



THE FREEDOM FIGHTER

TRINIDAD AND TOBAGO RASTAFARI UNITED

JUNE 2005

THE PEOPLES NEWSPAPER

#7

The Video That is Shaking The Foundations

THE LAMENTATIONS OF MOTHER EARTH

PRODUCED BY RASTAFARI VISIONS...THE WORKS OF RAS JAHAZIEL

VICTORY FOR RASTAFARI — Pages 16-17

TTRU NATIONAL CONFERENCE AUGUST 6—7 TH 2005— FYZABAD, TRINIDAD , WEST INDIES.



COMMUNITY NEWS.

Columbus, Ohio

Firstly, I know InI don't have to go into all the atrocities done to InI black bredren in Amerikkka (both as "free men" & while incarcerated) to get the attention of the collective.

One of InI bredren, Cush, is locked down in an Ohio State "correctional" facility and time soon come for InI idren to be released, on 21st of June, 2005.

When Cush was first captured, they trimmed his natties & took away his Ible. For dat, although InI was well vexed, it got counted up as a loss & moving forward in time **wit joy (cuz InI got HIM)** to finish out the remainder of the imposed sentence.

On the 1st of June 2005 a shakedown was ordered. For those who are blessed enuff to **not** be familiar – a shakedown is when action (a fight or threat of violence, or maybe finding contraband) occurs to make the authorities feel they have need to go into each individual cell & search thru personal belongings and the cell itself. When they came to check thru Cush's things, they found a big heap of Rastafar I knowledge, such as copies of all the Freedom Fighter newspaper released to date, many other newsletters, portions of books – including once again the Rastafari Ible, personal handwritten notes taken while studying, etc. Supposedly, they want to "check to see what this is all about."

The US government jus passed a law May 31, 2005, which reads - "**No government shall impose a substantial burden on the religious exercise of a person residing in or confined to an institution.**"

Ichel Abraham.
TTRU Administrative Assistant.

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Young Kawame Toure with Dr. Martin L. King

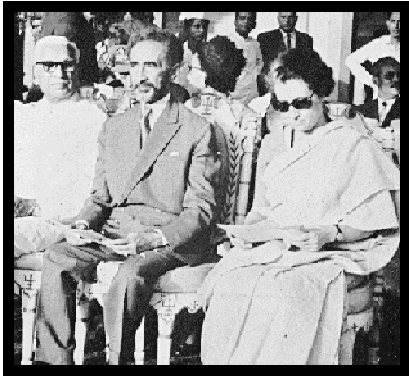
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H.I.M Photos— *TTRU Rastafari Archives*



H.I.M with Indira Gandhi

"Today marks "International Literacy Day" which is being observed for the fifth time through the aegis of the United Nations Educational Scientific and Cultural Organization (UNESCO). We have explained in the past its aims and objectives.

"We take this opportune time to stress anew the importance of education and to urge those engaged in the field to strive harder still and those who have to learn to redouble their efforts.

"Education is the key to success for every citizen, who is expected to serve his country with the dictates of the time. this service will be more fruitful if it is backed by education.

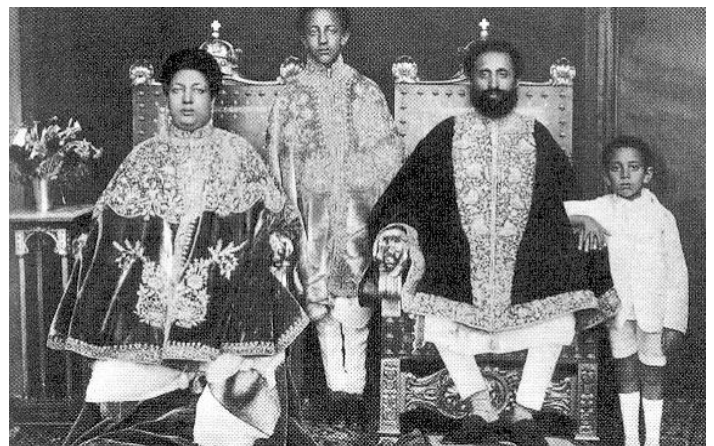
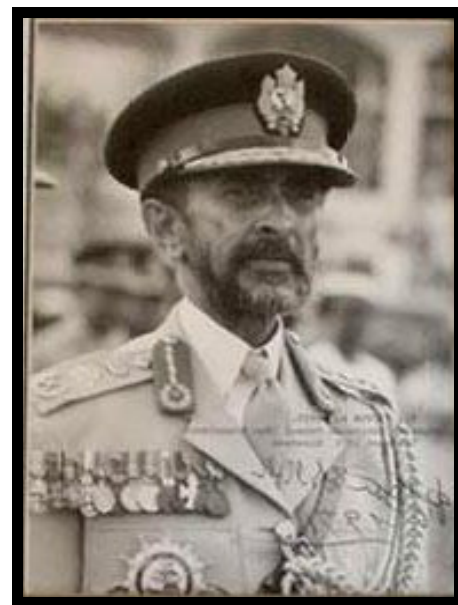
"Mankind, be it in past, present of future, has always been judged not by color, or creed, but by the wealth of its knowledge. It is only through learning and knowledge that one can give valuable service of benefit to a country, and it is with this in mind that We have always urged and encouraged the young and the adult to learn.

True education goes hand in hand with one's culture and heritage and strengthens one's belief in God Almighty.

"Educational programmes follow the dictates of the times. Academic education is not enough, it should be augmented by other practical learning taking into consideration the needs of everyday life.

"The specter of racial discrimination which has for so long cast its dark and evil shadow over much of this globe is slowly disappearing. Men are coming increasingly to be judged by their talents and abilities rather than the less meaningful and far more superficial standards of race and religion. But there yet remain those who in their bigotry and ignorance resist this flooding tide, and it is against these that our efforts must be directed.

A people without a nation they can really call their own is a people without a soul. Africa is our nation and is in spiritual and physical bondage because her leaders are turning to outside forces for solutions to African problems when everything Africa needs is within her. When African righteous people come together, the world will come together. This is our divine destiny.



H.I.M and Family

MESSAGE TO THE RASTAFARI NATION FROM THE TRINIDAD AND TOBAGO RASTAFARI UNITED.

It is a wonderful thing when Idren and Sistren can gather without prejudice and false hopes to consider the quality of I n I life, it is like a precious ointment, contemplate and consider well the way you choose, for in the end you alone are responsible for your actions as well as the upgrading of the way you live.

If for a moment I n I allow I n I selves to believe that by division I n I can stand , I n I are deceiving I n I selves, division will most certainly, as it has shown I n I already in the past, the path to utter destruction, if there are any of you who will dispute this, now would be a good time to say so, I n I have learnt from I n I past experiences that division and intolerance has been one of our own worst enemies, we have all had our failures and we have all made mistakes, now the time has come for I n I to put aside I n I differences and work together to ensure that our children and grandchildren have the best quality of life that we can afford to give them.

Today we stand on the threshold of a new and prosperous beginning, the Trinidad and Tobago Rastafari United are not here to tell you how to live or what to believe, we are not here to tell you which churchical order to follow.

We are here to ask for your participation and advice on how we should proceed in the development of a better standard and quality of living for the Rastafari nation.

A living that will reflect the highest standards of Rastafari livity based on the teachings of H.I. M Qedamawi Haile I Selassie I Abbajohnai.

I n I ask you to look deep within yourselves and find that truth that sustains us all, a truth that we ourselves have put away based on the misrepresentation and the misinformation from the media and the spread of false teachings on the internet perpetuated by those who would see InI divided, so called Rasta Idrens and elders, who has brought to I n I a concept of discrimination and intolerance of each other, none of which can be found anywhere in the teachings of H.I.M Qedamawi Haile I Selassie I Abbajohnai.

We are fully aware that we face many problems, yet we cannot continue to pretend that we know H.I.M Qedamawi Haile I Selassie I Abbajohnai, while we continue to discriminate and fight amongst ourselves and to pollute the minds of the children with false teachings, how can a well bring forth sweet and bitter water together? We have to stop and think, are we making progress in the life that we live? And by this we do not mean the amount of money you have or the amount of personal property you hold.

In conclusion we ask that every one of I n I do our part to ensure that the Rastafari family develop and maintain its integrity to secure the everlasting benefits of it's citizens, so that we can better accommodate and full fill the important positions and worthiness placed on In I by H.I. M Qedamawi Haile I Selassie I.

**TTRU CENTRAL COMMITTEE.
JUNE 5TH 2005.
TRINIDAD AND TOBAGO**



Trinidad and Tobago Rastafari United

I –n- I greet you in the name of our father Qedamawi Haile I Selassie I Abbajanhoy.

The Trinidad and Tobago Rastafari United was formed in 1999 to meet the growing need for Rastafari Inity in Trinidad & Tobago. Due to the misrepresentation and the misinformation about Trinidad Rastafari as an active contributor to the development of the global Rastafari family, we decided to come forward and develop a comprehensive educational theory that resulted in the purchase of a parcel of land in Trinidad as the first step.

Our project is based on the research of colonial education and its effect on the Rastafari family and the multi-ethnic population of Trinidad & Tobago. As a result, this has led us to initiate the building of a learning center.

The unification of the Rastafari Family in Trinidad & Tobago is momentarily our primary concern. We have recognized that miseducation and misinformation has created a tremendous amount of disunity and falsehood amongst the population. Colonization has reaped its fruits and left us with the bare tree.

The removal of the effects of colonization has become paramount in the unification process. If we continue to evaluate our progress and education based on the format of the European educational standards, we will continue to find ourselves being in the position of beggars. As miseducated and misinformed beggars, we will continue to generate underpaid and undereducated slave labor disguised as free people.

It is with the attitude of freedom of thought and expression and the right to equality and justice under universal natural law that we go into this project. For 500 years, we have been subjected to misguided and deliberate misinformation by Europeans and their African and Indian lackeys. They in turn have “sold” us into mental slavery. Yet once again, as in the words of our idren The Right Honorable Robert Nesta Marley “Emancipate yourself from mental slavery, none but ourselves can free our minds,” these words ring true for Africans at home and abroad. His Imperial Majesty Qedamawi Haile Selassie Abbajanhoy has said “Until all is equal under the eyes of the Almighty God and Until Africa is free, then the world will not be free.” So what better reason do we need to unite!

Peace and blessings always
Misgana
Ras Ravin-I

TTRU FIELD TRIP TO TRINIDAD

The TTRU sponsored field trip to Trinidad has had a lot of good responses and many participants. The trip is scheduled to leave in the first week of August of 2005 and remain for 2 weeks. The visitors, amongst whom is a couple of college and high school students, will be treated to a sight seeing trip around the island and local neighborhoods away from the typical tourist destinations.

They will also be witness to the TTRU gathering on August 6-7th.

This is a work/study trip, lectures will be given on the original inhabitants of the island and the arrival of the African slaves and Indian indentured slaves, brought to Trinidad by the European colonists. A paper will be developed based on the experiences of the trip activities.

The participants will be able to witness firsthand the effects of colonization, as it remains today on the island. They will also have many opportunities to reason with the local Rastafari idren.

This trip will be done on a yearly basis, and we invite students to take part in it.

TTRU Planning Committee.



LIBERATION FROM THE LONG-TERM CONSEQUENCES OF PLANTATION SLAVERY**By Ras Jahaziel The Revelator**

In the formative years of the White World Order, much thought was given on how best to capture and harness Black labor and Black minds so that they could be diverted to the task of building White wealth. With that goal in mind, major institutions were set up specifically to facilitate the exploitation of Black labor, and the chief among these were the legal institution, the religious institution, and its twin, the educational institution.



Ras Jahaziel The Revelator

It is therefore not an accident that Blacks today do not feel that they look "proper" unless they are collared and tied and clothed like the U-ropean. This is the result of a long psychological campaign that still continues to convey to African people the idea that "PROPER" means "like the European." After being made to abandon his own clothes, his own idea of beauty, and his own idea of God, the African therefore

RELIGIOUS TEACHING and slave education on the plantation were therefore designed primarily to make **WILLING SLAVES** and save the plantation from slave rebellion, but definitely not to save the slave from slave-master dominion. It would be ridiculous to think that a sensible slave-master would give his slave the kind of education that would help him to free himself. Being "educated" in the plantation system has more often than not meant that the brain has been locked between the "A" and "Z" that have been written down on your slate by The White House. The brainwashing is so severe that it is very hard to get out of the white box.

Just a little look back at the words of the famed British explorer Stanley will shed some light on the economic motive behind the slaver's religious and educational systems. Here is what he is reported to have said "There are 50 million people beyond the gateway to the Congo, and the spinners of Manchester today are waiting to clothe them. Birmingham foundries are glowing with red metals that will presently be made into iron works for them, and the trinkets that shall adorn those dusty bosoms, and the ministers of Christ are zealous to bring the poor benighted heathens into the Christian fold." What the first explorers saw on visiting Africa was not only a cheap source of labor and raw materials, but also very importantly, a potential market for U-ropean products... if the African could be re-arranged culturally.

If the African were allowed to maintain his cultural integrity, he would be more likely to find contentment with the gifts that had been bestowed on him by his creator and less likely to become a thirsty consumer of the trinkets from U-rope. This would always be a problem for the would-be colonizer, and that is the reason why colonialism is always preceded and assisted by a propaganda campaign designed to discredit and assassinate indigenous culture. This propaganda war makes way for the creation of different tastes, different wants, different appetites, and different values.

became a totally dependent consumer of the U-ropean product. Henceforth, his labor would always be directed towards the development of U-rope, and this is part of the reason why the world is today divided into White heaven and Black hell. Black ignorance kills Black business, and Black self-rejection begets white prosperity.

Such religious and educational campaigns have continued to reap huge economic benefit for The White World Order by creating that kind of mental framework that makes the Black world a willing and unconscious ally in the process of Black exploitation. Cultural re-arrangement of the Black world was therefore a vital necessity for generating U-ropean prosperity. When a race of people forsake their own idea of beauty and bow down to another people's image, the inferior mode of thinking becomes a norm. Plagued by such thinking, all of their newly adopted habits, tastes, and values will cause them to fill the pockets of the people they worship, and in the process they naturally become subservient to that same people.

Propaganda campaigns started at a very early stage in the colonial process when it was determined that the goal of European enrichment could not be achieved without a strong tool, so therefore the African had to be turned fool. The victims of this brainwashing process were given "teachings" that made them so ashamed of themselves that they would ultimately be disembodied of their own humanity. The U-ropean slave-master spread out before the African's eyes a racist slave-master's view of heaven, and in it, everybody was white. Jeezus was white, Peter was white, John and all the other apostles were white, Mary was white, and even the very angels were white. Then he proceeded to spread out an opposite picture to portray hell. In this portrayal of Hell, African hair was deficient in quality; African skin was deficient in beauty, African clothes deficient in taste, and African customs deficient in Godliness. The subliminal idea that was therefore imparted to the African was that African humanity was pitifully stunted, shamefully primitive, and abhorrently evil. Being confronted daily with these two contrasting pictures of heaven and hell, the African was psychologically outwitted into a sense of total shame and rejection for his own image and his own origins. Just as it was planned, the African began to see his abuser and his tormentor as his savior.

LIBERATION FROM THE LONG-TERM CONSEQUENCES OF PLANTATION SLAVERY**By Ras Jahaziel The Revelator**

All of this was necessary to create a mentally weak race that would be incapable of visualizing any other option but to worship the white man and do his work. So it is not an accident that so long after so-called emancipation, the slave-descendant still has to get up every morning and go to the Big House for orders. That is the way the slave-master planned it. That is the way the teachers spoon-fed it, and that is how slavery was able to continue living in the present while seeming to be a thing of the past. It was all designed in such a way that even if the African should decide to rebel, he would find it very difficult, because every item necessary for his human survival had already been confiscated by The Slaver.

This therefore, is the deep hole, the wicked and unjust arrangement that today gives such urgency to the struggle for Black Reformation and Black Reparations. What makes this struggle even more crucial is that failure to win will mean that the train of protracted genocide will not be halted. The train of genocide is even now accelerating, because the slaver has revived his SHARE-CROPPING laws so that the African is now being choked to death by DEBT. The ignorant Black man who does not want reparations is only making a laughing stock of himself in the eyes of the world, because while he does not want reparations, the man who has been robbing him for centuries is now today demanding reparations from the victims of the robbery in the form of NATIONAL DEBT. To pay the robber this debt, millions of African children are being denied the right to a normal human existence. In so many ways, historical robbery and PRESENT-DAY EXTORTION are hastening the African into extinction.

It is within the context of this larger crime of ECONOMIC AND PSYCHOLOGICAL VIOLENCE that one must understand the high prevalence of Black on Black crime in every Black community across the globe. If you control a people's total intellectual and physical environment, you can control and program the behavior of that people, and as it has already been shown, there have always existed powerful economic reasons to manipulate the behavior of the African. After all, the Black people of the world are the richest beneficiaries of Nature's bounty. Africans have always had what everybody wants, and this fact alone has caused so much envy that the drama of continued violence against Black humanity is manifesting itself today unabated. From Sierra Leone to the Congo, the battle over Black mineral wealth continues to make the attainment of peace appear almost hopeless. It is an unfortunate fact of history that Africa's abundant blessings have been made to become the source of poverty and the cause of persistent conflict and seemingly endless strife.

Just to satisfy a vampire's desire, turmoil, instability, and ignorance have to be constantly generated, so that the Black male would be impotent while his woman is being raped, while his mother is being raped, and while the wealth of his land is being raped and converted to the benefit of others.

By creating an artificial scarcity of vital resources so that food, clothing, and shelter do not increase as fast as population growth, "The Invaders" have been able to create a "crabs in a barrel scenario." As a direct result of this artificially created condition, an atmosphere of DESPERATE COMPETITION FOR SURVIVAL has been created, so that one's ability to get the dollar becomes a matter of life or death. When Ritalin, crack cocaine, sophisticated weaponry, and white mass media that stunts Black self-esteem are thrown in the mix, what you end up with is COLLABORATIVE GENOCIDE. In this manner, the man who put the crabs in the barrel escapes blame, and the simpleminded Negro will boast "WE ARE NO LONGER VICTIMS, we are doing these things to ourselves."

The greatest tragedy is that on top of this vicious dog-eat-dog, crabs in a barrel competition sits the APPOINTED, TRAINED NEGRO who has already been conditioned to negate all the African-ness that stubbornly tries to creep from under the wig and drip from under the make-up. This explains the spiteful attitude towards Rasta that is often exhibited by those Negroes who have been put in charge of the exploitative process by the white man. They see in the Rasta, an affirmation of everything that they themselves have been conditioned to negate and scorn about themselves in their pursuit of "progress."

If this whole bag of iniquity could be summed up in one term, it might be fittingly called HELL PLANTATION, but even on this there is some disagreement, because some of the victims are saying that Hell is much better than this.

In this plantation situation where the slave-descendant is just a tool with no form of ownership whatsoever, he is basically a concrete nomad living from rent to rent. In the Caribbean, the African does not own the land, he does not own the food, he does not own the clothes, and he does not own the businesses. In the U.S it is the same thing, in the U.K the same thing, and even in South Africa it is the same thing. Come to think of it, where is it not the same thing? Wherever the African was scattered and enslaved, it is the same thing. Black mouths and black bellies are still totally dependent on a white life-line. Despite a lot of name-changing, the slave plantation has managed to stay alive in the present while seeming to have died in the past.



LIBERATION FROM THE LONG-TERM CONSEQUENCES OF PLANTATION SLAVERY**By Ras Jahaziel The Revelator**

Even though slaves now drive cars and wear collars and ties, they are still tied by the master-deceiver. The slave-descendant is so deceived, that even though he is paying a rent to remain on a temporary spot, he will proudly sing patriotic national anthems with stupid affirmations like "these fields and hills beyond recall are now our very own." History shows plainly that the owner of the land has always been the owner of the slaves, and those who only own labor are always controlled by those who own the land. It is a truth that emancipation without land was always bound to be a condemnation to **SERVERY** or perpetual servitude.

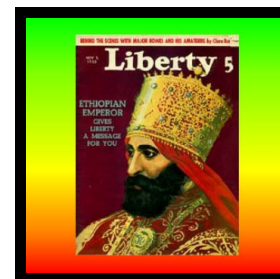
It is not an accident that the slave-master placed so much importance on arranging sports and friendly competition between his many plantations. After the slaves were given different uniforms and different identities, they were made to feel proud of "their side." They were eventually turned so foolish by this destruction of their real identity that they actually believed that they and the slave-master were on the same side, and their own family was on another side. This love for "one's side" would continue to be constantly encouraged and cultivated over the centuries, until slaves would even go out on the real battlefield and kill their own family who they now saw as members of another side. It is logical that confusion would develop in the slave's mind from the day he started to feel **PATRIOTIC TO THE LANDLORD**.

From the very outset then, plantation-religion and U-rocentrick education have always guaranteed that the slave's brain would think in harmony with the slave-master's. The slave would therefore find himself fervently worshipping a god that showers blessings upon slave-owners (Thanksgiving day), and a Jeezus that counsels "Forgive and forget the crime of slavery that totally obliterated the lives of millions of Africans. Be meek and mild and forget your ancestors. Speak not of Reparations because those ancestors were not really members of humanity. Do not connect your condition today with the robbery that happened yesterday, because your present empty-pocket condition is a result of your own laziness and inferiority, and it has nothing at all to do with the history of robbery."

Today's typical slave-descendant is therefore born into a landless and psychologically confused community that is soaked in self-hate and bleached white of all racial pride. All of the history that the child is taught conveys the message that **BLACK LIFE IS NOT WORTH TWO CENTS**. By not elevating the issue of Black reparations to one of primary importance, both the church and the school system teach that black life is not worth two cents. If you are the offspring of a people who were not considered part of humanity, then what does that make you?

Two threads of endless historical continuity have therefore meshed together today to lend urgency to the call for Black reparations. On one hand, the results of the historical robbery have left today's slave-descendant in that state of economic insecurity and perilous vulnerability that derives from long landless-ness, pitiful powerless-ness, and abject dependency. On the other hand, the religious and educational mind-games that accompanied slavery and colonialism have created a self-destructive conflict within the slave-descendant's psyche that seeks to verify the claim that he is condemned to inferiority.

These two demonic threads of protracted and subliminal genocide are the unjust inheritance of today's Black child for whom the only sure and reliable home is **THE WAITING AND PREPARED PENITENTIARY**. All other resting-places are temporary and conditional upon his parent's ability to pay the **RENT**. Even though his fore-parents tore down the trees, dug the canals, ploughed the land, and perished in the process from over-work and malnutrition, the Black child today is still without a place where he can rest with a true sense of belonging and without the possibility of eviction. From the perspective of those who perished on the slave-ship and those who perished on the plantation, these children are the victims of a long ongoing crime, and they are being made to pay for their condition by the slave society that created their condition. In keeping with the hypocrisy of Christian slave-owners, the sins of slavery that have been heaped upon the shoulders of the victim are now today being met with **ZERO TOLERANCE**.



"Learning and profound knowledge nurture noble character and impart wisdom. The family unit and educational establishments have great responsibilities in these endeavors for they are the basis of national progress and prosperity".

His Imperial Majesty speaks on "THE VALUE OF EDUCATION"

LIBERATION FROM THE LONG-TERM CONSEQUENCES OF PLANTATION SLAVERY**By Ras Jahaziel The Revelator**

Persistent **LANDLESS-NESS** and temporary-ness over a long period of time eventually create a subconscious feeling of **PERMANENT INSECURITY** which forms the first plateau of stress and pressure in the slave-descendant's mind. Even though he has gotten used to it, there still exists in the deep-down layers of his subconscious mind, this feeling of **PERMANENT STRESS**. This stress that comes from permanent insecurity does not always remain in the bottom layers of the subconscious mind, for it is sure to bubble to the top when the Landlord's rent-day starts to come around. After more than four hundred years of hard labor to build the palace, the slave-descendant still finds himself in a constant battle to avoid eviction. If he fails to meet the rent, the truth will surely come home that **"AFTER MORE THAN FOUR HUNDRED YEARS OF HARD LABOR, YOUR PILLOW IS STILL SCOTCHING ON A TEMPORARY REST."**

Living with a "cost of living" that is controlled by another, amounts to living with an invisible chain around your neck. So when you go out into the street and see all those grim screw-faces, you have to realize that their grimness is merely a response to the tug of the chain that is constantly tightening around their necks. In such a situation where everybody is desperate for the dollar, it is little wonder that love, caring, and community, seem like things of the past. The Black youth is therefore nurtured on an environment that leaves him only two options: adapt yourself to bowing your head and wagging your tail like a poodle to receive white favors, or rebel and end up in the real hell of the penitentiary.

So really, what is the point? The point is that there is an invisible crime called **ECONOMIC VIOLENCE** that sets up a macro-situation that puts pressure on its victims to resort to petty crime. From way back on the plantation, the man who dug the fields and planted the potatoes was forced by hunger to steal from the man who said he owned all the land and the fruits thereof. By depriving a people of their land, and by seizing control over their basic needs, **THE REAL ROBBER** places them in a desperate situation where they are always like mice before a mouse trap. When you really think of it, in the mousetrap that is called "the ghetto," the people that are imprisoned there are always being bombarded with enticements.

Rastafari Visions

Even up to this day, the slave-descendant still labors from dawn to dusk for The slave-master's descendants, and it is no longer considered to be slavery because lots of names have been changed, and the plantation now has a lot more entertainment. The hereditary "Owners" still have at their beck and call a labor force that cannot escape, and this control is accomplished with the help of a religion that ties the slave-descendant's hands to slave-work while chaining their brains to an acceptance of "long-suffering."

Even when the slave decides to call God by a new name, the mental framework very often remains the same, because great grandparents were fed with **THE MANTRAS OF SLAVE DOMESTICATION:**

"Trust and obey for there is no other way but to trust and obey."

"Slaves obey your masters because the Lord (the landlord) has put them over you"

"Some sweet day I will fly away and all my troubles will be over."

All of these mantras were specifically designed to keep slaves **PASSIVE**, manageable, and controllable. They were repeated over and over to the children so that even if they should grow up and abhor using the name "Jeezus" they would still exhibit the same "some sweet day, when I get to Zion, when I get to heaven" mind-set. When chained by this mind-set, slaves would never stand up for their rights. They would take pride in being "long-suffering" and prefer to look for happiness in far-off places some sweet day.

Even while the ship is sinking, even while they are being herded into concentration camps and prison cells, even while they are being lynched by the economic rope, even while genocide is hastening, ... about religion they would still continue to be arguing.

For a great many Africans, plantation-religion became much more important than African liberation, and for those who are not overtly chained by religion, they still find it hard to escape from the subconscious lingering of the Sunday-school teachings of their youth. Had this not been so, **AFRICAN LIBERATION DAY** would be commemorated by Africans everywhere as the most important day of the year, for under normal circumstances, nothing can be more important to a captive than the day of his liberation.

Ras Jahaziel
Rastafarivisions.com

Hucheshwar Mudgal, was born in India and grew up in Trinidad before moving to the US, became editor of the Negro World and was foreign affairs columnist for Garvey's Daily Negro Times.

TRINIDAD and TOBAGO RASTAFARI UNITED

"CALLING RASTAFARI"

JULY 23rd, 2005

H.I.M HAILE SELASSIE 1st

113th EARTHLIGHT

**GRAND
MOTORCADE
LEAVE NA VET
END SIPARIA**



NYABINGHI HOUSE

TRINIDAD AND TOBAGO RASTAFARI UNITED

FOR MORE INFO CALL : 785—9565



TTRU

TRINIDAD AND TOBAGO RASTAFARI UNITED

**1ST ANNUAL NATIONAL CONFERENCE
TTRU GATES
GOWERS WELL RD. FYZABAD
AUGUST 6TH - 7TH 2005**

AREAS OF DISCUSSION :

**ENVIROMENTAL HEALTH -
REPARTRATION -
SELF - RELIENCE -
EDUCATION -
GENERAL HEALTH ISSUES -
RASTA ECONOMICS -
GLOBAL SECURITY -
RASTAFARI IN TRINIDAD & TOBAGO**

SPEAKERS WILL BE ANNOUNCED IN THE JULY PAPER



ORIGINAL CAMP SITE 2001

FOR MORE INFO CALL : 785—9565

REASONING FROM PROFESSOR LANCE SEUNARINE

Greetings! In the name of the Most High, Our Father, Your Father, My Father,
Haile I Selassie I Jah Rastafari. INI am only a messenger.

Thank you sister KAYA for defining what you meant by a "fulfilled Rasta."

I also saw where you noted that a famous Reggae artiste, after trodding Rasta for thirty years, has now become a "fulfilled Rasta." If I may ask what was the idren before? Nevertheless, in my discourse I have not attempted any rebuttals but take the opportunity to speak about the actions that we as Rastas must emulate since I have observed many have become cyberspace experts on INI's livity.

With this in mind, I want to take a minute to reflect on Africa and Africans in the Diaspora. As we speak every 15 seconds a child dies. That is 4 per minute or 240 deaths per hour. The NY Times reported that there are 20,000 deaths per day in Africa from other health related issues plus civil strife. (NY T 2/27/05) In 1998 to the present, there were 3.8 million deaths in the Democratic Republic of the Congo (DRC). In the NE Region of the DRC, there is a constant war going on and to date for one year, it is recorded that 70,000 Africans have died. It is also alleged that the bandits that are leading the onslaught are now Rastas. (See AP news 5/24/05). In the Sudan, The Deputy Secretary of State has estimated that 60,000 to 1 60,000 Africans have died. (Please note in September 2004, General Colin Powell then the US Secretary of State reported there were 200,000 deaths in the Sudan); AMNESTY INTERNATIONAL has indicated that the total is more like 600,000 with 1.6 - 2 million displaced in neighboring countries. Chad is now the home for 250,000 Sudanese refugees. In Niger, one of the world's poorest countries, not a single dollar has been pledged even though it is well known that they are suffering from a food crisis brought on by a drought and locust invasion. In Africa, there are 137 million Africans who are illiterate out of 183 million world wide. The adult Literacy rate in Africa is 60.3% while for the developing world it is 79.3%. In Ethiopia 76% of the population is considered illiterate. In Trinidad, out of 1.3 million citizens, 442,000 are living in poverty and 168,000 of its youths are unemployed. In Trinidad there were 141 murders for this year so far reported; In Jamaica there were 500 murders committed for this year. In America, Blacks make up 11.3% of the unemployed statistics. So my idren, we have some work cut out for us.

As I write, I want to comment on three concepts.. They are Information, Communication and Mobilization. During the Sixties, the Black Panthers Party introduced these concepts as a way to strategize and mobilize the community around their ten point platform. (This is not to be confused with the new BPP). As they analyzed the Black struggle, as they sought to introduce foot soldiers to the revolution, the leaders knew it was necessary for them to become politicized and understand what the party meant and that it was not some cultural nationalist organization as the US organization headed by Dr. Ron Karenga.

The Panthers sought to bring about change, even if it meant that change would come "tru the barrel of a gun." As we further analyze the BPP, IT MUST BE UNDERSTOOD THAT THEY DID NOT SEEK to be part of any organization that sought to leave America for Africa. They had hoped to bring changes in America and then, eventually with Allies, complete the transformation of the American economy and society. To the Panthers, Information was the initial step. It was believed that once this stage was mastered by its freedom fighters, it was necessary to move to the other stage -- communication. This was done by spreading the word by incorporating its newspaper. It was also a way to fund the movement.

In Marcus Garvey's time, Garvey communicated far and wide by using the Black man or The Negro World to spread the message to all corners of the Globe. SO POWERFUL WAS GARVEY'S MESSAGE THAT IT WAS A CRIME to have in possession any of these two newspapers. (See Tony Martin, Garvey : Hero:1983) Yet, that did not curtail the UNIA from publishing them. Garvey knew and so did the Panther's, that once the message was sent forth continuously, the population and followers would eventually look for the newspaper. As they prepared to move to the next stage, they were able to easily recruit soldiers, for something was always happening in the Black Communities here and in the Diaspora. (As Communication enabled the news to spread, it allowed others to emulate its movement). New leaders were quickly recruited and the structure became viable and flexible not only to absorb new recruits, but also to spread the message. As the new recruits were politicized, they felt that they were part of oneness. Mobilization became easier for they were now able to relate and understand why it was necessary to be a member of the organization. As the message was sold far and wide, members came to join by the thousands. This would eventually bring about its downfall, for destruction is usually the flip side of success. Eventually, the panthers died, but its programs continued to live on. For example, Meals on wheels, and the headstart programs are all copied from the BPP's model.

Let us then look at Rastafari from these three concepts. Where are we? For some, we are in the information phase and for others, we have skipped the communication phase leading us to the perception of disunity and confusion. **For in this phase, suddenly we get some who now call themselves Messianic Dreads, Fulfilled Rastas, Christafari, or establish a church of Christos Yesos.** For others, the different mansions all appear to have different agendas which forces each House to say "my House is better than he house, oui. Ah doh care for dat and ah no go help them out." The information is confusing to say the least. Prospective followers become undecidedly confused as to which Mansion they should join. The Mansions are now in turbo drive to recruit members. Some potential recruits join because they see parties, and believe that being Rastafari is synonymous to have fun and to sex up. They mix up Reggae with Rastafari. They see revolution tru the penis or vagina and most importantly, not through the spiritual and moral upliftment of one self thru Jah. This pre supposes that once we are in the I self there will be no chance,

REASONING FROM PROFESSOR LANCE SEUNARINE

, opportunity or catalyst for change for some, for they believe this secular way of life will paratroop them into the World of Jah. They, too, are looking for a short cut. In this information phase, the information that is shared, is very limited since it is basically about their mansion. Every thing else is irrelevant even though it is Rastafari. God forbid we try to learn about the positiveness that can exist, if we share this information.

We are curtailed in our attempt to communicate since there is no organ that can truly be the right voice for the collective self. If we put an organ out, it only reflects the house's philosophy. Forget the others, since we are still in that dog eat dog world. Forget the Rastafari Speaks that Frontline attempted to launch. Many did not want to believe that this organ could have become the paper which could have emulated the success of the Black World or the Negro World. So what if it was privately funded! There was nothing wrong with Ras Sekou Tafari when he decided to fill this void. If the paper were successful, it would have been possible for Frontline to have successfully supported several projects regardless of the house. Unfortunately, the paper has ceased to exist because of us.

Enter The Freedom Fighter put out by TTRU. I urge you to go online for a copy. We will soon produce a hard copy. It is our goal that the paper would become very successful so that we could accomplish our goal of building our Health and Learning Center in Trinidad.

So why TTRU? As far as I know, we are the only Rastas who own our land, that has sovereign territory. Other Rastas have either squatted on the land or have entered into a lease agreement with the host country. We at TTRU follow the Utterances of Selassie I and most of all, FOLLOW ONE OF THE GUIDING PRINCIPLE OF Marcus Garvey: no one respects a beggar. We ask all to support the paper when it is released, regardless as to what mansion you belong to. Here, the communication phase can be catapulted, if we chose to share and to do for self.

Now let us look at the mobilization phase. Is it that important that the TTI established the Nurses Clinic at Shashamane or the Bobo Shanti helps to persuade others to assist with the creation of the Black Nurses? Why can't it be said that it is ALL Rastafari who have aided in the establishment of both the Black Nurses and the Nurses' Clinic. We are Rastafari first and TTI or Bobo Shanti second. Unless we arrive at that stage, we would never achieve the collective security that Selassie I sought to warn the world back then in 1936 at the League of Nations.

Let me present it another way. In 2004, at the 2nd Annual Gathering sponsored by the Empress of Zion Collective held at the Marcus Garvey Cultural Center, Brooklyn N.Y., both Empress Desta and Empress Ima related a scene in Ghana while walking in Ghana and were referred to as Rasta AND not as Nyabinghi, Bobo or TTI.

In Ethiopia, Brother Karl Phillpotts echoed the same. This shows that we should capitalize on this perception and transverse the universe as Rastas rather than as one who belongs to one house or an other. Simultaneously, all the houses should share their events and other pertinent information with one another so that all COULD become informed. For example, let us start by rallying around the gathering sponsored by the Shashamane Foundation on June 19, 2005 at The West Indian Club in Hartford, CONN. They are sponsoring a FUNDRAISER TO ASSIST THE RASTA SCHOOL AT SHASHAMANE.

Once we have mastered this phase, it is possible that all the Houses can be called together to develop a platform (a ten point Platform?) where Rastafari can participate and contribute to its success. For example, Elder Iya from North Carolina has always advocated for a Credit Union so that Rastafari may become self sufficient and less dependent upon the established banks. Brother Rashan of Sundial has also advocated for the creation of the Credit Union and has founded a Black Bank. Remember, in spite of all the abuses we have incurred from these lending institutions, we continue to deposit OUR MONEY there. Do you know that every Monday all the Black churches in America deposit over 70 Million dollars into the coffers of 7 banks? Another example of collective strength, could be to answer the urgent call to expand the Nurses Clinic @Shashamane. And, every attempt should be made to recruit Black Nurses so that they could provide free medical services here and abroad. Do you not know that here in America there are 35 million of us who do not have medical coverage? Yes! and this is supposedly the richest country in the world! Cuba does it throughout the Caribbean and Africa. They provide doctors and nurses throughout the Third World free of charge but backed with a strong commitment from its citizens. In the sixties, the Black Panthers provided free clinics for the sick and were the forerunners of the public Defender program.

Education has always been the key to our existence. David Walker in his most celebrated book the Appeal spoke of an education of substance. (David Walker's Appeal: 1993). Later, Booker T. Washington would echo the same even though the intelligentsia of the time mistakenly thought he was forsaking the respect and intelligence of Blacks and relegating them to vocational skills and not higher education. (You may want to read Herbert Apteker, Documentary History of the Negro People in the United States Vol 3 (1973). Please note that Dr. Washington was also on the Board of Trustees for Hampton Institute and Fisk University) Marcus Garvey never met Booker T., but would echo the call for skills training and the creation of the University. (Marcus Garvey established the Liberty University in Claremont, Virginia). The University of the West Indies was born out of Garvey's ideology. For the British, it was their way of controlling the number of graduates who would become eventually, leaders of these colonies once the British was asked to leave.

REASONING FROM PROFESSOR LANCE SEUNARINE

In Shashamane, there is a Rasta school that has enrolled 400 students of which 90% of the student population come from the surrounding villages. It cost \$80.00 annually to send a child there. This is less than \$7.00 per month, less than one dollar and sixty cents per week. The per capita is \$90.00 annually according to Dagne, an Ethiopian student at Buffalo State University in N.Y. The UN records this figure at \$100 annually. In Ethiopia, there is massive illiteracy rate listed at 76%. There are 6.4 million children who could attend school but only 4.4 million enrolled. Only 17% of the students are enrolled in secondary school. Here we can hypothesize that there is a massive dropout rate from primary school. And this is obvious if you only have \$10 -\$20 to live or feed a family for one year! As you can observe my idrens, this is an enormous task. Then, there is Mama Eva Jah in Benin. She and her Kingman repatriated from Guadeloupe to Benin, West Africa and have started a shule where they have recruited 60 students. One US Dollar is equal to 500 CFA. We must do something here, too to assist this school.

So my sistren Kaya, while many have continued to intellectualized on cyberspace, not many have responded to INI call or The Shashamane Foundation to sponsor the children @ Shashamane. If we say we are Rastas we could become fulfilled if we do the right thing by being our bredrens' keepers. Or better yet, Our Jah said suffer the children to come unto me. As you well know, He built several orphanages in Ethiopia. what have we done!

I have attempted to briefly put into perspective what could be done to bring us together in unity. Remember, it was Selassie I who reminded us that Unity is our best defense.

If we are truly Rastas, we must have Imani, Faith, and we must have Nia a sense of purpose. It is because we have kugijagulia -- a sense of self determination in order to achieve Ujima na Kazi -- Collective work and responsibility.

INI give thanks

Awo Awo Yes Yes Misgana

Brother Lance (www.tricanbooks.com)



Let no one deny the fact that, Ethiopia's women have seen combat and have performed magnificently. In the Battle of Adwa in 1896, Empress Taytu commanded some 5,000 men and Ethiopian female warriors into combat, in addition to manning the water brigade for the 100,000 troops Emperor Menelik II fielded against 17,700 Italians. In the Italian invasion of Ethiopia in 1935, women were proud warriors and generals who led their own army to battle, and convincingly wrecked havoc upon the Italians. Guerrilla warfare became the order of the day, where they seriously punished the oppressor. In the five years that Ethiopia was forcefully occupied by the Italians, Guerrillas successfully fought against the Italians; women played intricate roles and without their help, Ethiopia would not have so soundly defeated this puny European power. By far, the most astute, while skeptical of the Europeans, was Empress Taytu. Menelik II her husband, was indeed impressed with the Europeans with whom he had come in contact, including Dr. Vitalien, a Guadeloupian who was also his personal Physician. Nevertheless, he knew that by introducing a foreign lifestyle to Ethiopia, in the name of progress, he was exposing Ethiopia to change. In a sense, then, Empress was his barometer, his warning signal, that while change was inevitable, caution must be their guide. However, once she embraced change, she was the first to adapt to the results. She was the eye for Menelik and ears that heard every whisper in the air. Europeans were afraid to deal with this ruler, for she questioned "every trick in the bag." After all, she had come to power by arranging political marriages to secure almost "half of the country." It is no wonder that the Europeans were very afraid when they had to deal with her.

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TTRU FUNDRAISER , PROVIDENCE, RHODE ISLAND, USA



Sistren @ the Fundraiser, who made the most tasty wonderful meal—sold all out



Bro. Lance w/ Bro Don King, Art Director of The Black Repertory Company of Providence , Rhode Island.



Bro. Lance w/ Idrens @ Fundraiser.

The Trinidad and Tobago Rastafari United held it's second fundraiser at the Black Repertory Company performing arts center in Providence , Rhode Island, on May 31st 2005.

The money raised goes toward the TTRU learning center building project in Trinidad, West Indies.

The public was treated to the sounds of THE NICEUPS who volunteered their time and energy to support this cause, also the group SOULSHOT led by Bro. Dave Tarano, excellent sounds. Bro. Lance Seunarine delivered a very sound informational sermon which was well accepted by the patrons. The night closed with DJ Blademon and the open mic session. The TTRU offered information about its project in the West Indies at its table.

Rastafari Dawtas, Sister Chelsea and Sister Emily prepared and sold the most wonderful tasty food, which was all sold out !!

The TTRU would like to extend the **most heartfelt thank you** to the following people who contributed and helped to make this event a success.

Sister Irese - for doing the full organizing and overseeing the development of the program.

Bro. David— in true Trini style offered the Caribbean Night spot at the company.

Bro Don King— Art Director of the Black Repertory Company for allowing I n I the use of the space and equipment.

Bro. Brett Alvere— for manning the door all night.

Sister Chelsea and Sister Emily— for the wonderful food and support.

DJ Blademon— for his sounds.

Bro. Rashan— for his support

Bro. Lance— for his commitment to the project.

And to the many people who came forward to support the fundraiser with their time and money to make this venture a reality.

And last but not least, the TTRU family in Trinidad who at the same time was gathered on the land in support of I n I endeavors here in the US.

THANK YOU ALL VERY MUCH FOR THE STRENGTH AND SUPPORT !!



VICTORY FOR RASTA**RASTAS' RIGHT TO LOCKS****Appeal Court rules for Rastafarian fed meat and hair cut in jail**

Darren Bahaw dbahaw@trinidadexpress.com

Saturday, June 4th 2005

Trinidad Express Newspapers June 4th 2005.



A RASTAFARIAN who was beaten, fed a diet containing meat and had his locks cut off by prison authorities won his case in the Appeal Court yesterday.

Chief Justice Satnarine Sharma ordered the case to be remitted to the High Court and judgment be entered in favor of Damian Belfonte declaring that his constitutional right to freedom of conscience and religious beliefs and observance had been infringed by agents of the State.

Sharma also noted that an order be entered declaring that Belfonte's constitutional right to be informed of his right to retain and instruct an attorney of his own choice without delay has also been infringed after he was arrested in November 1998.

The Chief Justice, who presided over the appeal with Justice of Appeal Margot Warner and Ivor Archie, stated that an assessment be carried out to determine if Belfonte should be compensated for the infringement of his rights.

Dr Fenton Ramsahoye QC and Anand Ramlogan appeared for Belfonte while Deputy Solicitor General Terrence Thorne, Senior State attorney Karlene Seenath and Grace Jankey appeared for the Attorney General.

Commenting on the Court's decision, Ramlogan said the ruling may be the first time since the Courts have pronounced on the discrimination of a person's religious rights.

"This case brings to the forefront the issue of prison reform in a different way because it underscores the way in which prisoners are treated despite the fact that they retain most of the fundamental human rights whilst in prison," he added.

Ramlogan said it was now for the prison authorities to put measures in place to accommodate prisoners who may want to practice their religion while in jail.

Justice Amrika Tiwary-Reddy had dismissed the constitutional motion filed by Belfonte on June 11, 2004 saying that he had alternative remedies available to him to argue his case.

In his lawsuit, Belfonte, of Guaico Tamana Road, Cunaripo, Sangre Grande had claimed that his fundamental rights had been infringed after he was arrested and kept in prison for 22 days before authorities found out that he had already paid outstanding fines for two previous marijuana possession convictions.

"The deprivation of liberty flowed from the fact that he remained in custody for a longer period than was necessary or reasonable because of the failure of the police to inform him of his right to an attorney," the judgment stated.

Sharma stated that the trial judge "simply held" that the motion filed by Belfonte was an abuse of the process of the court and did not allow his attorneys to amend the action. He said the trial judge was wrong to have dismissed the motion in its entirety.

"A trial judge in my view should make every effort to save the proceedings where it is just and reasonable to do so. Matter of procedure are to be kept flexible in order to do justice between the parties," he added.



VICTORY FOR RASTA cont'd

"Striking out for an abuse of process must be a last resort," the judgment said.

Belfonte had been convicted on two separate charges of being in possession of marijuana in 1997 and fined a total of \$1,450. He paid \$300 initially and submitted a Manager's cheque to a police officer at Sangre Grande Magistrate's Court in December 1997 for the outstanding balance of \$1,150.

On November 3, 1998, Belfonte was arrested, without being informed of his right to retain an attorney, for failing to pay the outstanding fines and taken to prison.

During his term in prison Belfonte was beaten by prison authorities and had his dreadlocks, which he wore for religious reason, cut off against his will. He was also deprived of his vegetarian diet which went against his practices of his Rastafarian religion.

On November 25, 1998, he was released from prison after the fine was paid by the same officer whom he claimed he had given the Manager's cheque in December 1997.

Letter to the Editor of the Trinidad Express Newspaper**Shake your 'locks', Rastafari
Wednesday, June 8th 2005**

The recent court verdict in favor of Rastafarians is historic and welcome. For far too long Rastafarians have silently suffered the prejudice and discrimination of an ignorant public. Their lifestyle has never gained official recognition and no one has done anything to assist. Dreadlocks have ironically become a fashionable status symbol to many who fail to educate themselves about Rastafarianism.

Let us hope that prisoners who wish to observe their religious beliefs and practices will now be given the means and opportunity to do so. This is a victory for all vegetarians who suffer discrimination by uncaring meat-eaters. Hindu prisoners can fast for Divali, Christians for Lent, and Muslims for Ramadhan. Remaining close to one's God is part of the rehabilitative process.

Credit and praise must also be given to attorney Anand Ramlogan for remaining true to his word and fighting against discrimination regardless of people's religion, race, creed or colour.

Hats off to you, Anand!

Dexter Smith
Freeport, Trinidad, West Indies



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