

CHAMPION OF THE CAPTIVE AFRIKANS

Call of the Ancestors: Elder Adunni Oshupa Tabasi Joins the Hallowed Halls

*"So we have to be very clear about what we are up against. The fact is that we have never been other than who we are: Captive Afrikan Survivor Refugees. And this is what we've got to come to, and I'm constantly trying to get us to understand, we are nothing but Captive Afrikan Survivor Refugees and they know this. The thing is, you're not even considered a human here. Never was. That's why they reduce you to subhuman status, they made a law ... classifying us as a thing. Because as long as we remain in captivity here in the United States, we will never be recognized as other than Nothing. We are an Invisible nation within a nation. We have no land and we are homeless. And now that we've got this land, when I go down, hopefully, to the sixth year conference at the United Nations this year, I will then pose the question I've posed before for the last four sessions that I attended, **How do we fit in as an indigenous nation?** And the question has yet to be answered. ..."*

--Elder Adunni, April 21, 2007 interview

Elder Adunni Oshupa Tabasi NuNu Afrikanua FriFie II was a powerful presence. Despite her 73 years, she exuded the energy of a much younger person. She had to. She was driven. Driven by an intense love for Afrikan people, and an almost-desperate desire to see to our repatriation and freedom in our ancestral homeland. Because our very presence in the western

hemisphere comes in large part as a result of our ancestors having been captured and sold into slavery, she saw Afrikans in the Diaspora as "Captive Afrikan Survivor Refugees" and had taken on as her life's mission to ensure our return to the land of our ancestors, the first and greatest civilizations in human history.



[Please Turn To Page 2]

Bringing Water, Fighting Disease in Nigeria

Eagle of Hope, Inc. And the Struggle for Clean Drinking Water

I got a call last fall from a new reader of the Newsletter. "I noticed your publication in the local African grocery and convenience store," he told me. "I'm involved in a program back home in Afrika that I'd like to tell the people about." The caller's name is **Sabinus Anyadike** (pronounced "an-ya-DEE-kay"). He and his wife, **Adlate Anyadike**, have been living in the United States for the last 20-plus years, having emigrated from Nigeria. Mrs. Anyadike is a Respiratory Therapist who has worked at a variety of Baltimore-area hospitals over the years.

Despite their longtime residence in the United States, they maintain a connection and sense of commitment to

their homeland, and are deeply concerned for the health of their Brothers and Sisters in Nigeria as well as in the whole of Afrika. Many of us ("Afrikan-Americans") here in the United States profess a similar affinity and commitment, but the Anyadikes are literally putting their money and effort where their mouth is.

The Anyadikes have founded **Eagle of Hope, Inc.**, a registered 501-C3 Non-Profit Organization, to provide essential services and outreach to remote villages in their home country, with an emphasis on health concerns, starting with Mrs. Anyadike's home village in Nigeria.

[Please Turn To Page 6]

INSIDE:

Remembering our Beloved Elder Adunni Oshupa Tabasi NuNu Afua FriFie II,
By Linda Fletcher, Ghana Nkwanta Project -- Page 4

Champion of the Captive Afrikans, from Page 1

"The mission is to take Afrikan children to Afrika on a regular basis to learn who they truly are as a people of greatness which will help to free their minds of contamination. To be born in an uncontaminated Afrika one must be FREE from its historical wounds. These children must uphold the legacy of once mighty nations and help Afrikan nations rise to mightier greatness."

— Ghana Nkwanta Project Mission Statement

Born Evelyn Mildred Price in Harlem on March 30, 1934, she would Afrikanize her name, legally changing it to Adunni Oshupa Tabasi, as she became aware of her Afrikan heritage and embraced it. That heritage stretches back through James Island, South Carolina on the way to the Motherland. Her recent ancestors had made clear their intent to return home, and she shared this ambition. Indeed, she traveled there dozens of times in her life, and her wish was to make Ghana her final resting place.

"My mother's family, who is three-quarters of the people on James Island, is still there. My great-grandfather and great-grandmother's goal was to return to Afrika, never to stay here."

--Elder Adunni, April 21, 2007 interview

In the late 1970s she and several friends met a young man, **Olayemi "Yemi" Tinuoye**, when they were students at New York University. During talks with him, they pleaded with him that he should not stay permanently in the US, but that he should return to the motherland and work to make a way for them to return home as well.

"We met as students at New York University (NYU) in the late 1970s. He was a very young man in his late teens. Oftentimes we spoke on the return home to Afrika and that he must never consider staying here in the United States, on this I was very adamant along with several other Captive Afrikan Survivor Refugee students. Yemi assured us he would assist us in our return home to Afrika. The long held

goal we had spoken of was finally coming to fruition."

-- Elder Adunni, from the Ghana Nkwanta Project Fact Sheet

Thirty years later, in January 2003, the dream would come true.

Torgbe Otamfu Aniewu Mensah was known affectionately as "The Old Man". He had taken Dr. Tinuoye to meet with his brother-in-law, **Nana Awuku Nsana II** and the people of **Dadaise Adele Traditional Area in Kratchi, Nkwanta** ("cross roads of people"). Nkwanta is located in the North Volta Region of Ghana, West Afrika.

There, in Kratchi, Nkwanta, negotiations took place with the representatives of the village. The result was the gift of a parcel of land for the repatriation of Captive Afrikan Survivor Refugees to their homeland. Thus was born the **Ghana Nkwanta Project**.

"Together we will work to build and develop approximately four miles of land which equals 8,000 – 10,000 acres. This acreage is a land gift that will be the endowment for all yet unborn Afrikan children to inherit. This inheritance was given for the betterment of all genetically identified Afrikans and dispersed Afrikans around the globe, particularly the children of the enslaved Afrikans (Captive Afrikan Survivor Refugees). The purpose in doing this will be to restore dignity and pride in the Captive Afrikan Survivor Refugees by establishing a permanent home base on the homeland of mother Afrika."

--Ghana Nkwanta Project Statement of Purpose

In August of 2003, Dr. Tinuoye traveled to the US to personally inform Elder Adunni of the gift. This was followed later that month by an official letter inviting Elder Adunni to Nkwanta to receive the land gift. By January 2004, she was able to make the trip to Ghana, and in April of that year, two special ceremonies were conducted by Torgbe Otamfu Aniewu Mensah: the stamping of the land and the enstoolment of Elder Adunni, awarding her the title of Queen Mother.

"It was due to my spiritual father that I was made a Queen Mother. He told all in

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OUR PURPOSE is to educate the public and share ideas about community news, events, health and history. **OUR VISION** is an educated, organized and mobilized populace committed to the principles of **Ma'at** (truth, justice, righteousness, harmony, reciprocity, balance, compassion, order and propriety) and the preservation of Afrikan, Indigenous and other world cultures promoting peace, unity, respect, and true freedom.

the family and in the village that I resembled his grandmother and that she had returned. Thereby I became NuNu Afua FriFie II. NuNu Afua FriFie I was his grandmother. Torgbe Otamfu Aniewu Mensah joined the Afrikan Ancestors on July 21, 2005, at the age of one hundred and twenty years old. He was the 12th child of his parents' 14 children. This was his legacy to we, the forced enslaved captive children of Afrika. We must never do anything to bring shame or dishonor to my spiritual father, 'The Old Man'."

—Elder Adunni, from the Ghana Nkwanta Project website

By this time, the **Ghana Nkwanta Project** had developed a committed cadre of activists in the US as well as the Motherland. In January of 2006, the excited Ghana Nkwanta members and supporters visited the people of Dadaise Adele Traditional Area to personally see the land gift. This would be followed in March of 2007 by a visit from another delegation, at which time Elder Adunni personally delivered \$10,000 of funding to begin surveying the land, with another \$10,000 due upon completion of the surveying project.

"That's what I made very clear to them when they gave me the land, it's not for me. It's for all of us who were taken out who are the children of Afrika, but also for the children yet unborn, and for those coming, so they will have something. So they can inherit something that belongs to them. This is just the beginning, it's not the end. I intend, for as long as I've got breath, to go from one Afrikan country to the other, getting land and duplicating the same thing. I need people with me, mainly youth, so they can learn how to do this. So that when I step away, they can step right in."

—Elder Adunni, April 21, 2007 interview

All of this was in full swing when I first met Elder Adunni at **White Rock Baptist Church** in Harlem, New York City on January 6, 2006. The occasion was the New York **Diasporan Committee's Pan-Afrikan Town Hall** to explain the process of determining the state of New York's representatives on the **United States Sixth Region Diasporan Committee**. This national committee of state representatives would join with Afrodescendants from other parts of the diaspora to petition the **African Union** for membership on its **Economic, Social and Cultural Commission (ECOSOC)**.

Throughout the proceeding, which included an in-depth explanation of the history of the African Union Initiative (See **KUUMBAReport** #37, August-September 2007) by **Ras Nathaniel Blake** of the Sixth Region Education Campaign and **Dr. David Horne** of the Pan-Afrikan Organizing Committee (PAOC), I could not help but notice the Elder who sat quietly in the pews, that is, until it was time for her to speak. When the time came to express her opinion, the full measure of her authority was felt throughout the room. Her assistants saw to her needs, always

addressing her as "Elder Adunni", and when there was a difference in opinion there was little question whose perspective would prevail. This was clearly someone who had earned the respect she commanded. Something told me I would see her again.

On March 31, White Rock Baptist Church was abuzz again with Pan-Afrikan fire as the time had come for the follow-up to the January Town Hall. Now it was time for the election of the Representatives and Observers, who would do their best to present the issues and agenda of New York's Afrikan community when all the elected Representatives from the participating states would meet later that year. Unfortunately, **KUUMBAReport** was unable to attend the event. Days later, I received a call from Elder Adunni on my cell phone.

"Why didn't you come to the election?" Elder Adunni inquired. "We needed someone from the Pan-Afrikan media there to observe and document this historic event." As a result of this gentle chiding, I made an appointment to meet with her in April to discuss the election meeting as well as to learn more about her own activism with the Ghana Nkwanta Project.

On April 21, I traveled back to New York City, to an apartment in the Bronx which was the residence of **Elder Albert Morris**, a veteran Garveyite and an old friend and ally of Elder Adunni. The three of us sat for a couple of hours, during which time we discussed the state of Pan-Afrikanism, the need for Afrikans to free themselves of our dependence on the lifestyle of the West, the African Union Diasporan Initiative, and of course the Ghana Nkwanta Project.

"We are not at fault and to blame for anything that takes place here. ... Because this has been intentionally designed. See, we have been taken out of political strategy, out of military strategy and out of economic strategy. We are the only nation on the planet within a nation that was stopped from doing anything. From having a chain of command. We had it during a certain period of our enslavement. We were freer to do it then than we are now, under the so-called, bogus Civil Rights Movement. That was designed strictly to take us out of ever being economically empowered. Under segregation, we had a semblance of economic empowerment, because as long as they didn't want us in their faces, we had our own. But many of us don't know that history. And those who do know don't talk about it. See, we are caught in a society that we are trapped in, and we can't even defend ourselves. We don't have a military, and we're prevented from that, even though we are recruited into their military to fight for them."

—Elder Adunni, April 21, 2007 interview

Elder Adunni did not believe in blaming Afrikans for our condition in the United States, since for hundreds

[Continued on Page 5]

Remembering Our Beloved Elder Adunni Oshupa Tabasi NuNu Afua Fri-Fie II

Elder Adunni was the Ghana-Nkwanta Project's driving force, motor and engine, and all those that were close to her and worked with her know that Elder was always about *us* - Afrikan people doing the work that we need to do to create our future. A future in establishing self-sufficient communities. She knew deeply the predicament that our people are in and the depth of our psychological enslavement. Her efforts were full of energy, action and force. She believed deeply that we must go home to Mother Afrika or at least be a part of Afrika's development and be a Pan-Afrikan people in building and not just in what she would call "hot air".

Communicating with her was all about planning, vision and consistent work to reach goals and objectives. All of those that were fortunate to talk with her on a regular basis also know how deep her commitment to her people was. She knew very well that most of us are asleep. Elder was never asleep at the wheel. I know it must have been difficult for her guiding us in our sluggishness. She had the energy of a lioness and was always ready and always planning. She taught many of us how to just love the work that needed to be done - and to stay focused, stay focused.

Elder was very adamant in purpose and the freeing of our minds was her life goal and purpose. She knew quite well that we must see ourselves as Afrikans; therefore we become connected to who we are and where we are from, and that we should not settle for being Blacks, Afrikan Americans, etc. She believed that when we use these terms we are in fact disconnecting ourselves from our history. Why settle for the daily degradations and disconnect ourselves from the fact that we were and are an enslaved people? She did not like for us to use the term 'slaves'; that was seen as blasphemy to her and totally incorrect and destructive towards a view of self. We were **Enslaved**; we are still Enslaved and held Captive. She did not just say 'Free the Land'; she knew that we must repatriate and free **ourselves** from this place of bondage.

Our Elder was also a creative genius in African attire and the lost art of clothing using draping techniques. She saw clothing ourselves as a liberating tool that we must use. Recently, I attended a couple of her workshops for the Afrikan Burial Ground's Kwanzaa and she discussed the history of fashion, showing and teaching the women where the roots of fashion come from - from us Afrikans. Sophisticated dressing in draping and gowns came from us. She took two pieces of fabric and showed how two pieces of cloth could be arranged and rearranged into eight different ways to make a dress, tops, pants and skirts. It was a creative and awakening moment for us - releasing our creative potential and our history in creative dress. She said "this is what you do" when you do not have a sewing machine. Thus, she showed us how enfranchising it is to be able to create your own clothes.

Elder was long on philosophy and understanding, but it all had a point, a direction. Directing us to take up the challenge for our liberation. She would instill in us that we are not to be tied to being Americans. She detested the restraints that this society places on us. The challenge is that we must extend our identity and to not settle for being this product of American enslavement. We were not made in America and we must dismiss this limited view of ourselves - these mental traps of enslavement, these disconnects to our reality. She used to say "Stop trying to make a better Jail". Some times it was like having conscious Mama who had her switch out on you, always pointing out our confusion, our lack of trust and our mental enslavement. Her goal was for us to pick up the mantel, the switch, whatever we've got and make the moves to live our commitments daily. She brought us together, made us close, and would say "we got to be so close that water cannot get through" in our vision, efforts and beliefs. She preached that we have to understand our psychological enslavement here and on the continent, and how it retards our ability to act and do what we've got to do.

She was always giving us leads to probe, to dig, to **dig** and then you know. It is about the education that we give ourselves a life of scholarship, action and involvement which Elder Adunni practiced fully in Afrikan art, fashion, cuisine, history and her crowning joy of activism in regards to the Land Issue and developing the Land Gift in Ghana. She would say, *pick up the mantel of knowledge - we cannot have a movement of thought if we think it can only come from getting Ph.D. and credentials from this system that oppresses us.* Another one of her favorite sayings was "We are out of our minds." She knew that certain thought processes have to change in order for us to be fully productive in activating change and shaping our lives. She would say "learn to think, read, continue to find the truth, depth, your greatness, and build Afrika in the spirit of Pan Afrikanism."

Many of us are so fortunate to have had a mother in struggle. It was a privilege to walk beside her and to sometimes just listen and be of service. To talk with her and to work with her was a bonding experience. Sometimes to just sit next to her and hear her wisdom planted so deep from experience, as she would drop pearls, gold and diamonds of thought and knowledge.

Elder would say "See What I See"! She would say "Stop being slaves to someone else's ideals of so-called Democracy," a mental trick bag enslaving us and making us slaves to others. Her mission was and is to train us to think and act. We were not slaves but **enslaved**.

Linda Fletcher
January 12, 2008
nkwanta.tripod.com



of years we were prevented from organizing, educating and mobilizing ourselves; that we survived the Maafa and Jim Crow at all was a testament to the resilience of Afrikan people in the face of unrelenting oppression, exploitation and outright hostility over the centuries. She did, however, regularly challenge us to not only stop thinking as the oppressor does, but also to let go of the naive notion that what *any* oppressor does to *any* group of oppressed people is in any way unnatural or illogical.

"Whenever your oppressor is doing something he's got to do it in his favor, not in yours. All this, we've got to do ourselves. I don't expect him to do any more than what he's doing. He's doing what he's supposed to do. But in the meantime, it's us. We've got to reclaim who we are. We never gave up our citizenship to the continent of Afrika. We are legally and technically still citizens of the continent of Afrika. Not just a country, but the continent. We were taken out of the whole of the continent of Afrika."

--Elder Adunni, April 21, 2007

Elder Adunni saw the African Union as the latest hope for Afrikan people around the world to begin to take our liberation into our own hands. While not perfect in any way, she saw the African Union Initiative, which seeks to involve the Diaspora in the AU's affairs by gradually incorporating Diasporan Representatives into ECOSOC, as an important first step in the rebuilding of bridges between Afrikans on the Continent and in the Diaspora. This was one major reason for her support of the Initiative, despite its shortcomings, and what brought us together for the first time on that January evening in 2006 in Harlem.

"The African Union will give us, for the first time in history, Captive Afrikan Survivor Refugees that were taken throughout the dispersion of the planet, will now be able to come to the table and sit with the five other regions of the African Union, because the African Union is supposedly coming under the concept of Pan-Afrikanism. With us being able to come in to the house, we can then begin to shift and make policy. We have to be very clear and our agenda must be strong and on point. Because we're talking about the whole Afrika and Afrikan people. We're not talking about hybrids and all that other stuff. We're talking about the whole Afrikan people. Because the Boer will tell you he's an Afrikan. And I tell them never, I don't care if you gave them four, five hundred years. You've got the Arabs in the whole northern part of Afrika who are claiming to be the original persons there. I had to get into that with them there too. Like I told them, 'What are you telling me, I'm your mother?' She said 'No, but we've been there since time immemorial.' I said, 'No, I've been there since time immemorial!' Now I know that the Arab hybrid has a history of being in northern Afrika close to nine thousand years. I know that. But you're still not an Afrikan. ... But we have to put all this stuff together. The

African Union will give us the seat inside for the first time in history to recognize the Captive Afrikan Survivor children outside."

--Elder Adunni, April 21, 2007 interview

The next time I talked to Elder Adunni was on the occasion of the passing of **Queen Mother Melva Franklin**. To veterans of the Pan-Afrikanist and Garveyite movements in New York, she was an icon. Her passing at age 95 seemed to come as a bit of a surprise. Certainly, there would be more time to sit with Queen Mother Franklin to learn and record this "living history", as Elder Adunni referred to her. Elder Adunni was very concerned that the wealth of knowledge and wisdom that Queen Mother Franklin possessed would be lost forever. She hoped that I would be able to travel to New York that weekend for her Homegoing Ceremony. But alas, the Editorial Staff of **KUUMBAReport** (me) was already committed that weekend, so we (myself and my tape recorder) were unable to attend.

I would have the opportunity to see Elder Adunni one more time. That was September 21-23, 2007, in Washington, DC. The US contingent of Diasporan Representatives, Observers and Elders met at Howard University to discuss and formulate the Agenda of US Afrodescendants that would be proposed to Diasporan Representatives from other countries (Canada, Central America, the Caribbean, Brazil, South America and Europe) for subsequent presentation at the African Union Summit in Addis Ababa, Ethiopia in April 2008. Elder Adunni was there with the New York Representatives, Observers and Coordinators. It was good to see Elder Adunni again. I did not know it would be the last time.

The news of Elder Adunni's transition to the Honored Ancestors was a shock to me when I read the e-mail. It seemed as though the Ancestors had decided that she had worked long and hard enough, and it was now someone else's turn to pick up her struggle. But I still felt as though she had left us much too soon. Her guidance was still needed on this side. There was still much of her "living history" yet to be recorded and documented. And, while she had the chance to see the blessed land of her Ancestors several times, and had lived to see the land gift that gave substance to the Ghana Nkwanta Project realized, she still had not had the ultimate victory of seeing that land developed into homes, schools, businesses and institutions to help heal Afrikan people from slavery, neocolonialism and exploitation.

During the short year in which I knew Elder Adunni Oshupa Tabasi NuNu Afua FriFie II, I've had the distinct honor of having met some of this "living history". I've also learned the importance of not only documenting the lives and the wisdom of our Elders, but also how critical it is to show them the appreciation they deserve and to let

them “smell their roses while they’re here.” When we fail to do that, we diminish our existence, we diminish their legacy, and we diminish our heritage in the eyes of the Honored Ancestors whom we all hope to join one fine day.

*“There’s no reason for you to stay here any longer under update-modern enslavement. Because the system, the Afrikan Horror Hellowocaust is still going on. You’re still **Captive Afrikan Survivor Refugees** in somebody else’s house that they stole from the Indigenous people who are fighting down at the UN as I speak to get their entire continent back. There’s never been no such place as America. If you find it let me know. If you find Black America, let me know. If you find Afrika-America, let me know. If you find Blackland, let me know. If you find Negroland, let me know. Any other pseudonym that you think exists and it doesn’t. Because when I go down to the UN, there’s 192 countries down there, and not one table has anything on that with any of those pseudonyms that I just called. **You don’t exist.** You are landless and homeless. You are the only people, a nation within a nation, that’s 50 million plus, who don’t have representation, who don’t have a government, no land, no nothing. Nobody listens to Nothing. Nobody pays Nonexistent People no mind. Nobody pays Invisible People no mind. You can believe whatever you want to fantasize, whatever you want to think that you are part of something that doesn’t even*

*exist. This is the United States, and according to diplomacy by deception, it doesn’t even have the right to be in the United Nations, because we’re not sovereign countries, and the United States operates as an empire. So we’ve got to be clear about the United States and Britain. They’re the same. Britain is the mother and the United States is the child. I suggest you study the history and learn what is going on, and how you’re constantly being played. Your **only** salvation, not for you but for your children yet to come, is to return back to the only place that you’ve got. That’s the only Mother, Afrika. And be Afrikan. **Reclaim** who you are, and build and develop that. We have built and developed the universe. What have we done for **ourselves?**”*



--Elder Adunni, April 21, 2007 interview

Elder Adunni will be taken to her final resting place in Kratchi Nkwanta, Ghana. To support this effort, send contributions for the Queen Mother Memorial Fund for the Ghana Nkwanta Project to:
790 Concourse Village West,
Bronx, New York 10451,
or contact the Ghana Nkwanta Project at
their web site: nkwanta.tripod.com.

EAGLE OF HOPE

Continued from Page 1

Among the early accomplishments was the installation of a community telephone service so that villagers could finally contact the nearest hospital, something that did not exist before. The telephone service is powered by a solar cell that essentially ensures that the village will be able to communicate with “the outside world” at any time.

Now, the Anyadikes and **Eagle of Hope, Inc.** were tackling a tougher enemy. The lack of available clean drinking water in remote rural villages is implicated in a number of potentially-deadly diseases. “In many parts of African villages access to clean water is scarce; streams, rivers and shallow wells are the only source of water for cooking, washing and drinking,” according to their web site, www.eagleofhope.org. “These people are suffering from not having enough water and also lack of safe water that causes sickness such as **typhus, dysentery, cholera** and also **malaria** from mosquitoes. ... According to the **World Health Organization (WHO)**, every 8 seconds a child will die from water related diseases.”

One not-so-well-known but particularly nasty water-borne disease that has long been regarded as one of the scourges of the Motherland is **Guinea Worm Disease**, or, as officials at the **Centers for Disease Control and Prevention (CDC)** and WHO know it, **Dracunculiasis**.

Dracunculiasis (pronounced “dra-KUNK-you-LIE-a-sis”) is caused by the *dracunculus medinensis*, or Guinea Worm. It occurs most often in remote villages in sub-Saharan Afrika. The three most affected countries have been Ghana (7,275 reported cases in 2004), Sudan (7,266 reported cases in 2004) and Nigeria (495 reported cases in 2004). Other countries that reported cases of Guinea Worm Disease in 2004 included Benin (3), Burkina Faso (60), Cote d’Ivoire (21), Ethiopia (17), Mali (357), Mauritania (13), Niger (293) and Togo (278), while Kenya (7) and Uganda (4) reported cases that were imported from Sudan. These were dramatic decreases from 2003 numbers, according to the CDC.

The Chicken & The Egg: The Guinea Worm Life Cycle

In this case, we’re talking about *The Worm & The Larvae*. We’ll start with the larvae, which often are found in sources of drinking water such as streams or ponds. These larvae are ingested by a water flea, which is small enough to be consumed by humans who drink the water.

Once inside a person’s stomach, the water flea is digested by stomach acids, but the larvae remain. When they make their way to the small intestine, they enter the body cavity. Female guinea worms mate with males over the next 10 to 14 months, after which the small (one-half to one and a half inch) male dies and is absorbed into the larger female. The female, now packed with thousands of

larvae, eventually grows to its full size (up to 3 feet long and about the width of a spaghetti noodle) and migrates to an area in the person's body from which it will emerge. Usually, this area is on one of the lower limbs, but they have been known to occasionally emerge from the torso.

A blister forms on the skin, which causes a burning sensation. Within 1 to 3 days, the blister ruptures and the worm's front end emerges. The infected person often tries to relieve the burning sensation by immersing the area in water, usually in a stream or pond. At that time, a milky substance emerges, containing up to hundreds of thousands of larvae, which contaminate the water and are eventually eaten by water fleas, starting the cycle again.

Once the worm has emerged from the skin, the treatment is to remove it, but one must be careful. One cannot simply pull the worm out, for if it breaks, the person still has the now-dead 3-foot-long guinea worm inside them, which could lead to infection. Thus, the method of choice is to wrap the worm around a stick as it emerges, usually a few centimeters each day, until it is completely removed. Due to the length of the worm, this process could take days or even weeks to complete. Other options include surgically removing the worm and use of specific drugs to help the extraction process, but these are relatively rare and not without risks.

Reported cases of Dracunculiasis have dropped over the years from 3.5 million worldwide in 1986 to 30,000 in 2003 and about 16,000 in 2004. The **Dracunculiasis Eradication Program**, which has been funded by the **Carter Center** and the **Bill & Melinda Gates Foundation**, succeeded in essentially eradicating the disease from Asia in 2005 and plans to wipe it out worldwide by 2009. The World Health Organization (WHO) has certified 180 countries to be free of the disease.

In 2006, the number of reported instances of the disease increased again. 25,217 cases were reported, with 20,582 from southern Sudan alone, probably due more to better reporting from southern Sudan's eradication program. Ghana reported 4,136 cases in 2006.

Regardless of the statistics, Guinea Worm Disease is a particularly unpleasant ailment that is known to cause considerable suffering in particular for the remote rural villages in several Afrikan countries.

An Ounce of Prevention ...

The best way to control Guinea Worm Disease seems to be simply to eliminate the risk of human exposure to it, by providing alternatives to drinking contaminated water. Among the recommendations from the CDC:

1. Prevent persons with an open Guinea Worm ulcer from entering ponds and wells used for bathing or for drinking water.
2. Always filter drinking water, using a cloth filter, to remove water fleas.

3. Treat unsafe sources of drinking water with an approved larvicide such as Abate, which kills water fleas.
4. Drink only water from underground sources that are free from contamination, such as boreholes or wells.

The Anyadiques, through their organization, **Eagle of Hope, Inc.**, have devoted their primary energies to the prevention of this dreaded disease, starting in Mrs. Anyadike's home village and spreading out from there. In December, Mrs. Anyadike traveled to Nigeria to personally supervise the digging of boreholes and the installation of pipes to bring groundwater up for drinking. Since the groundwater is uncontaminated by the Guinea Worm, villagers can prevent the spread of the disease by using it instead of walking up to five miles to a nearby stream or pond to fetch water.

The Anyadiques are a shining example of Afrikans reaching back to their ancestral home to help their people. Living in the Randallstown area, just outside of Baltimore (Harriet Tubman) City, they have been working with many of their fellow Nigerians who live in the vicinity, and now they are reaching out to Afrikan people throughout Baltimore and Maryland.

Mr. Anyadike has informed me of his plans to hold events in the Baltimore area to celebrate their success and to highlight the need to do much more. We also hope to include **Eagle of Hope, Inc.** in the Community Town Halls we plan to convene on behalf of **KUUMBAReport** Newsletter, **Harambee Radio**, the **African Union Diasporan** effort and a number of Pan-Afrikan organizations in the area.

The web site www.eagleofhope.org includes more information about Guinea Worm Disease as well as other hazards faced by rural villagers in Afrika due to a lack of available clean drinking water. You can also call them toll free at **1-888-648-4673**, or you can e-mail **KUUMBAReport** at kuumba@verizon.net to learn more about how you can help.

While the Carter Center and the Gates Foundation have certainly used their considerable diplomatic and financial muscle to do a number of positive things in Afrika, one can never know what strings may be attached, especially with corporate efforts like the Gates Foundation, however charitable they may be. This is an opportunity for Afrikan people to become directly involved in what is literally the rescue of Afrika and her people. **Elder Adunni** (see accompanying article) has exhorted us to reclaim our Afrikan roots and begin to help ourselves. The **Ghana Nkwanta Project** is one way; **Eagle of Hope** is another. These are two of the many avenues available for us to assist Afrika and, in the process, ensure a brighter future for ourselves and our children yet to come.





**The Harambee Radio
Network ...**

**Working Together
For Progress**

LIVE TALK RADIO SCHEDULE as of FEBRUARY, 2008 (all times Eastern Standard Time, United States)

Sunday

- 11:00 pm *Hollah Black* with Minister General Ahmad
12:00 pm *The Digital Underground* with Baba Junious
Ricardo Stanton
2:00 pm *The Kuumba Radio Report* with Bro. Cliff
3:00 pm *Black Writers Review* with Baba Dalani Aamon

Monday

- 8:00 pm *Voices Of The Diaspora* with Mama Oni Lasana
9:00 pm *Just About Books* with Sis. Cheryl Robinson
10:00 pm *Live In The Spirit* with Baba Wallace "The
Motivator" Durham
11:00 pm Bro. Ashiki Taylor hosts *Think Healthy Wealthy*

Tuesday

- 8:00 pm *Transformation Network* with Bro. Haki Ammi
9:00 pm *Black Star Lion Nine Time* with Bro. Heru and
Baba Senghor Jawara Baye-El
10:00 pm Bro. Onaje Muid and Sis. Fatima *In a Loving Voice*
11:00 pm *Pisces Speaks* with Sis. Gwen Mack

Wednesday

- 8:00 pm *Black Star Productions* with Baba Henry
DeBernardo
9:00 pm *The Millionaire N-U* with Baba Hamza Sid Catlett
Bey and Co-Host Bro. David
10:00 pm *Health Is A Family Affair* with Prof. Hajii Salim Ali,
Dr. Akosua Ali-Sabree and Sis. Sakinah Ali

Thursday

- 8:00 PM *The Ramesseum (New Orleans)* with Ramessu
Meriamen (Bro. Deven)
10:00 PM *Transformation Plus* with Baba Dalani Aamon

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