREN FREE AND ALWAYS WILL BE NIGGERS, BRITISH & PROUD OR IS IT OR NOT?
A Brief History on the origin of The Nation of Islam in America A Nation of Peace and Beauty


On July the Fourth, the day of America's Independence celebration, He announced the beginning of His mission which was to restore and to resurrect His lost and found people, who were identified as the original members of the Tribe of Shabazz from the Lost Nation of Asia. The lost people of the original nation of African descent, were captured, exploited, and dehumanized to serve as servitude slaves of America for over three centuries. His mission was to teach the downtrodden and defenseless Black people a thorough Knowledge of God and of themselves, and to put them on the road to Self-Independence with a superior culture and higher civilization than they had previously experienced. He taught us the ways of love and peace, of truth and beauty. We are being led into the path of a new spiritual culture and civilization of complete harmony and peace, one of refinement in the pursuit of happiness and eternal joy in the Supreme Knowledge of God and the Science of everything in life.

In 1931, THE MASTER WAS preaching this Great Truth of salvation when He met a man named Elijah Poole in Detroit, Michigan. He chose him to be His Divine Representative in continuing this most difficult task of bringing truth and light to His lost and found people. For 3 1/2 years He taught and trained the Honorable Elijah Muhammad night and day into the profound Secret Wisdom of the Reality of God, which included the hidden knowledge of the original people who were the first founders of civilization of our Planet and who had a full knowledge of the Universal Order of Things from the beginning of the Divine Creation. Upon the Master's departure in 1934, the Honorable Elijah Muhammad labored tirelessly to bring life to his mentally and spiritually dead people until his return to the Master in 1975. The Honorable Elijah Muhammad identified the Master as being the answer to the one that the world had been expecting for the past 2,000 years under the names Messiah, the second coming of Jesus, the Christ, Jehovah, God, and the Son of Man. When the Honorable Elijah Muhammad asked Him to identify Himself He replied that He was the Mahdi. He signed His name in 1933 as Master Wallace Fard Muhammad to express the meaning of One Who had come in the Early Morning Dawn of the New Millennium to lay the base for a New World Order of Peace and Righteousness on the foundation of Truth and Justice; to put down tyrants and to change the world into a Heaven on Earth.

During the Honorable Elijah Muhammad's initial 44 years, he suffered persecution and rejection from the very people among whom he was appointed as a Servant of God. He was rejected and despised by the 10 percent leaders of America and the world because he revealed a Greater Truth and Wisdom that would end the old world of Satan's rule and dominion. He was not self-taught or self-made but ONE MIGHTY IN POWER had taught him what he knew not. The Honorable Elijah Muhammad had never received any more than a fourth grade education, yet his heart was true in what he saw and he saw the greatest of the Signs of his Lord. The more converts that he made in the cities, in the by-ways, and in the highways of this land, along with receiving honor and fame abroad, the powerful leaders and rulers of this
world grew in opposition. As the baby Nation of Islam came to birth in America, the world rulers were shaken in their foundation to learn of this miraculous achievement, and are today frustrated in plans to prevent our survival. The theme of the Holy Qur'an and Bible that most clearly defines this struggle is revealed in the history of Pharaoh's opposition to Moses and Aaron in the delivery of Israel in bondage in Egypt.

The Nation of Islam was founded on the basis of peace and as an answer to a prayer of Abraham to deliver his people who would be found in servitude slavery in the Western Hemisphere in this day and time. The Flag of Islam with the symbols of the Sun, Moon, and the Stars, represent the Universe and is also a Banner of Universal peace and Harmony. Our Holy Temples of Islam were established in America as sanctuaries of peace and higher learning into the Knowledge of the Oneness of God. Our schools are called Universities of Islam and teach the higher meaning of Islam which is Mathematics. We have always been taught to respect the laws of the land. We are taught never to carry arms, to make war or to be the aggressor, for this is against the nature of the righteous. We are taught the Principles of Divine Unity and the Universal Brotherhood of Islam. We are taught cleanliness inwardly and outwardly with the practice of good manners and respect to one and all. We are taught that the family is the backbone of society and that our children must be reared to reflect the highest morals and training to perfect our society. We are trained to eat and to prepare the best of foods for the longevity of life, without the use of alcohol, smoking and substance abuse which endangers the ethics of healthy living. We are taught to respect and protect our women who are the mothers of civilization. Our women are taught a dress code of modesty that will lead to the practice of high morality. We are trained to be an exemplary community expressing the highest spiritual goals for the reform of ourselves and others based on wisdom, knowledge and beauty.

Contrary to the inflammatory rhetoric that has been utilized by the news media and some community leaders to condemn the positive effects of Islam's influence in today's modern society, just the opposite is being proven true. The Nation of Islam (The Nation of Peace) represents hope to millions of our people in America and around the globe who have been deprived of the high standards of a righteous way of life. This unity and love so sorely absent from our communities was genuinely exemplified by the millions of participants on the day of the Million Man March held in Washington, D.C., October 16, 1995. The exemplary Spiritual Leadership of Minister Louis Farrakhan in the rebuilding of the Nation of Islam in America is showing the way in the breaking down of barriers of communication throughout the society regardless to one's religious, racial, or ideological beliefs and views.

Through God's Divine Guidance, we are extending this Divine Work of moral and spiritual reform throughout the Western Hemisphere. God's Light and Truth will prevail against the darkness and falsehood of all opposition. In spite of the controversy and clamor surrounding the Nation of Islam and its Divine Leader, Minister Louis Farrakhan, we are forging ahead in the Spirit of Almighty God, Allah, to unite with all of humanity in the Oneness of God, where all people of goodwill of every Race and of every Nation may participate in the Universal Expression of the Principles of Peace and the
Brotherhood of man. This is the Beautiful Community of the Nation of Islam that is coming to birth in America on this Farthest Western Horizon in fulfillment of the Prophecy that God would meet with Muhammad for a second time and reveal to His servant What He Revealed. Thus the world is witnessing the Sun of Islam arising in the West. Praise the Holy Name of Allah, the Beneficent, the Merciful.

Where do we go from here in the remaining four years of the twentieth century? Will we continue to argue, to condemn, to fight and kill one another; or will we sit down and counsel with one another in seeking a just solution to the problems that beset us in America and in the world? Wisdom decrees that in counsel and in dialogue is the way to peace. Foolishness decrees that if we ignore the warning signs, we will fall into the deeper abyss of Hell. God is the Judge today; and most surely upon Him do the Believers rely!

Document written by Minister, Writer, Music Composer and wife of the Honorable Elijah Muhammad
—Mother Tynetta Muhammad
An historical look at
The Honorable Elijah Muhammad

Thirty-four years after the signing of the Emancipation
Proclamation, the Honorable Elijah Muhammad was born on or
about Oct. 7, 1897 in Sandersville, Georgia.

The exact date of his birth remains unknown because record
keeping in rural Georgia for the descendants of slaves was not
kept current, according to historians and family members.
Nevertheless, the Honorable Elijah Muhammad said his birth took
place some time in the first or second week of October in 1897
and set forth Oct. 7 as the anniversary date of his birth.

Indeed, life in the rural South at the turn of the century was quite
hard. Poverty and survival were at war with each other. Elijah
Poole, the son of a minister, and whose parents, William (later
named Wali) and Marie Poole, had 12 other children, had to quit
school after barely finishing the third grade to work in the fields
as a sharecropper so his family could eat.

Just before the roaring twenties came in, Elijah Poole married the former Clara Evans, also of Georgia.
They had eight children, Emmanuel, Ethel, Lottie, Nathaniel, Herbert, Elijah, Jr., Wallace and Akbar.

In April 1923, Elijah Poole moved his young family from Macon, Georgia, where he worked for the
Southern Railroad Company and the Cherokee Brick Company to Detroit, Mich. Black families, like the
Pooles, were leaving the south, at that time, in search of better economic and social circumstances.
Detroit was a bustling upwardly mobile city with its burgeoning auto industry.

The stock market crash in 1929 was the gateway to economic misery that sparked the fuel of the "Great
Depression" of the 1930s. Moreover, America's racial situation continued its downward spiral.
Lynchings, race riots and other forms of terrorism against Blacks continued unabated.

But Detroit, with its huge population of 1.5 million people including 250,000
thousand Blacks, was beginning to see changes in its social scene. On July 4,
1930, the long awaited "Saviour" of the Black man and woman, Master W.
Fard Muhammad, appeared in this city. He announced and preached that God
is One, and it is now time for Blacks to return to the religion of their ancestors,
Islam.

News spread all over the city of Detroit of the preachings of this great man
from the East. Elijah Poole's wife first learned of the Temple of Islam and
wanted to attend to see what the commotion was all about, but instead, her
husband advised her that he would go and see for himself.
Hence, in 1931, after hearing his first lecture at the Temple of Islam, Elijah Poole was overwhelmed by the message and immediately accepted it. Soon thereafter, Elijah Poole invited and convinced his entire family to accept the religion of Islam.

The Founder of the Nation of Islam gave him the name "Karriem" and made him a minister. Later he was promoted to the position of "Supreme Minister" and his name was changed to Muhammad. "The name 'Poole' was never my name," he would later write, "nor was it my father's name. It was the name the white slave-master of my grandfather after the so-called freedom of my fathers."

Mr. Muhammad quickly became an integral part of the Temple of Islam. For the next three and one-half years, Mr. Muhammad was personally taught by his Teacher non-stop. The Muslim community, in addition to establishing religious centers of worship, began to start businesses under the aegis of economic development that focuses on buying and selling between and among Black companies. Mr. Muhammad establishes a newspaper, "The Final Call to Islam," in 1934. This would be the first of many publications he would produce.

Meanwhile, Mr. Muhammad helped establish schools for the proper education of his children and the community. Indeed, the Muslim parents felt that the educational system of the State of Michigan was wholly inadequate for their children, and they established their own schools.

By 1934, the Michigan State Board of Education disagreed with the Muslim's right to pursue their own educational agenda, and the Muslim Teachers and Temple Secretary were jailed on the false charge of contributing to the delinquency of minors. Mr. Muhammad said he committed himself to jail after learning what had happened. Ultimately, the charges were later dropped, and the officials were freed and Mr. Muhammad received six months' probation to take the Muslim children out of the Islamic school and put them under white Christian teachers. "This I did not do," he said. He moved to the city of Chicago in September of that same year.

His Teacher, Master W. Fard Muhammad, was also harassed by the police and was forced out of the city of Detroit and moved to Chicago where he continued to face imprisonment and harassment by the police.

Hence, on February 26, 1934, Master W. Fard Muhammad, departed the scene and left the Honorable Elijah Muhammad with the mission of resurrecting the Black man and woman.
By 1935, Mr. Muhammad faced many new challenges. His teacher had instructed him to go to Washington, D.C. to visit the Library of Congress in order to research 104 books on the religion of Islam, among other subjects.

Also, after assuming the leadership of the Temple of Islam by the order of the Founder of the Nation of Islam, Mr. Muhammad faced a death plot at the hands of a few disgruntled members. Mr. Muhammad avoided their evil plan and went to Washington, D.C. to study and build a mosque there. He was known under many names, "Mr. Evans," his wife's maiden name, "Ghulam Bogans," "Muhammad Rassoull," "Elijah Karriem" and "Muhammad of U Street."

Consequently, Mr. Muhammad, while in Washington, D.C. Was arrested on May 8, 1942, for allegedly evading the draft. "When the call was made for all males between 18 and 44, I refused (NOT EVADED) on the grounds that, first, I was a Muslim and would not take part in war and especially not on the side with the infidels," he wrote in "Message To The Blackman." "Second, I was 45 years of age and was NOT, according to the law, required to register."

Many other male members of the Nation of Islam at that time were imprisoned for being conscientious objectors to World War II.

After World War II ended, Mr. Muhammad won his release from prison and returned to Chicago. From Chicago, the central point of the Nation of Islam, Mr. Muhammad expanded his membership drive to new heights. Among the many new members enrolled in the ranks of Islam included Brother Malcolm X and his family.

During the 1950s, Mr. Muhammad promoted Min. Malcolm X to the post of National Spokesman, and began to syndicate his weekly newspaper column, "Mr. Muhammad Speaks," in Black newspapers across the country. Membership was increasing when, in 1955, Minister Louis Farrakhan, then Louis Walcott, an entertainer, enrolled in the Nation of Islam after hearing Mr. Muhammad deliver a speech in Chicago.

Persecution of the Muslims continued. Members and mosques continued to be attacked by whites in Monroe, La., Los Angeles, Calif., and Flint, Mich., among others. Publicity in the white owned and operated media began to circulate anti-Nation of Islam propaganda on a large scale. By the early 1960s, the Readers Digest magazine described Mr. Muhammad as the most powerful Black man in America.

In Washington, D.C., Mr. Muhammad delivered his historic Uline Arena address and was afforded presidential treatment, receiving a personal police escort.

Subsequently, television commentator Mike Wallace, in conjunction with Louis Lomax, a Black journalist, aired the documentary, "The Hate That Hate Produced," on a local New York City station. The documentary misrepresents the message of the Nation of Islam, calling it a hate teaching. James Baldwin, a famous Black author, released the book, "The Fire Next Time," based largely upon his interview with Mr. Muhammad.

At the same time, white political leaders such as Senator Al Gore Sr., began to denounce the Nation of
Islam and hold hearings on alleged "un-American" activities. Minister Louis Farrakhan and the ministers of Islam defended the Honorable Elijah Muhammad and the Nation of Islam against these attacks in mass media in their public speeches, written editorials and other public relations thrusts.

Meanwhile, by 1964, Minister Malcolm X decided to separate from the Nation of Islam and formed his own religious and political organization. His very public defection from the Nation of Islam was based on his misinterpretation of the domestic life of the Hon. Elijah Muhammad.

Nevertheless, the atmosphere of rancor on both sides made ripe the environment for the secret police to meddle in the affairs of the Nation of Islam, according the late attorney, William Kunstler. Mr. Kunstler cited a declassified memo obtained through the Freedom of Information Act that revealed that the U.S. Government played a role in the 1965 assassination of Brother Malcolm X.

After the assassination of Brother Malcolm X, the New York mosque was fire bombed and the Muslim community was reeling. Mr. Muhammad then dispatched Minister Louis Farrakhan to New York City to take over the mosque there and begin the rebuilding effort. In 1965, the Honorable Elijah Muhammad promoted Minister Louis Farrakhan to the post of National Representative.

By the mid-sixties, Mr. Muhammad's ever-growing Islamic movement extended itself to more than 60 cities and settlements abroad in Ghana, Mexico, the Caribbean, and Central America among others places, according to the Muhammad Speaks newspaper, the religion's chief information apparatus.

A host of Islamic and African governments all over the world received him and donated generously to his mission. He made Hajj, (holy pilgrimage) to Mecca on more than one occasion and advocated worldwide brotherhood and sisterhood.

Every February 26, he brought together the faithful for Saviour's Day conventions in Chicago to remember his Teacher's birthday, to re-emphasize his message of moral and spiritual renewal and to announce his plans and agenda for the upcoming year. Economic development combined with moral and spiritual renewal began to show signs of progress with the establishment of farms, livestock and vegetable cultivation, rental housing, private home construction and acquisitions, other real estate purchases, food processing centers, restaurants, clothing factories, banking, business league formations, import and export businesses, aviation, health care, administrative offices, shipping on both land, sea and air, and men's and women's development and leadership training units. In 1972, the Honorable Elijah Muhammad opened a $2 million mosque and school in Chicago. During this important grand opening of Mosque No. 2, he praised and let it be known who his top helper was in his work.

He asked Min. Farrakhan to come before the religious community and then the following announcement while digressing from his previously stated remarks: "I want you remember, today, I have one of my greatest preachers here-what are you hiding behind the sycamore tree for brother? (He chuckled)-c'mon around here where they can see you. (A rousing round of applause ensued).

"We have with us today," the Messenger continued, "our great national preacher. The preacher who don't mind going into Harlem, New York, one of the most worst towns in our nation or cities. It is our brother in Detroit and Chicago or New York. But, I want you to remember every week he's on the air helping me
to reach those people that I can't get out of my house and go reach them like he.

"I want you to pay good attention to his preaching. His preaching is a bearing of witness to me and what God has given to me," he declared. "This is one of the strongest national preachers that I have in the bounds of North America. Everywhere you hear him, listen to him. Everywhere you see him, look at him. Everywhere he advises you to go, go. Everywhere he advises you to stay from, stay from. For we are thankful to Allah for this great helper of mine, Min. Farrakhan." (Another rousing round of applause ensued). "He's not a proud man," he said. "He's a very humble man. If he can carry you across the lake without dropping you in, he don't say when you get on the other side, 'You see what I have done?' He tells you, 'You see what Allah has done.' He doesn't take it upon himself. He's a mighty fine preacher. We hear him every week, and I say continue to hear our Min. Farrakhan. I thank you."

In watching Minister Louis Farrakhan and the followers of the Hon. Elijah Muhammad, the legacy of the Nation of Islam continues to make unlimited progress as witnessed in the miracle of the Two Million Man March among other truly amazing accomplishments.

Photo Captions:
#1 - The Hon. Elijah Muhammad;
#2 - Master Fard Muhammad;
#3 - Hon. E. Muhammad with wife Sister Clara, departing from one of the Nation of Islam's planes;
#4 - Always taking time for the people he worked to redeem, the Most Hon. Elijah Muhammad greets an elderly sister during an event;
#5 - Min. Louis Farrakhan, (L-R) adjusts microphone for Hon. Elijah Muhammad while Malcolm X and Min. Abdul Allah Muhammad look on.
The Nation of Islam under the leadership of the Honorable Minister Louis Farrakhan is the catalyst for the growth and development of Islam in America. Founded in 1930 by Master Fard Muhammad and led to prominence from 1934 to 1975 by the Honorable Elijah Muhammad, the Nation of Islam continues to positively impact the quality of life in America.

Minister Louis Farrakhan, born Louis Eugene Walcott on May 11, 1933, in Roxbury, Massachusetts was reared in a highly disciplined and spiritual household. Raised by his mother, a native of St. Kitts, Louis and his brother Alvin learned early the value of work, responsibility and intellectual development. Having a strong sensitivity to the plight of black people, his mother engaged her sons in conversations about the struggle for freedom, justice and equality. She also exposed them to progressive material such as the Crisis Magazine, published by the NAACP.

Recognizing her son's artistic talent, young Louis was given a violin before his sixth birthday and began years of formal training financed by his mother's hard work as both seamstress and housekeeper. By age 13, he had played with the Boston College Orchestra and the Boston Civic Symphony. The talent of young Louis was given national exposure at age 14 when he won the Ted Mack Amateur Hour. He was also one of the first blacks to appear on the popular show.

Graduating from high school at age 16, he earned an athletic scholarship for his prowess as a track sprinter and attended Winston-Salem Teachers' College in North Carolina, excelling in the study of English.

During his senior year in September 1953, he married his childhood sweetheart. Shortly thereafter, he left college to begin a family, making a living by using his talent as a performing artist.

Popularly known as "The Charmer," he achieved fame in Boston as a vocalist, calypso singer, dancer, and violinist. However, February 1955 marked a turning point in the life of Louis Walcott. While headlining a show in Chicago entitled "Calypso Follies" the young virtuoso received rave reviews. During this engagement one of his friends from Boston invited him to attend the Nation of Islam's Saviours' Day Convention, to be held at the newly purchased Muhammad's Temple No. 2 at 4335 S. Greenwood Avenue.

Minister Malcolm X was informed that the popular musician would attend the convention. While listening to the Honorable Elijah Muhammad from his balcony seat, Louis thought to himself, "This man can't speak," referring to Mr. Muhammad's grammar. As these thoughts crossed the future leader's mind, the Honorable Elijah Muhammad looked up in the balcony and said, "Don't pay no 'attention to how I say it. Pay attention to what I say, then take it and put it into that fine language.
Although music had been his first love, within three months after joining the Nation of Islam in 1955, Minister Malcolm X told the New York Mosque and the new convert Louis X that Elijah Muhammad had said that all Muslims would have to get out of show business or get out of the Temple. Most of the musicians left Temple No. 7 but Louis X, later renamed Louis Farrakhan, chose to dedicate his life to the Teachings of the Honorable Elijah Muhammad.

After moving to Boston at the request of Malcolm X, Louis X proved himself a capable, disciplined, and a well-mannered soldier and eventually rose to the rank of Minister. He worked faithfully from 1956 as the Minister of Muhammad Temple No. 11 in Boston, Massachusetts, building it to become one of the strongest Temples in the Nation.

In May of 1965, three months after the death of Malcolm X, the Honorable Elijah Muhammad appointed Minister Farrakhan to Temple No. 7 in New York City. When he arrived in New York the atmosphere was very hostile because of allegations of Muslim involvement in the assassination of Malcolm X.

Minister Farrakhan worked night and day in the Harlem community and around New York restoring respect for the Nation.

The departure of the Honorable Elijah Muhammad in 1975 and the assumption of leadership by Wallace D. Muhammad (now known as Imam Warrithuddin Mohammed) brought drastic changes to the Nation. After approximately 3 years of wrestling with the changes to the teachings of the Honorable Elijah Muhammad, Minister Farrakhan, after a re-appraisal of the condition of black people and the program of the Honorable Elijah Muhammad, decided to return to the teachings and program with a proven ability to uplift and reform blacks.

His tremendous success is evidenced by mosques and study groups in over 80 cities in America, Great Britain and a mission in Ghana devoted to the teachings of the Honorable Elijah Muhammad. Minister Farrakhan has renewed respect for the Honorable Elijah Muhammad, his teachings and program, in rebuilding the Nation.

Literally millions of listeners have attended his lectures and he has been welcomed in church after church, sharing pulpits with Christian ministers from a variety of denominations showing the power of the unity of those who believe in the One God.

The father of 9, with 23 grandchildren and 4 great grandchildren, Minister Farrakhan still maintains a grueling work schedule.

He has addressed diverse organizations, been received in many Muslim countries as a leading
Muslim thinker and teacher, and been welcomed throughout Africa, the Caribbean and Asia as a champion in the struggle for freedom, justice and equality.

In 1985, Minister Farrakhan introduced the POWER concept and in 1986 introduced a line of personal care products and a program for black economic development. In 1979, he developed *The Final Call*, an internationally circulated newspaper that follows in the line of *The Muhammad Speaks*.

In 1988, the resurgent Nation of Islam repurchased its former flagship Mosque in Chicago and dedicated it as Mosque Maryam, the National Center for Re-training and Re-education of the Black Man and Woman of America and the World. The National Center includes a preschool and K-12 University of Islam.

Also in 1991, Minister Farrakhan re-introduced the Three Year Economic Program to establish an economic base for the development of blacks through business ventures. In 1992, Minister Farrakhan drew 60,000 people to the Atlanta Dome for the Nation's annual Saviours' Day celebration.

In May 1993, Minister Farrakhan traveled to Libreville, Gabon, to attend the Second African-African American Summit where he addressed African heads of state and delegates from America. In October of 1994, Minister Farrakhan led 2,000 blacks from America to Accra, Ghana for the Nation's first International Savior's Day. Ghanaian President Jerry Rawlings officially opened and closed the five-day convention.

The popular leader and the Nation have repurchased farmland in Dawson, Georgia, and enjoyed a banner year in 1995 with opening of the $5 million Salaam Restaurant in Chicago and the successful Million Man March on Washington. Minister Farrakhan continued his quest for unity and progress by going on a World Friendship Tour of Africa and the Middle East in early 1996. He was received by heads of states in several countries, among them South African President Nelson Mandela and Libyan leader Muammar Ghadafi.

As part of the major thrust for true political empowerment for the black community, Minister Farrakhan re-registered to vote in June 1996 and has formed a coalition of religious, civic and political organizations to represent the voice of the disenfranchised on the political landscape.

*Address:*
Min. Louis Farrakhan  
c/o Mosque Maryam  
7351 Stony Island Avenue  
Chicago, IL 60649  
(312) 324-6000  
(312) 324-6409 FAX
APPENDIX F
November 28, 2000

Minister Ava Muhammad
Rays Road
Stone Mountain, GA 30083

As-Salaam Alaikum

Dear Sister Minister Ava,

I hope this letter finds you and your family in the best of health and spirits. I saw you at the Stone Mountain Post Office on Monday, November 27, 2000 and you asked that I re-send my letter.


This dissertation is of great significance and importance to academia. This dissertation will give a voice and representation to the contributions of Black Muslim Women in America. From my knowledge, a dissertation has not been completed on the women in the Nation or the Nation's perspectives about womanhood. This is a travesty to Black's, Women and more importantly Black Muslim Women.

It is my hope that this study will open minds and dialogues about Black Muslim womanhood. It is my hope that Black Muslim women can take their rightful place in the historical cannon of women's studies.

I look forward to talking with you at your earliest convenience. I can be reached at (678) 937-9244.

Sincerely,

Toni Y. Sims, B.A., M.A.T.
Doctoral Candidate
Toni Sims  
P.O. Box 831947  
Stone Mountain, Georgia 30083  
(770) 997-4288

July 17, 2001

Minister Ava Muhammad  
Rays Road  
Stone Mountain, GA 30083

As-Salaam Alaikum

Dear Sister Minister Ava,

I hope this letter finds you and your family in the best of health and spirits. I am sending you my current phone number and contact information as you requested.

I am writing to request an interview with you regarding my dissertation - *An Analysis of Womanhood: The Portrayal of Women in the Nation of Islam Newspaper- The Final Call (1982 - 1995).*

This dissertation is of great significance and importance to academia. This dissertation will give a voice and represent the contributions of Black Muslim Women to America. To my knowledge, a dissertation has not been completed about women in the Nation or the Nation's perspectives about womanhood. This is a travesty to Black women's history and more importantly Black Muslim women.

It is my hope that this dissertation will open minds and dialogues about Black Muslim womanhood. It is my hope that this dissertation will help Black Muslim women take their rightful place in the historical cannon of women's studies.

I look forward to talking with you at your earliest convenience. I can be reached at (770) 997-4288.

Sincerely,

Toni Sims, Doctoral Student at Clark Atlanta University
Toni Y. Sims
1281 Brockett Rd
Clarkston, GA 30021

February 28, 2002

FCN Publishing
734 W. 79th Street
Chicago, IL 60620


Dear Publisher,

I am requesting permission to photocopy issues of *The Final Call* newspaper from 1982 to 1995. These photocopies will be included in a dissertation research paper titled: *An Analysis of Womanhood: The Portrayal of Women in the Nation of Islam's Newspaper-The Final Call 1982-1995*.

A letter granting permission should be forwarded to the address above. Any questions or concerns should be directed to my immediate attention at the address above. I can also be reached at (770) 491-7503 or (404) 283-4658. Your prompt attention to this matter will be greatly appreciated.

Sincerely,

Toni Y. Sims, Doctoral Candidate, Doctor of Arts in Humanities Program
Clark Atlanta University
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