



SELMA UNIVERSITY

The Chronicle



November 2019

1501 Lapsley Street, Selma, AL 36701

Fall/Winter

#GodSU

“UNITE WITH SU”

Community Unites with Selma University!



Photo: James Jones
Selma Times Journal
Story on page 6

UNITY: School of Discovery’s Future Business Leaders of America (FBLA) Advisor, Crystal Boykin, poses with students: Cedriovana Eaton, Ayanna Eaton, Ayiraa Fortier, Ashtun Watts, Lasia Davis, Kristi Moore, Kristan Moore, Tkevious Beal and Rashard Smiley, during Selma University’s “Day of Unity,” Saturday, November 2, 2019.

The Selma University Chronicle

Our mission is to prepare men and women to be servant leaders throughout the world. The school offers a quality educational program with liberal arts emphasis, equipping diverse students spiritually, intellectually and socially and to produce graduates who lead in the profession for which they were trained.



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From the Desk of the President....

A Tribute to the Life of Dr. Nathan Mitchell Carter

By: Dr. Alvin A. Cleveland, Sr.



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Dr. Nathan Mitchell Carter was born in Montgomery County in a little place called Waugh. Dr. Carter came from a Christian home; from a mother who was an elementary school teacher and a father who was a farmer. After graduating from High School, Dr. Carter migrated to Chicago to live with relatives in pursuit of his next level of education. Dr. Carter was called to preach two years after adjusting to the busy life of Chicago. He felt led in his Spirit to come back South for his theological training. Dr. Carter told his family that he was coming to Selma University and they tried to convince him to attend a Bible College in Chicago; but he felt led by God to come to Selma University. After receiving his training in various places, Dr. Carter began teaching in the Theological Department of Selma University in 1934, and taught at the school for fifty consecutive years.

Dr. Carter gave his life to something that he loved very deeply and that was teaching ministers to be better preachers and pastors. During those fifty years he touched the lives of many preachers. I do not know whether there is anyone who has ever impacted the lives of so many students at a Bible College as Dr. Carter. Dr. He taught classes in Old Testament and New Testament, where he taught lay students as well.

Dr. Carter has former students who have Pastored churches throughout America. Dr. Carter classroom and office was located on the third floor of Dinkins Hall, where he sat and poured into students from great subject matters for fifty years.

In honor of Dr. Carter's dedication to Christian Ministry, Selma University developed the Nathan Mitchell Carter Preaching Series. The preaching Series is held each year in the Month of October. Many preachers have preached in that Series including his late son, Dr. Harold Carter Sr., and his grandson Dr. Harold Carter Jr. Many of Dr. Carter's former students have preached in the Series. It is our hope that this Preaching Series will last for many years to come. Dr. Carter is worthy of the honor and schools need to honor those who have given their lives in service to them.

Educational Accomplishments

Bachelor of Arts,
Selma University;

Master of Divinity,
Virginia Union University;

Doctorate of Ministry,
Howard University;

Further studies at Alabama
State University and
Trenton State University

Completed the Basic and
Advanced Army Chaplain
courses and the Army
Command and General
Staff College.



President Cleveland Visits and Speaks during Annual Ministers Gathering in Phenix City.

By Dr. Alvin A. Cleveland, Sr.

For many years now, the East Alabama Association of Phenix City, Alabama and the Mount Calvary Association of Columbus, Georgia have come together on the Second Sunday in October to sponsor ministers from American Baptist College, Selma University, and the Morehouse School of Religion of the Interdenominational Theological Center of Atlanta, Georgia. The Churches in the Area invite the ministers to come and preach during morning worship and give them an honorarium. There is a unity service at 3:00 p.m. Eastern Standard Time, where the President of one of the schools is expected to preach. On October 13, 2019, the President of Selma University, Dr. Alvin A. Cleveland, Sr., gave the message.



The format is that the schools receive individual donations from the churches as well as a donation given from the combined treasury of the two Associations. The Associations also pay for hotel accommodations of the students from all three schools. The event has grown into a good fundraiser as well as a fellowship for the three schools.

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Reverend James Perkins, Jr
Pastor



Community Rallies around Selma University's "Day of Unity"

By James Jones — Selma Times Journal

Published 2:26 pm Saturday, November 2, 2019

Selma University hosted a "Day of Unity" on its campus Saturday with the purpose of raising funds to pay off the school's more than \$785,000 debt to the U.S. Department of Education and establish an endowment fund.

The event had a strong turnout, as Selma Mayor Darrio Melton and Selma City Council members John Leashore, Susan Youngblood and Jannie Thomas all dropped by.

The Selma City Council donated \$1,400 to the cause, while Randall Miller Funeral Home donated \$500. Several local businesses and organizations attended the event and Future Business Leaders of America (FBLA) students from School of Discovery (SOD) Genesis Center were in front of the school holding buckets and successfully convincing people to pull their cars over and donate to the cause.

"My father went to Selma University and my mother attended R.B. Hudson High School," said Crystal Boykin, FBLA Advisor at SOD.

"Delta Sigma Theta wants to help the community," said Elizabeth Hollie, a member of the Delta Sigma Theta Sorority, Inc. "We believe in supporting education."

Dorothy C. Barnes represented two groups — The Links, Inc. for which she is the Selma President, and Delta Sigma Theta. "I was very happy to see the people come out and support Selma University," Barnes said.

"It means a lot because we're serving the community," Legal Services Alabama Attorney Donovan McGuire said.

Selma University Vice President for Academic Affairs Stanford Angion said he was pleased to see the Queen City backing the college.

"It was very encouraging to see that the community is supporting us," Angion said.

Selma High School band and R.B. Hudson cheerleaders performed at the five-hour event. Also, 105.3 FM hosted an eight-hour radio-thon to raise money for the school.

"Selma University is a pillar of the community," Selma High band director Brandon Williams said.

Selma University's parent organization, the Alabama State Missionary Baptist Convention, is committed to raising \$1 million for the university.

Angion said that cash and pledges raised from Saturday's event totaled \$5,792, but with donations made leading up to the event totaling \$3,285, the school has raised just over \$9,000.



Selma University

CASE for Support

#UniteWithSU, #GodUs – Fall 2019 Giving Campaign

Dear Alumni and Friends:

For the first time after more than twenty years as President, it is imperative for me to share with you that our beloved University is at a critical crossroads and we need you to unite with us during our Fall 2019 giving campaign. We are in need of \$2,000,000 to pay off debt to the United States Department of Education and establish an endowment for the Institution. It is necessary that we raise these funds immediately to be able to reapply for recertification for the Federal Student Financial Assistant Program. Your generous financial contribution toward our goal is requested as soon as possible.

OUR MISSION

Selma University's mission is to prepare men and women to be servant leaders throughout the world. The school offers a quality educational program with liberal arts emphasis, equipping diverse students spiritually, intellectually and socially and to produce graduates who lead in the profession for which they were trained.

OUR CONTRIBUTION

Since 1878, thirteen years after the Civil War, newly freed slaves decided to band together and build a place where people of color could receive needed education and training to better themselves and their communities. The mission was clear—to train African Americans as ministers and teachers. In addition to our biblical and theological programs, the University has evolved to offer an excellent liberal arts education conducive to fostering high achievement in scholarly pursuits, and preparation for leadership roles in the workplace, society, and the world. SU students are equipped for lifelong learning in a technologically advance, complex global society. Uniting with Selma University is a unique opportunity to invest in our young men's and women's unlimited talent and creativity that can be nurtured in a reaffirming academic environment that SU can provide for them.

Selma University has a rich legacy of producing outstanding African-American men and women who became leaders in various fields throughout the state, the nation and the world. Notable alumni include Civil Rights icon, Fred Shuttlesworth; Autherine Lucy, the first African-American student to integrate the University of Alabama; Dr. Mattie Moss Clark, mother of the famous Clark sisters; Mrs. Juanita Abernathy, the wife of the renown, Rev. Dr. Ralph Abernathy; Rev. Nelson Smith, Jr., past President of the National Progressive Baptist Convention; Dr. Charlie Stallworth, a pastor and a member of the Connecticut House of Representatives, District 126.

OUR IMPACT

For several years, Selma University has been challenged by inadequate cash flows, declining enrollment, operating deficits and increasing debt. Realizing that financial stability is paramount to the success of the University, the college has implemented a plan to strengthen its financial position. As well, the University has implemented and frequently evaluates a system for ensuring student files are complete upon entry to the University. Despite our challenges, the University has made a tremendously positive impact on the local and regional economy.

It Significantly Impacts the Economy

It generates \$7 million in total economic impact for its local and regional economies.

It generates 121 jobs for its local and regional economies.

It Prepares Graduates for Success – SU ensures the economic success of its graduates by enhancing their education, training and leadership skills.

It Provides Access to Higher Education for Diverse and Underprepared Students –Approximately 95% of our students are from high poverty and low academically achieving areas, who depend on Selma University for gaining a higher education.

It Creates Servant Leaders – The University helps create servant leaders who value integrity, honesty, and respect for others.

It Opens Doors to Many Who Face Initiate Setbacks in Life. Many underprepared students who are not able to attend other four-year institutions find success at SU.

OUR CHALLENGE

This is a most critical time for Selma University. On Thursday, August 1, 2019, the University received devastating news that it was not recertified for participation in the Federal Student Financial Assistance program due to inadequate paperwork and incomplete files. Because of this violation the school has to repay the amount given to students with incomplete files plus interest and fees. The amount totaled \$763,246 at that time—the total at present is \$785,757 including interest. It is imperative that Selma University raise \$2,000,000 to pay-off debt and regain a solid financial footing to continue changing the lives of hundreds of aspiring students in Selma and throughout the State of Alabama.

OUR VISION

As we notice the continuing decline and decay that affects our nation, we must reaffirm our belief in the core mission of Selma University and recommit our effort and energy to sustain and strengthen her. Selma University faces problems which afflict many HBCU's in these troublesome times: unsteady resources, crumbling infrastructure and dwindling student enrollment. In an effort to address significant concerns raised by these factors and concerns of the Department of Education, the Board of Trustees, Alabama State Missionary Baptist Convention President and District State Presidents have joined together to rally around Selma University. Additionally, I have invited an ad hoc committee of friends of the University to join my staff to carry out this giving campaign.

We are appealing to people of good will to help us through this crisis. We are appealing to foundations, philanthropists, professional athletes, churches, alumni and people in general to donate. We need your help to raise this money in the next (30) days, so that we can accomplish our goal and submit the paperwork to be reinstated to once again receive Federal Financial Aid.

Although our challenge is great, our resolve is greater. Let us Unite NOW in solidarity to ensure that 141 years of service to humanity continues well into the distant future.

Unite with us,

Alvin A. Cleveland

Alvin A. Cleveland, Sr.
President

Support our #UniteWithSU, #GodSU — Fall 2019 Giving Campaign

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Selma University is a 501c3 non-profit organization. Contributors will be provided a letter acknowledging their contributions.

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Miller's was purchased in 1946, originally named Miller's and Griffin Funeral Home. It was located on Franklin and Alabama Avenue in Selma, AL. In 1958 it became Miller's Funeral Service. In 1968 it was relocated to Voeglin and Franklin Street in Selma. In 1975, the new structure was built, located at 608 St. Phillip Street. For over 50 years Miller Funeral Service has offered reverent and compassionate service to many of the families of this area. We are certainly proud of our many years of service, which has made Miller's the area's leading funeral home. We will continue to carry on this tradition of service, handling all arrangements with the utmost dignity and understanding. Many thanks to all. The original owner, Mr. Benjamin Miller passed in 1983 and Miller Funeral Services is presently



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The Profound Misuse of Education by A System Going Blind



Elder Edward T. Hayes, Doctor of Ministry

*Morehouse School of Religion-2014,
Assistant Professor of Religion, Selma University*

Today I had a conversation with my fifth daughter who lamented the condition of the 21st Century Church. She stated in her argument that teachers of Islam did a better job with their assemblies because they focused their ministries on teaching. It alarmed me because the focus of ministry for me has always been centered on the teachings of Jesus Christ and the WORD.

What has happened with teaching in the local churches of my community? Why has a child, steeped in the teachings of Christ, looking at the effectiveness of teaching in another tradition given a negative critic of what we call teaching? Islam, which means submission or surrender, has captured following that cannot freely leave the faith. What appears as submission to the untrained persons is undergirded by dire circumstances to anyone who openly defies the Muslim faith. In the Christian tradition a practitioner of the faith can leave, fail to participate in the cultic practice, or simply practice the faith with no commitment to its tenets without any consequences. Only a few fellowships yet hold its members to strict behaviors. Therefore, educating the believer now comes with difficulty because of the many practices of persons called the Body of Christ.

Education (formal or informal) has always been the instrument of success for people desiring to better their present condition. Even in America education has been an important key to success. This article argues that the Christian church must take a closer look at what we are teaching and how it is being taught. For teaching to be effective, the teacher must see clearly, know his/her material, and present the material in a logical manner. Originally logic, one of seven liberal arts, has not been taught in the classrooms of America for many decades. Without the ability to reason effectively the student can be taught any ideology even if it is detrimental to the student. The educated pupil can rely on the Scriptures to be shared in a logical manner.

The Scriptures of both Old and New Covenant has one hundred and nine statements that translate “teach.” There are twelve times that the Scriptures say “teach them,” and Christ’s command to “teach them” occurs only once in the King James Version of the Bible. It is found in Matthew 5:19, KJV, as a part of the Sermon on the Mount. Surprisingly, this command is dual; it is paired with praxis—that is, do and teach.

Since wholesome teaching is requisite for Christian Life and character, the education for the convert is most important. Without the proper teacher a convert would soon wither in her/his Christian growth. John Mbiti says “A person cannot detach himself from the religion of his group, for to do so is to be severed from his roots, his foundation, his context of security, his kinships and the entire group of those who make him aware of his own existence.” The foundation of all education is the student’s context.

The system of education in America has denied the existence of the student's context. In the early years of America the church was the primary source of education. Princeton Seminary, which later expanded into Princeton University, primarily was set aside for workers in the Church. Likewise, Morehouse College began in Augusta, Georgia as a school to teach workers in the Church. Both of these institutions have been used to promote a system of education with little focus on their primary goals—the preparation of an informed clergy.

The clergy are the primary instruments to improve the lives of the men and women who they serve. Somehow the Church must correct its failing sight. Unsaved persons will always lead men/women into the abyss. The blind will always have difficulty leading the blind. The Church has been co-opted by persons who give more allegiance to fraternal groups than to their call to ministry. Education was never meant to be a source to blind a group and spew ideology rather than knowledge. How can we assure that education is not misused by a cabal of women/and men who fail to follow what Jesus prescribes to be effective educators. Jesus said these things, do and teach. The two go together.

Then what can we do to be effective educators?

- Become better trained ourselves
- Read great writers and ideas
- Learn logic [this is needed to present materials in a cohesive manner]
- Listen to God' instruction
- Observe the times

When these things are done, education will be effective and our sight will be clear.

ⁱ Stephen L. Harris, *Understanding the Bible 8th Edition* (New York: McGraw-Hill, 2011), 1.

ⁱⁱ Brooke Noel Moore and Kenneth Bruder, *Philosophy: The Power of Ideas 5th Edition* (Boston: McGraw-Hill, 2002), 10. Logic is the theory of correct reasoning.

ⁱⁱⁱ John S. Mbiti, *African Religions and Philosophy, 2nd Edition* (Oxford: Heinemann Educational Publishers, 1997), 2.



Riding in the Second Chariot Part 2: Commemorative Celebration or Relevant Continuation?

John Henry Williams, Jr., D. Min.

*Pastor, Greater First Baptist Church; Cantonment, Florida
Associate Professor of Religion, Selma University
Doctor of Ministry, Beeson Divinity School; Birmingham, Alabama*



When we first reflected on how the partnership and ministry of Martin Luther King, Jr. and Ralph Abernathy sheds light on the current challenges facing senior pastors and their associated ministers in our current day, we suggested that Ralph Abernathy sublimated his own and First Baptist Montgomery's potential role in the Civil Rights Movement to the ultimate advent of Martin Luther King, Jr.'s and Ebenezer Baptist of Atlanta's emerging role as "America's Freedom Pastor and Church." That article (Selma Chronicles, Summer 2019) covers roughly the period between 1950 when Ralph came to First Baptist Church Montgomery, thus positioning himself and First Baptist to receive Martin and Dexter Avenue two years later, and 1962 when Ralph came to Atlanta and Hunter Street Church to be received by Martin and Ebenezer. This ministerial and pastoral pas de deux was God's way of moving the Movement by moving its leaders into positions where they could support one another's varied gifts and talents for the advancement of the "Race." Senior pastors and their associated ministers must recognize the switches in places which they must yield to God's choice for the purpose of strengthening their shared ministry. Sometimes a thing must move on if it is to grow, building on and drawing from its initial accomplishments. The servants must be willing to sacrifice and the churches they serve must be willing to allow their pastors to expand their vision towards broader horizons for the good of all.

In this violently brief article, the second of the series, we look quickly from the years 1962 to 1968. These years saw unmatched and momentous milestones—incredible ministry, community, and legislative accomplishments that changed the face of America's future forever. We celebrate these milestones annually—through Martin's national birthday holiday and down to the calendar of events in the life of every local Missionary Baptist Church. The partnership of Martin and Ralph was an example of what God's pastors can accomplish when each of them seeks out and then stays within their lane, more or less successfully subordinating the undeniable human traits of ego and the desire for recognition. The challenge that faced the Movement after the passage of the Voting Rights Act of 1965 was how to design a strategy that would avoid settling for celebration in light of the continuing community crisis posed by the need for the Movement and its ministry to remain relevant and effective for a deeper thrust into the heart of America's deep racial divisions. Local churches prefer often to plateau rather than pursue the peak. And aging senior pastors often fall victim to "I done did-itis" rather than "what we must do now-itis." Their associate ministers must help them foster a continuing community ministry rather than the banquets, programs, and annual days of "we done did-itis." Ralph and Martin along with the team of rivals they had assembled moved with considerable argument, dispute, doubts, and faith on to St. Augustine in the South and Chicago in the North where they were met with delay and perhaps even downright defeat, but recognizing that the ministry needed an iron-sharpening iron experience, they moved the "Church of the Streets" towards the challenges of an approaching decade which one would not live to see and in which the other would struggle to strategize effectively. Likewise, as senior pastors pass off the scene and their former associates assume the mantle which they have left behind, the continuing relevance of the Black Church in the community is at stake.

Martin's transfiguration on the Mount of Memphis left Ralph with a messy case of demonic disorder in America's Valley. Ralph's struggle and personality proved too gritty for those who preferred Martin's glory. So also, new pastors who were former associates often face impossible odds when compared with the newly minted greatness of their recently deceased predecessors. At the moment of Martin's death, he and Ralph faced three issues which dog the steps of new pastors today. 1) How does the institutionalized Black Baptist Church recover its revolutionary community role? Our love of the Church as an institution in which we celebrate our positions, our boards, our bylaws, our rules, our regulations, our auxiliaries, our departments, our "days" and our traditions has trumped the old church which ended the slavery and segregation which were REAL challenges that allowed the church to connect with the very people she is supposed to defend and protect.

2) How can the Black Church continue the partnership with America's government in the use of political muscle to counteract the betrayal of Abraham Lincoln's Republican party by Donald Trump's Republican party in the face of America's original sin of "political correctness"? Black Republicans in the South kept the Republican party in the South alive from Reconstruction to the 1948 Dixiecrat Movement, the 1964 Goldwater-Thurmond Revolution, the 1964-1972 Wallace Revolt, Nixon's 1968 Southern Strategy, the 1980 Reagan Revolution, and the Consummation of the White Backlash which has initiated the death of the Second Reconstruction in 2016. How do we re-partner with our white Christian brothers of goodwill "to secure these rights"? How do we recover the momentum of unfinished political, economic and societal agendas which will promote the prosperity and tranquility of our common nation? 3) How do we respond to the mega church movement which has moved into the gap between the National Baptist Convention and her neglected community?

Ralph was to face these issues after Martin's transition. Many a young associate pastor moving into the role of his senior pastor will find it is easier to join opposing factions in his senior pastor's church than to develop a coherent strategy for serving his own present age.

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Collegiate Black Flight

—Symptoms of Internalized Oppression

Dr. Stanford E. Angion

Vice President for Academic Affairs at Selma University, Pastor of Mt. Gilead Missionary Baptist Church, Coy, AL; President of MGS&A Institute, Coy, AL; former Army Major; Bachelor of Science, Alabama A&M University; Masters of Journalism and Mass Communications, Marshall University; Masters of Education, University of West, Alabama; and Doctor of Education, Alabama State University



During football season, there is nothing like college game day. Even if you don't like football and have no plans to watch a game, the festive atmosphere around college towns is euphoric and contagious. I must confess upfront that I am a graduate and loyal fan of Alabama A&M and Alabama State Universities, as well as the University of West Alabama and Marshall. But I also enjoy watching Alabama, Auburn, Georgia, Clemson, LSU, Ohio State, and many other great college teams and rivalries. And yes, I am very proud of family and friends who make it from impoverished neighborhoods to play under the big lights, performing in stadiums before thousands, and millions via TV and electronic media. It is quite inspiring to hear the stories and struggles of many of the young athletes. So I readily admit, on its face, athletics and "money" has done much to promote integration of African Americans into Predominately White Institutions (PWI).

Just looking at the current starting line ups of many collegiate athletic teams throughout America, it's hard to imagine that only fifty years ago, a large number of young men and women of color were not allowed to play for many PWIs. Were it not for Historically Black Colleges and Universities (HBCUs), who groomed and invested in the athletic abilities of hundreds of talented students, the world may never have witnessed the likes of Mel Blount, Art Shell, Walter Payton, Jerry Rice, John Stallworth, Althea Gibson, Lou Brock, Earl "The Pearl" Monroe, Ed "Too-Tall" Jones, Wilma Rudolph, Steve McNair, and hundreds more.

Today, not only great student athletes, but many non-athletic students of color are heavily recruited by renowned PWIs throughout the Nation. The most talented athletes, best artistic personalities, and brightest minds are greatly sought after by the top athletic and academic collegiate programs in the country. Race is no longer the lone formidable force that prevents African Americans from pursuing full development of their talents and gifts at the schools of their choice.

It's a new day in America for the capable opportunistic African American. Alas, the fruits of desegregation and integration seem to be paying off, right? Presently, glimmering with excitement, the top athletes and sharpest minds from African American communities are bypassing HBCUs in record numbers to attend PWIs in anticipation of life changing opportunities that await them.

Strangely enough, this movement or phenomenon is happening all across America. On a large scale, many of the "best and brightest" athletes and scholars are fleeing HBCUs, opting for "bigger and better." It is a phenomenon that I call "Collegiate Black Flight." This is when large numbers of African American students choose to attend PWIs because they perceive that the quality of education, life, and opportunities are better. Additionally, some of these students and their parents no longer see the value of HBCUs. And some even speak ill of the schools who gave leaders like Martin Luther King, Jr. (Morehouse), Thurgood Marshall (Howard University), and Fred Shuttlesworth (Selma University) their post-secondary start.

Some may ask, isn't Collegiate Black Flight a good thing? What's wrong with diversity? Wasn't integration of public education and services the very thing our forefathers died for? Isn't this what the life work of King, Marshall, and Shuttlesworth represent? In responding to these valid questions, I have posed some questions of my own.

Why must integration of higher education always mean African American students migrating to PWIs? Certainly I can understand why a Black aspiring physician may want to attend UAB, but why don't White aspiring veterinarians consider Tuskegee University? Are all White programs superior to Black programs? Why are so few, if any, HBCU programs attractive to the White community? Do you mean that neither Spelman, Morehouse, nor Howard University has a program of sufficient quality as to attract even low academically achieving Whites?

Why do many PWI's frequently accept low academically performing, high caliber student athletes, but often reject low academically performing non-student athletes? Do you ever wonder what would happen, if most of the Black 5-Star Athletes and high academically performing students chose to attend HBCUs? How would HBCU athletic programs change? Do you think some HBCUs would be able to compete on athletic fields and courts with the University of Alabama or Auburn? Without doubt the scouts would find them and professional teams would sign them. After all, the athlete's ability to make "money" for the team owner is the major requirement for playing professional athletics.

Can you imagine what would happen if most of the scholarly students, aspiring engineers and physicists, headed to the Hill at Alabama A&M, the leading school among HBCUs for producing STEM graduates and renowned for their physics program? How would campus life and programs be affected? Surely a diverse work environment would hire highly qualified graduates.

Unfortunately, the present reality is that many students of color have fled their own for "better," leaving some HBCUs to struggle for talent and resources. Interestingly, Black coaches, counselors, parents, and community leaders are the lead recruiters, who encourage the "elite" students to opt for "better" schools, PWIs.

In a sense, many in the African American community recruit, send off, and cheer on their "best," who will help build national programs that benefit the wealthy and bring notoriety to the rich and famous. As a graduate from two PWIs, I greatly value diversity, but somehow Collegiate Black Flight seems too reminiscent of what happened 400 years ago along the shores of West Africa. The phenomenon is symptomatic of internalized oppression.

Governor Visited Selma University during Regional Job Fair, Oct. 17.



Regional Job Fair, a Chance to Move Forward

By Will Whaley of the Selma Times Journal
Published 8:24 pm Thursday, October 17, 2019

On Thursday, October 17th, 2019, doors opened at the Selma University to numerous people who had one thing on their minds: to find a job.

The regional job fair, hosted by the Alabama Department of Labor (ADOL) in collaboration with Selma University, Alabama Career Center System, Alabama News Network and the Governor's Office of Minority Affairs (GOMA) as part of Alabama's Historical Black Colleges and Universities (HBCU) initiative.

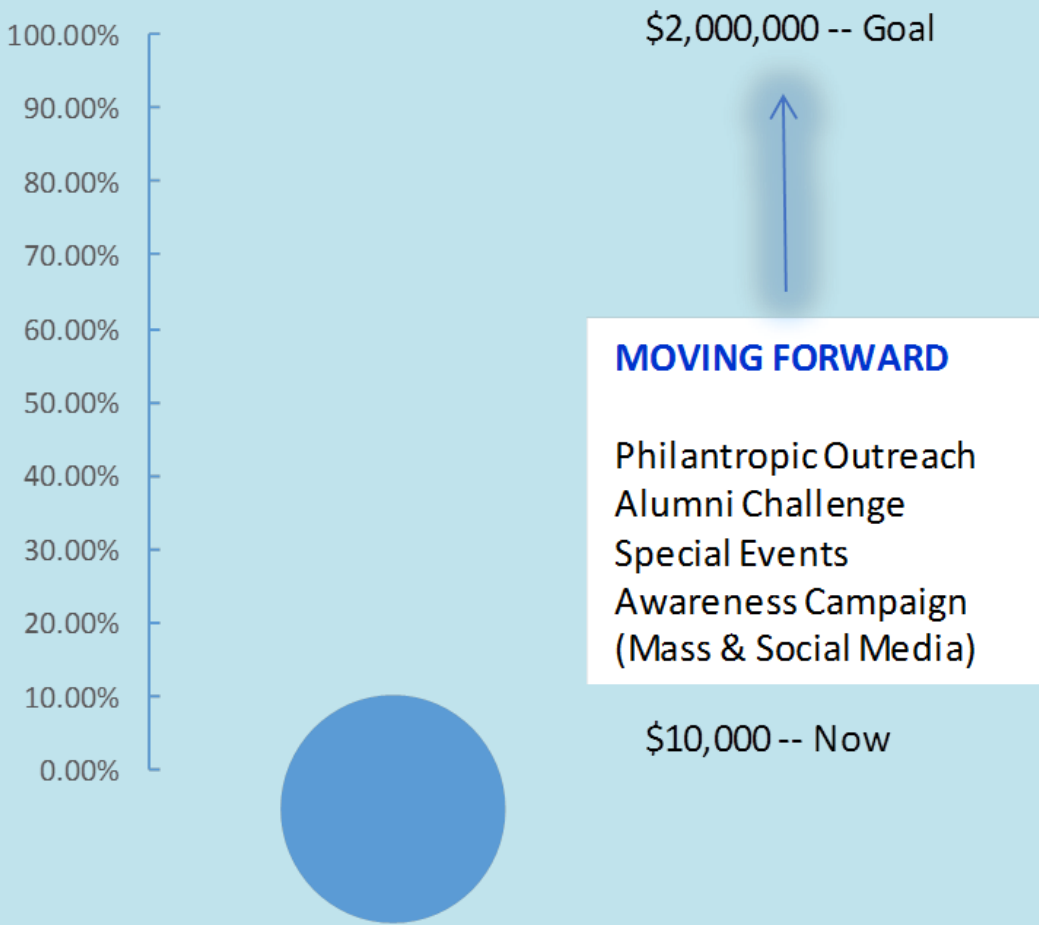
"Workforce development has been a key point of our administration," said Alabama Gov. Kay Ivey. "It is our hope that every Alabamian that wants to work has the opportunity to do so. Today's event is all about creating a forum where we can work together to make gainful employment for those searching for them ... I know this event will be a great success. We have over 40 employers representing almost 2,000 jobs that are available.

Events like this give areas like ours hope that we can come out of the situations we are in.

However, the organizers of this job fair can only do so much. It is now up to the people seeking employment to find a job and to remain gainfully employed.

The tools have been given to these people. Let us hope that they can continue to move forward in being financially stable and gainfully employed."





Ways to Give

Make checks out to: Cash App
 Selma Univeristy \$UniteWithSU
 Office of Development
 1501 Boynton Street
 Selma, AL 36701

Paypal
 Paypal.me/UniteWithSU

selmauniversity.edu

“Building and Restoring Bridges”

Selma University hosts

“A public conversation about the effects of internalized oppression on African Americans and how to progress in a diverse society.”

Wednesday, March 4, 2020

11 a.m. – 2 p.m.
(Lunch Served)

Jemison Owens Gymnasium

Sponsored in part by the Black
Belt Community —Truth, Racial Healing
and Transformation

About Selma University

Selma University's mission is to prepare men and women to be servant leaders throughout the world. The school offers a quality educational program with liberal arts emphasis, equipping diverse students spiritually, intellectually and socially and to produce graduates who lead in the profession for which they were trained.

In an effort to fulfill its mission, Selma University is committed to achieving the following goals:

1. Preparing scholarly and faithful leaders in all the areas they choose to serve.
2. Creating communities of academic inquiry by providing the necessary resources within the school and beyond.
3. Creating an environment that is both spiritual and academic, which enables students to develop ethical character during their academic endeavor and in the future.
4. Reaching disadvantaged students whose circumstances have thwarted their efforts for normal educational opportunities.

DEGREE OFFERINGS

Associate of Arts

Associate of Arts in Bible and Theology

Associate of Health Science in Patient Care
Technology

Nursing Care Concentration

Phlebotomy Concentration

EKG Technician

Bachelor's of Arts and Sciences

Bible and Pastoral Ministry

General Studies

General Studies

Business Administration

Biology

Biology Health Science

Biology Physical Education

Bible, Theology and Christian Education

Master of Arts

Bible and Pastoral Ministry

Bible and Christian Education

ADMISSIONS PROCEDURES

- Complete and return an Official Application and Entry Essay to Selma University.
- Have all official transcripts from your previous high school(s) and college(s) sent to Selma University.
- Have Immunization Record, Physical Examination Form, & TB-skin test results.
- Three Character Reference Recommendations (Form online at www.selmauniversity.edu)
- Selma University has an "Open Door" policy ("ACT" & "SAT" scores are not required, but encouraged) For more information, contact the Admissions Office at (334) 872-2533, Ext. 116 or 117, Fax (334) 875-0002 E-mail: fdgill2020@hotmail.com

Application for admissions should be made on forms provided by the college. All application materials should be received by the Office of Admissions one month prior to applicant's desired enrollment. Selma University has an open door policy. All correspondences, transcripts, medical forms and other documents must be mailed to:

Selma University
Office of Admissions and Records
1501 Lapsley Street
Selma, Alabama 36701



Selma University is accredited by the Commission on Accreditation of the

#UniteWithSU, #GodSU — Fall 2019 Giving Campaign

Selma

Unity

WILL YOU UNITE WITH US?

GIVE TODAY!

WAYS TO GIVE

- Make checks out to:
Selma University
Office of Development
1501 Boynton Street
Selma, AL 36701
- Go to the school's website
and click "Donate."
- [Paypal.me/UniteWithSU](https://www.paypal.com/UniteWithSU)
- CashApp: \$UniteWithSU



**FOR MORE INFORMATION, VISIT
WWW.SELMAUNIVERSITY.EDU**