



# THE FREEDOM FIGHTER

TRINIDAD AND TOBAGO RASTAFARI UNITED

APRIL 2006

THE PEOPLE'S NEWSPAPER

#4

“The time has come to trace the origins of today's gross disparities. For too many years, **ROBBERY** has been portrayed as **DISCOVERY**. For too long, slave owners have been deified as noble founding fathers...thus corrupting the truth, and adding dehumanization to robbery and brutality.”

*Ras Jahaziel*



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# RASTAFARI SPEAKS

## Speech to University of West Indies

Vice-Chairman and Distinguished Guests. I feel deeply honored this afternoon for the fact that the University of the West Indies has conferred upon me the degree of Doctor of Laws.

The history of the Ethiopian people is long, and in this history which became Christian the earliest, the early education of Ethiopians was based on Christian teachings and the Bible.

Although the university and the responsibility of the educators in the centuries past was slightly different from what we have at present, nevertheless the Christian Ethiopians have carried forward the idea of unity of our people. Our Christian forefathers have brought education and have expanded it in our country. These have become the basis and the explanation in part for the maintenance of independence by the Ethiopian people so many thousands of years.

At that time universities of their own nature and professors did exist, thus the learnings that were started in churches, learnings that were always dedicated upon the idea of GOD, spread in Ethiopia and this has helped to make Ethiopia free. Although we are now quite proud of our Christian heritage we must also stress that Ethiopia is the modern state. That in Ethiopia there is religious tolerance. Religious tolerance has been practiced in Ethiopia for decades. This is precisely why the unity of our people has become time tested. This is partly why the Ethiopian people have defended themselves against foreign aggression." But the times have changed and even the purpose of education has altered. It has become necessary for the Ethiopian people to turn their attention toward the establishment of modern educational institutions.

At first we were not able to do this without help. It has become necessary for me to send students for studies to foreign countries.

Secondly, even before the invasion we had commenced the important task of establishing primary and secondary schools in numbers for the millions of Ethiopians. Our efforts in this direction as is well known have been interrupted by aggression against our peaceful people.



## **H.I.M Coronation re-enactment.**

November 2, 1930, is one of the most important days in Rasta history. It was on that day that the historic double-coronation of His Imperial Majesty Haile Sellassie I and his Empress, Her Imperial Majesty Wallata Menen Janterar Asfaw.

On this day in Addis Ababa, Ethiopia, Haile Sellassie I was crowned Emperor, and given several of many titles, including "Kings of Kings, Elect of God and Conquering Lion of Judah"

It commemoration of 75th anniversary of this event, the Righteous Apostles Serving the Almighty (RASTA Inc) and the South Florida Rastafarian community, put on a re-enactment of the grand coronation, in Lauderdale Lakes, Broward County, on November 6.

The celebrations started with an open air Boboshante special service in the recently ravaged Vincent Torres Park, in celebration of the coronation. This was the lead-up to the re-enactment at the Lauderdale Lakes Multi-purpose Center, NW 36th Street. The production was kept together by narrators Sister Penny Peterson and Ras Roger Ricketts and the drumming led by Ras Ivi Tafari, who wrote the play based on the grand coronation.

This production first took place five years ago in Jamaica and this was the first time it has been taken on the road. Already, calls have been made for the production to play all over the United States.

**Source: <http://www.jamaicansrus.com/a2z.asp?test=articles&name=kingofkings&sidemenu=yes>**

## Freedom Fighter Interview with Ras Nathaniel Blake of I.R.I.E

April 4<sup>th</sup> 2006

Freedom Fighter interviews Ras Nathaniel Blake on the African Union's Western Hemisphere African Diaspora Network (WHADN).

Greetings Ras, it is a pleasure to have the I here in the TTRU office.

**FF: can you give a brief explanation of the AU's western hemisphere initiative?**

Ras Nathaniel: The Inauguration of the African Union took place in June of 2002. In December, the African Union convened the Western Hemisphere Diaspora Forum to hear for the first time from the African Diaspora. Out of that forum, the Western Hemisphere African Diaspora Network, or WHADN, was initiated. In the spring of 2003, the African Union formally amended its Constitutive Act with Article 3(q) which provided for the "full participation of the African Diaspora as an important part of our continent, in the building of the African Union." From this, the African Union included the Diaspora as its "Sixth Region". This year, WHADN is traveling to cities throughout the Western Hemisphere to educate and update on the African Union 6<sup>th</sup> Region Diaspora Initiative.

**FF: how does this initiative reflect or pertain to the Rastafari desire to repatriate to Africa?**

Ras Nathaniel: Rastafari people began negotiations with African Heads of States even before the African Union's predecessor, the Organization of African Unity (OAU) was formed in 1963. From 1963 until 2002, the Rastafari Movement has consistently raised the issue of repatriation as "observers" to the OAU. Now, the Rastafari Movement can raise the issue as "Constituents" within the African Union. The African Union now recognizes the importance of Brain Gain and Increased Capital Inflow coming from the African Diaspora. Rastafari Repatriation represents tremendous Brain Gain and Increased Capital Inflow, , so now is the time that Rastafari people, once centralized, can trade their Human Resources and Increased Capital Inflow

to African nations in exchange for transportation, housing and citizenship. I see that a Repatriation Program can be implemented by the Ethiopian Millennium on September 11, 2007.

**FF: can you explain in brief why it would be necessary for the Rastafari people to become involved with WHADN?**

Ras Nathaniel: The Final Report of the African Union Technical Workshop on the Relationship with the Diaspora stated that all community based organizations, ngo's, and groups in the African Diaspora, "desiring to participate in the African Union Development of the Diaspora Initiative should register with WHADN as the first step of membership in this movement." Thus, WHADN is the institution channel through which the Rastafari Movement can work in harmony with the African Union.

**FF: now that the AU has a partnership with the Diaspora, what does the I see as the next step for the Rastafari people to gain momentum within this initiative and how does it affect the Repatriation and Reparations movement?**

Ras Nathaniel: The next step for Rastafari people is to organize and centralize themselves and prepare a Repatriation Proposal that contains all the required data for development planning. This means the Rastafari Movement would need to know specific information on which of its Family Members are ready and willing to move forward and what resources they will bring. Resources include desire, faith, skill, training, equipment and labor. It will require some sort of Rastafari Global Secretariat with financing to conduct and collect a Repatriation Census. The Rastafari Inity Summit in South Africa is now planning to deal specifically with this process. When Rastafari people complete this process, I&I will then be ready to enter full and final negotiations with African governments pertaining to Repatriation for the start of the Ethiopian Millennium.

**FF: now that we have underlined some of the requirements that would be needed to approach the AU concerning repatriation, how does reparations play into a proposal?**

Ras Nathaniel: The Reparations of which I&I speak is, at its root, the Justice due to the African people who were put in chains and taken into captivity as slaves in the criminal Trans Atlantic Slave Trade.



Ras Negus Amlak & Ras Nathaniel Blake at the EWF Empress Menen Local 13 headquarters Hartford, CT

## Freedom Fighter Interview with Ras Nathaniel Blake of I.R.I.E

Those ancestors prayed to be “delivered” and returned to their homes in Africa. Reparations, in this sense, is fundamentally the return of the generations of those Africans who were so victimized.

I have always thought of Reparations as the return to Africa of its captured sons and dawns and the building of a strong, fruitful, and protective society for Africa, her water, land, animals and people. In this sense, Reparations is Repatriation, and Repatriation is Reparations.

In another sense, however, Reparations is the rightful return of the stolen fruits of African labor, creativity, and genius. That means, the European and New World nations who invested in and “legalized” the Trans Atlantic Slave Trade must literally “pay” “back wages” and “restitution” which is now in the trillions of dollars. Rastafari people will never stop demanding full Reparations, and Repatriation will only intensify the Reparations movement because its strongest voices will now unite with African people at home and African Governments.

FF: **the I speak of making movements toward Africa by the start of the Ethiopian millennium, what does the I see as happening after the millennium passes and many people are still in the West?**

Ras Nathaniel: I see more direct sea routes and flights from the African Diaspora to Africa. I see finances and money transfers circulating through African-owned Banks, Development Funds, Credit Unions, etc. I see Afro-pessimism replaced by Afro optimism. I see greater and deeper research into African language, African pre-history, and the uses of African resources for science and technology. I see a form of a \*United Africa with a single continental citizenship, \*a common currency, integrated energy and transportation systems, and an African society ready and able to play its rightful role in maintaining international peace, security, order and morality and thereby preventing the dreaded nuclear holocaust or some-such annihilation.

Editors Notes: **\* During the 60's these ideas were brought to the forefront by the Honorable Kwame Nkruma. Nkruma's ideas were for a United Africa with a single passport and a single currency to alleviate the economic and development barriers that Africa faces.**



Western Hemisphere African Diaspora Network

### WHAT IS WHADN?

WHADN is the acronym for the "Western Hemisphere African Diaspora Network". WHADN is the brainchild and outcome of the Africa Union Western Hemisphere African Diaspora Forum held in Washington DC between December 17 and 19, 2002.

### WHADN MISSION

WHADN mission is to encourage and facilitate the utilization of the collective talents and resources of the African Diaspora in the Americas and Caribbean to advance the collective interests of Africans on the continent and throughout the Diaspora. This will be accomplished through joint projects by the WHADN and the African Union.

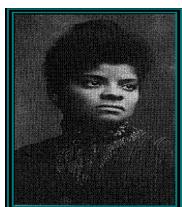
### WHADN OBJECTIVES

- \* To encourage and facilitate the enduring cultural, social and economic ties to Africa within the Western Hemisphere Diaspora communities;
- \* To develop and identify funding for capacity building projects by Diaspora civil society organizations in the Western Hemisphere Diaspora and the African Union
- \* To work with the African Union to create mechanism to represent the views, concerns and interests of the African Diaspora within the African regional organization.

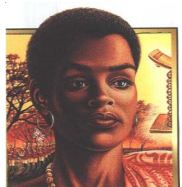
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Source : <http://www.whadn.org/>



Ida B. Wells-Barnett was a fearless anti-lynching crusader, suffragist, women's rights advocate, journalist, and speaker. She stands as one of our nation's most uncompromising leaders and most ardent defenders of democracy. She was born in Holly Springs, Mississippi in 1862 and died in Chicago, Illinois 1931 at the age of sixty-nine.



Yaa Asantewa - Queen of Ghana (1863-1923) Queen mother Yaa Asantewa led her nation in the last Ashanti war against the British when her country was called "The Gold Coast". Yaa Asantewa's name and bravery will always be remembered, because of her agitation the return of Prempeh was covered into stirring demands for independence. *Painting by: Higgins Bond.*

Source: [http://members.aol.com/\\_ht\\_a/aafri/queen.html](http://members.aol.com/_ht_a/aafri/queen.html)



Empress of Zion book launch, Atlanta, Ga. 2006



UTTERANCES OF HER IMPERIAL MAJESTY EMPRESS MENEN :

“ Even though world women are living in different countries with different climate, all women are interrelated with the same will and objectives”

“War is a distress and trouble of mankind, all world women are in different countries, different race, religion, the act of violence and war has victimized their husbands, brothers and children. War is a destruction of the family and can make people immigrant, so women are against war”

“ All of you know that this naturally gifted country which is green and different from any African countries has never been under colony, and has been ruled by its own kings”.

## Justice is Yet to be Served by Sister Carla Johnson

On this blessed Sabbath morning, April 15, 2006, I was awakened to a glorious sun shining brightly. It was the kind of sun that lets one know the day will be warm and inviting. I was hopeful. Yet moments later, when I turned on the local news, I received information that was truly disheartening. A story that had been in the news for some time had now a development. On October 24, 2004, Frank Jude—a man of African descent—was brutally beaten by up to 15 off-duty police officers. He was accused of, but never subsequently charged for, having stolen one of the officer's badges.

The incident unfolded at a party, which was hosted at the home of one of the off-duty officers. Mr. Jude, with another black man, had been invited to the party through an acquaintance, who had also been invited to the party through another acquaintance. Upon arriving, he and his friend found themselves in unfamiliar and hostile surroundings. As they decided to leave, they were followed outside by the party's host and his cohorts and were accused of the theft.

As the officers demanded his obedience to them so that they could search his person, Mr. Jude quite naturally resisted since he had stolen nothing. Upon his resistance, he was immediately surrounded, pulled from his vehicle by his legs, dragged to the ground and beaten "within an inch of his life" (as reported by the local news). While witnesses tried to call 911, they were interrupted by the off-duty officers, who then began to warn each other that uniformed cops might be on the way. All the while, Mr. Jude lay pinned to the ground, both arms held behind his back, being punched, kicked and threatened by the officers, "blood shooting out" from open wounds on his body.

As if that were not nearly enough, when the uniformed officers arrived, they did nothing to bring order to the situation. No ambulance was called for Mr. Jude. No witnesses' statements were taken. And some witnesses claimed that even the on-duty, uniformed officers took part in the beating as well.



Mr. Jude was taken to the hospital for treatment not by ambulance—since no one bothered to call for one—but by police wagon. More than 100 days after the assault, Jude was still struggling with its aftermath, both physically and mentally. And no one had yet been charged.

"If I committed this crime, I would be in jail," Jude said. "They should not be on the street. I am scared. I don't need that, and my kids don't need that. All I want and all that I ask for is justice."

As media attention began to shed light of this horrifying event, I was hopeful that Mr. Jude would indeed receive his justice. But I was wrong, because this morning I was awakened to the previously-mentioned news program which informed me that the grand total of 3 white officers who had subsequently been charged (Jon Bartlett, Daniel Masarik, and Andrew Spengler) had all been acquitted of the charge of second-degree recklessly endangering safety.

Now there is uneasiness within the city. The Mayor is outraged by the verdict. The District Attorney who tried the case is outraged and has stated that federal charges can now be filed. Even one of the lawyers for one of the defendants stated he was "surprised" by the not-guilty verdict. The NAACP is calling for citizens to "remain calm." The Chief of Police has stated that these men will never again work for the Milwaukee Police Department. Yet if everyone is truly so disgusted by this verdict—which was deliberated on by an all-white jury, incidentally—how did it even come to be?

For starters, the police who showed up after the 911 call did not do their job. They did not investigate or take any statements from witnesses. When the police department began to investigate the issue some three months later, they could not penetrate the code of silence that police officers observe. Even Mr. Jude himself, after having suffered multiple head injuries, could not readily identify his assailants by face. So, the lawyers were able to spin the "circumstantial evidence" plea as reason not to convict the defendants. And this was simply enough for a racist society to put on their blindfolds and tip the scales of the

**Justice is Yet to be Served** by Sister Carla Johnson

legal system in the favor of these 3 white men.

So, now these men—and I use the term “men” very loosely here—who because of racism and prejudice, and not a little amount of alcohol and Groupthink, were able to nearly kill a man in front of multiple witnesses and still be set free.

The symbolic image of the judicial system in America is that of a goddess who wears a blindfold, balancing the scales of justice. She may be wearing a blindfold, but Lady Justice—and I use the term “lady” very loosely here—is certainly not blind. For everyone of InI (black, white and every shade in-between) can plainly see what has happened here on this bright, sunny, hopeful spring day. So perhaps it is simply time that OUR blindfolds be removed, since the harlot that is the American justice system will never remove her own.

**Because justice is yet to be served.**

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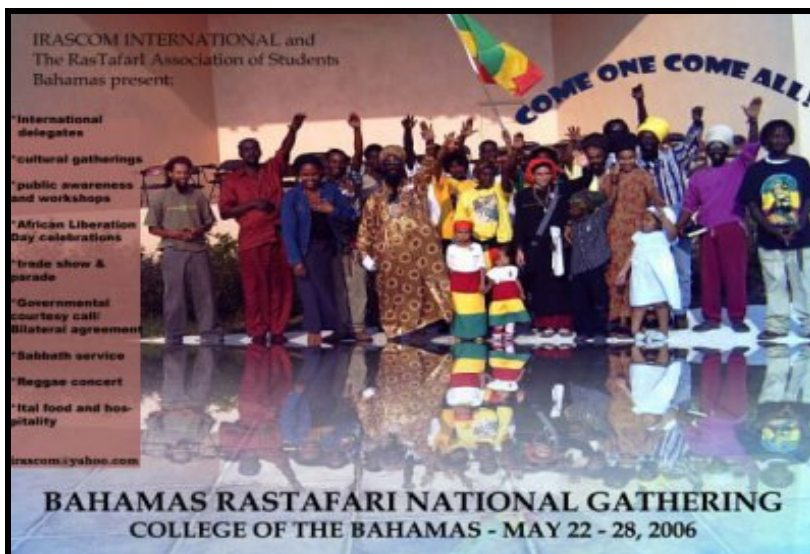
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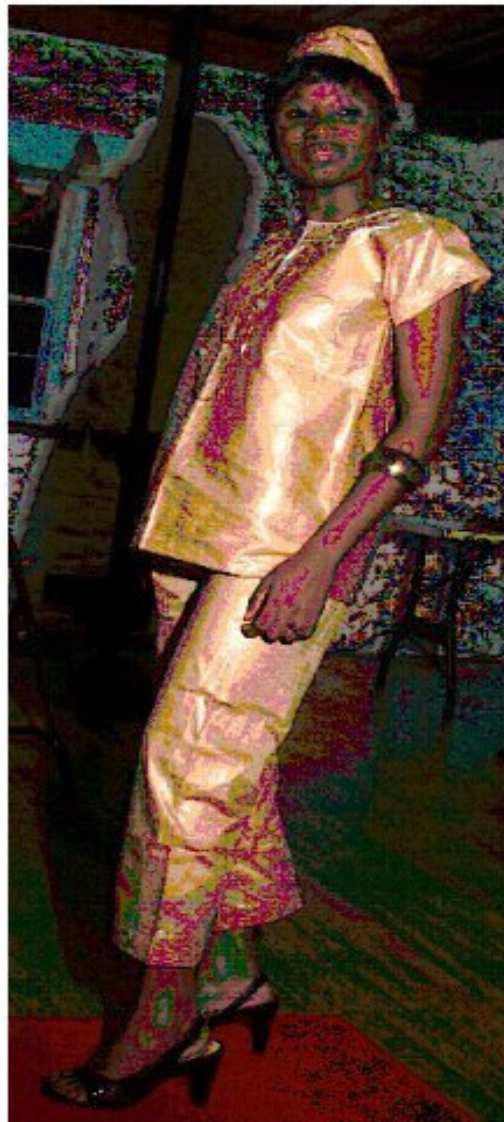
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## Ras Jahaziel The Revelator

### REPATRIATION WITH REPARATION AS A SACRED RIGHT (IT IS NOT THE SAME AS IMMIGRATION)



After more than 500 years on Hell plantation where generations of Africans have been worked to death to build white wealth, what is the position of the average slave-descendant today? He is no more than a landless concrete nomad who owns nothing except cheap labor. More than likely he will have lived in many different places that he did not own, because in the aftermath of emancipation he has been chained with a permanent debt called RENT. If hard work used to pay, the Black slave-descendant would be very rich by now; but he has worked for hundreds of years without any pay, and when he started to get paid it was always just enough to keep him working at his centuries-old job of building The White World Order. It is not an accident therefore that the Black slave-descendant is caught in this trap where he keeps on handing down nothingness to his posterity.

Look around at the houses, the slave-master's bank owns them. Look around at the factories, the slave-master's family owns them. Look around at the stores, the slave-master's descendants owns them. Look around and see if the average slave-descendant owns anything. Keep looking all around and

see that whatever your eyes land on, somebody else owns it. Even the "good-job" Negro has not escaped this condition although he has spent so many years studying hard to get a degree to get a big job. After all the effort he is still a disposable servant being manipulated daily by THE OWNERS who can fire him at any time and make his whole life crash. For this reason many big-job Negroes have become timid poodles in a white man's cage, constantly haunted by the fear of offending **THE OWNERS**.

**Any people who do not own the source of their food and basic necessities, or the land they live on, are practically OWNED by whoever owns the land and their basic necessities.** If progress were marked against this reality, it would be seen that Black progress since the day of emancipation has been practically zero. But many people have been fooled by the fact that the plantation has been modernized so that slaves can now enjoy washing machines and TVs. There are so many sweet things on Hell Plantation nowadays that many slaves count themselves very lucky to have been brought over on the ole slave ship. Pride, self-respect, honor, and dignity have been lost so long ago that few slaves really want freedom now, not if they can find A GOOD OWNER.

And that is what it all really boils down to. If you are not aiming at true nationhood and the autonomy that comes from having your own land and control over your basic necessities, then all you are really struggling for is A GOOD OWNER or struggling to make your owner better. It is time to face the truth that if your struggles are limited to the fight against discrimination and police brutality you are only fighting to make your owner a better person.

You cannot say that you do not have an owner and yet your basic necessities and the land you live on are still owned and controlled by the same people who enslaved you. The truth is that the slave-descendant today is still **CHATTEL**, no different in status from the plantation's livestock. He is still temporarily squatting on someone else's property, and still carrying the false identity of the plantation where he has always been part of the property. Wherever the slave-descendant is today **he is one payment away from eviction**. Whether in the U.S.A, Canada, the Caribbean islands, Brazil, or in U-rope, the ex-slave's welfare is still the outcome of decisions that are made by the very same people who brutalized, dehumanized, and enslaved him for centuries. If you are like most slave-descendants who never had any inheritance and are therefore at the mercy of the plantation-owner or the boss, this is not good for your soul. It can make you a timid mouse who is always too scared to associate with your own truth just because **THE OWNER IS TOO IMPORTANT IN YOUR LIFE**. This is the trump card that the owners use every day to exploit powerless slave-descendant-insecurity and landless Black-man-vulnerability on Hell Plantation where it was plotted that every African should have an owner until eternity.

**REPATRIATION WITH REPARATION AS A SACRED RIGHT  
(IT IS NOT THE SAME AS IMMIGRATION)**

What are the implications of this for today's slave descendant and for the generations to come? It means a continuation of perpetual **POWERLESS-NESS** where as a Black slave-descendant you are always the by-stander watching your surroundings being shaped by those who received the baton of ownership from past slave-masters. Every day the world around you is developing and more buildings are going up to fulfill the visions of other people, but your only place within the scheme of things is when a sign goes up outside the door saying: "NOW HIRING," and you can count yourself lucky if you are considered worthy.

If you really think on it, this dependent status is just **one step away from a domestic cat or dog in "The Owner's" house**. Every major decision that determines the Black slave-descendant's fate still rests in the hands of those that have inherited the plantation along with ownership and control of those who live on it.

Some may say, "Oh things are not all that bad," because as they would point out, slaves now have high-tech household appliances and fancy cars, **but the basic chattel-nature of their existence is without doubt the same as centuries ago**. The slave-descendant is still today a vulnerable and insecure tenant whose fortunes are still at the mercy of "The Plantation Owners." But you should not think that it is an accident that vulnerability and insecurity have accompanied the slave-descendant into the twenty-first century, for **the so-called abolition of slavery was never intended to be an abolition of control**.

None of the lessons in school ever taught the truth that Emancipation meant the end of personal slave-ownership but the modernizing and consolidating of entire **RACE OWNERSHIP**. That is something you have to get in your head every time you talk about emancipation. **IT WAS NEVER MEANT TO BE AN END OF THE SLAVE-MASTER'S CONTROL**. The Black slave was supposed to have an owner forever, and through a process of education and entertainment he would even learn to like it and not realize it. In the very same way that he will have accepted his slave name and make excuses for it, he will have come to accept his slave status and find ways to rationalize it, not even realizing that slave name and slave status are both one and the same.

**You cannot say that you do not have an owner and yet every one of your basic necessities and the land you live on are owned and controlled by the same people who broke you in on the torture rack and then enslaved you**. If a people with a known track-record of genocide have so much control over the basic necessities of a people whom they have already enslaved, what happens when their genetic pool spawns another Hitler or Mussolini?

This is the unresolved issue that chains the ex-slave to an inferior role in world affairs. The truth therefore has to be faced that Black enslavement can never be fully resolved while white control of black life remains so real and so far-reaching. Right thinking says therefore that what the global African really needs is AFRICAN LIBERATION, but the African has been mis-educated and programmed so that his priorities are nearly always upside-down. Instead of focusing on the road to African liberation, the slave mentality will focus on all the other detours that end up right back on the same ole plantation. He is so far away from his own historical obligation as an African that he will focus exclusively on personal goals that always revolve around making the slave master's house better.

The biggest obstacle to African liberation is therefore the fact that the African does not realize that for the most part, his own personal problems are mainly the result of a larger problem which is THE LACK OF AFRICAN LIBERATION. Because he has never been taught from this philosophical perspective that would focus his vision on African liberation, the slave mentality will inevitably keep up the shameful tradition of handing down more bondage to succeeding generations.

The awakened African looks at the present through the windows of history and unlike the broken-in Negro, he is able to understand the root causes of today's grave disparities. History shows that the present condition of the global African is the result of systematic robbery where for centuries African labor and African resources have been directed towards the building of Caucasian prosperity. The broken-in Negro believes in the stories of Columbus, Pilgrims, noble Founding Fathers, adventurers, and cowboys and crook. Even if he does not know it, the Settler's story will subconsciously rule his head... unless he has made a tremendous effort to un-brainwash himself. Because everything in the Settler's story was designed to nullify the African's self-esteem, the broken-in Negro will naturally have difficulty with the issue of SELF-WORTH, and he will subconsciously have very little true regard for his enslaved ancestors. In fact, his deep-down unspoken feeling about his ancestors will derive from the Settler's story where the slaves were history's NO-PEOPLE, who were worked to death and then buried like dogs. End of story.

**REPATRIATION WITH REPARATION AS A SACRED RIGHT  
(IT IS NOT THE SAME AS IMMIGRATION)**

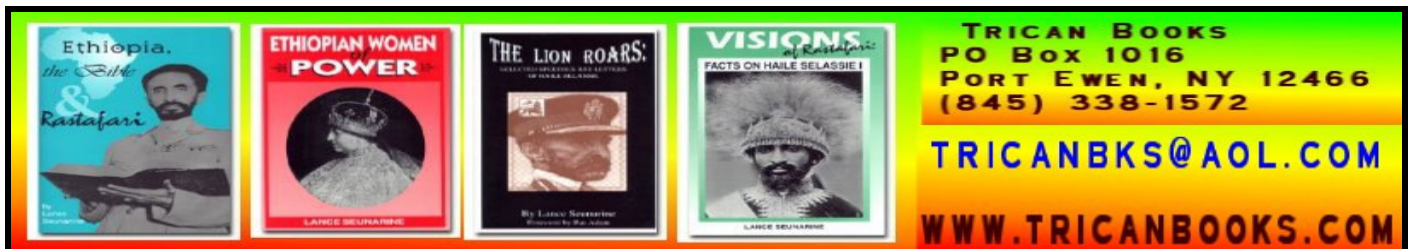
If your world-view is based on the Settler's myths you are bound to accept inferiority as an African slave-descendant and think that justice is for other people but not yourself. This explains a lot of the difficulty that the sleeping African encounters when confronted with the issue of reparations and repatriation. He is almost too afraid to think of **taking those same AFRICAN REE-SOURCES that helped build Euro-America and RE-DIRECTING them towards the development of Africa for the sake of Black prosperity.**

The awakened African knows that emancipation without land was always a recipe for Servery, because the freedom and independence of any people start with their owning and controlling a land base. Without ownership and control of their own land base the ex-slaves would always be under the control of their former owners. Hence the conscious mind always frames the demand for reparations to include repatriation. So too does the conscious mind frame the demand for repatriation to include reparation, because a nation in bondage is bound to be inhabited by a people in bondage. If repatriation is not accompanied by a breaking of the economic bondage that has been placed on the mother land, then that bondage will rest equally heavy on those who have repatriated. Repatriation and Neo-colonialism, which is the facilitator of economic bondage, cannot move along the same road joyfully holding hands together. In truth and in fact then, the discussion on reparations and repatriation should ultimately lead the African to consider his historical obligation which is ... AFRICAN LIBERATION.

Only when the Black slave-descendent turns his mind to the twin issues of reparation and repatriation is he truly beginning to address the unresolved issue of Black freedom, because HE IS AIMING AT THE FOUNDATION OF HIS SERVITUDE. When an African says that there are other issues more important than the issue of Reparations he is really making an un-educated statement which suggests that he does not mind being owned. He is perhaps mistaking the technological progress of the plantation for his own progress, without realizing that the condition of the domestic animal naturally improves as his owner gets richer, but he is still an OWNED DOMESTICATED animal. The power of subjugation and domestication is such that to the domestic dog or cat the talk of freedom would naturally be met with incredulity. Think about that!

If you do not understand the trick that deprives you of your sovereignty, you are quite likely to take having an owner for granted. From the moment the issue of Reparations is introduced it should put an end to the demystifying process that keeps the slave unclear about how he is a slave. The case for Reparations departs from the Settler's lie that legitimized robbery, and tells a different untold story that goes like this: "The Slave-master made sure that he owned and controlled every basic necessity that the ex-slave would need. In this way he would always control the ex-slave and have de-facto ownership over him by controlling his COST OF LIVING. To live on the land the slave therefore had to continue giving the owner his labor." Any people who are thus controlled by the yoke of economic bondage can easily be set to implode and expire just by the mere juggling of economic strings. Economic bondage therefore became the new means of control, and mis-education made the slave think of slavery in the past tense. Racial subjugation was thus disguised and packaged, and then priority-mailed to future generations.

It is this historical injustice of racial subjugation which has its root in **landless-ness and non-ownership** that is now crying out with urgency for remedy. It is crying out with urgency especially because centuries of working without pay have left behind a legacy of disadvantage that pushes the victims ever closer to the brink of survival and the edge of extinction. This disadvantage has imposed on today's slave-descendants a grim dog eat dog struggle to keep their heads above the waves of economic suffocation, and the ever-rising tide contributes to the breaking up of the family, social chaos, and eventual genocide. The results are plain to see, and they are heading for that same vanishing point where Arawaks and other non-existent indigenous people have already reached. Look around and see if there are any Arawaks left. The lesson to be learned is that if you control a people's COST OF LIVING you can squeeze them out of existence, and that is exactly what is happening worldwide to African peoples today.



The advertisement features four book covers on the left and contact information on the right. The books are:

- Ethiopia, the Bible & Rastafari** by Lance Seunarine
- ETHIOPIAN WOMEN POWER** by Lance Seunarine
- THE LION ROARS!** by Lance Seunarine
- VISIONS** (FACTS ON HAILE SELASSIE I) by Lance Seunarine

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**REPATRIATION WITH REPARATION AS A SACRED RIGHT  
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Any people of a sane mind who have been violently kidnapped from their home and held in bondage want to be returned to their home. That is unless they have been broken-in and domesticated like cats and dogs by their owners. In that case they will not only love their owner's home but they will also bark and protect it.

Any people of a sane mind who have been robbed of the fruits of their labor for centuries will naturally make a demand to be repaid for the centuries of forced labor. **That is if the memory of their ancestors has not been stripped of its sanctity.** In that case, such people will share the view of white racists that the black slave was just a nameless, soulless chunk of collateral damage unworthy of atonement and undeserving of justice. Of course that has its consequences, **because any people whose ancestors are buried in shame and ignominy are themselves bound to be treated ignominiously, haunted by the spell of perpetual shame and self-hate.**

If such people have been disadvantaged by both kidnap and robbery, **but still have their heads screwed on properly,** they will naturally demand both Reparations and Repatriation. Not one without the other.

Repatriation and reparations therefore encompass the full justice to which Black slave-descendants are entitled, and it involves the restoring of land rights and sovereignty to a people that have been robbed and disinherited; so that they can say with a long denied feeling of belonging, "We have a place on the earth where we truly belong as the Creator intended it to be." Any other struggle that comes short of this goal is a struggle to cushion the foot of oppression, not a struggle to remove the foot of oppression.

Unlike immigration, repatriation does not need to be justified to African governments on the basis of how many skills and how much wealth will be gained by accepting those who were betrayed, kidnapped, and forced into exile. True repatriation does not favor any one particular class. Also very importantly, repatriation is not about exchanging one level of economic bondage for another variant of the same economic bondage, nor is it about exchanging one form of neocolonialism for another form of neocolonialism. It has long been proven that oppression is no softer when the foot of oppression is black. All parties involved in the betrayal, kidnapping, removal, and enslavement, have a role to play in the correction of this historic injustice from which they all benefited. From African governments will be required land, and from European governments will be required financial resources. None of these resources are in short supply as is evidenced by the amount that is spent on weapons of mass destruction and space races. It is just a matter of a benumbed people not fully arisen to a full appreciation of their own rights, and therefore not ready to rise up in their true potential to force the political will that is needed.

However it is clear that truth is known in high places, for even the president of the USA after Hurricane Katrina had to admit to the historical injustice of white racism that has profited from Black slave-labor and then relegated the victims to the ghettoized conditions of poverty and landlessness. Therefore it is well known that history's most heinous crime lies at the foundation of today's wealthy white societies, and it is also well known who the victims are.

When Black slave-descendants take up the struggle for reparations with repatriation it will be because their pride and self-esteem no longer allows them to be satisfied with being someone else's property. They will have finally made up their mind to embrace the pure unadulterated spirit of African liberation, because at that level of consciousness they will have realized that every other struggle fits within the slave-master's plan to defer the issue of Black freedom. You cannot escape the truth that if you are not fighting to end your status as someone's property then you are fighting to make that status more comfortable.

The question is therefore not one of **IF** African-slave descendants will be **GIVEN** reparations, but one of how long justice will continue to be delayed; and the answer to that is that if you know the extent to which a people will embrace and cherish ignorance and immorality, you can know how long robbery and oppression will continue. Every single instance of the Black freedom struggle is a record of a people coming to a certain level of consciousness and saying **NO MORE**. However it is also true that no people who are benumbed by self-hate, ignorance, and immorality will ever be able to summon the God-power that will be necessary to fully attain their rights. This explains why so much money is invested in the media programs of **DE-MORALIZATION** that keep slaves preoccupied with sensual gratification and stupid distractions. And it also explains why so many slaves have made their peace with slavery and don't every want to hear about their liberty.

**REPATRIATION WITH REPARATION AS A SACRED RIGHT  
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Because the rape and enslavement of Africa lies at the root of today's modern world, this issue of Black reparations is the central justice issue of this time, and every other issue is peripheral to this case for JUSTICE. This is the time when millions of African peoples worldwide must rise up and rally around the issue of REPARATIONS. If a people do not comprehend the extent to which they have been robbed they will attribute their deprived condition to their own inferiority. It should therefore not be surprising when they start to call each other "DOG, WHORE, and BITCH." If they have tragically dropped the baton of history so that they no longer understand their own historical obligation in the long struggle for African liberation they will find themselves by their own behavior assisting the enemies of African liberation. Reparations-consciousness is therefore needed to detoxify the brain of amnesia, self-doubt, and stupidity. When these unwanted cobwebs are swept from the brain, the victim of robbery will no longer be unsure if he deserves to be paid for the centuries of hard labor, and neither will he continue making excuses and apologizing on the robber's behalf.

To those awakened Africans that have arisen from deep sleep, it is plain to see that up to date, all Black liberation struggles have so far only achieved BAND-AID but no real healing. That is because for too long the struggle has been for "PIECE," and much energy is wasted when this lack of vision prevents the realization that what is needed is more than "piece." The struggle has to be to make the African WHOLE, and how can a people be whole when they have been torn apart and stuffed away in every different white man's pocket?

At this crossroads in history, many of the unborn await with concern the decisions that will be made by this generation. And they have every reason to be concerned and even anguished, because if the present generation does not shake off the rags of mental slavery, clothe itself in divine armor, and seek the fullness of their Creator-given rights, the next generation will find itself **deeper in the hole.**

**It must be clearly understood that the gap between the robber and the robbed has been getting wider and wider over the years. Unless the struggle for reparations is pursued vigorously by this generation, the next generation will be begging for owners on the slave block of cultural prostitution and economic destitution.**

Against this long historical background of brutal exploitation in which all nations participated, the stone that the builders refused must now be recognized as the head corner stone. African slave-descendants are the inheritors of this legacy where their ancestors were the head cornerstone that slave nations used to build present-day white wealth. The Katrina-conditions of African slave-descendants today is therefore the condition of the chief cornerstone that has been used, abused, and then refused. There is bound to be a consequence for the following generations when a people are deprived of the fruits of their labor for centuries.

The evils of the past have not only left heavy burdens on the shoulders of Black slave-descendants, but heavy burdens are also on the shoulders of those who have inherited slavery wealth, because they are now forced to become even more evil than their ancestors just to keep it. The resulting accumulation of weapons of mass destruction speaks to the insecurity that comes when there is too much robbery. The fear and paranoia that is caused by rich-man insecurity can now be seen in the chaos and confusion that now engulfs the whole world, making it a dangerous and uncomfortable place for both rich and poor. When a situation like this arises where everyone's wellbeing is threatened, it means the time has come for dealing with foundational issues like **THE PILLAGE OF AFRICA AND THE ROBBERY OF AFRICANS** upon whose wealth the whole of modern civilization has been built.

The Black slave-descendant must therefore now be seen within a whole new light, because he is the ailing cornerstone that must now be healed if modern civilization is to be redeemed from the consequences of **too much evil**. Realization has to come home that this is the time for righting the wrongs, and the only correct place to start is at the beginning when Africa was raped and pillaged, and black slave-labor was used to amass present-day white wealth. Reparations with repatriation should therefore be seen as a chance for every one's healing. It is the only way a civilization that is founded on slavery can cleanse itself of its bestial nature and exorcise the now returning demons that have been unleashed by its history. Restoring the cornerstone is the first platform for the launching of **The New International Morality** that all nations now so desperately need if the annihilation of the whole of the human species is to be avoided. If other peoples like "the Jews" can conceptualize for their own healing an idea like **"the right of return,"** then it ought to be fairly obvious that the time is even more so overdue for those that have long been landless orphans in the hell-holes of the Americas.

REPATRIATION WITH REPARATION AS A SACRED RIGHT  
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All history is current event. You are your ancestors. You either reap the sweets or you reap the pain. Each generation reaps the legacy of those that preceded them. All parties, Caucasian and African alike, that instigated, contributed, and profited from centuries of brutal chattel slavery are now debtors to those who have for so long been deprived of their own land and the fruits of their own labor. Repatriation with Reparation is therefore **A LONG OUTSTANDING DEBT** that is owed to African descendants scattered in the west, and it is recognition of the fundamental legitimacy of this debt that distinguishes repatriation from immigration.

Repatriation implies the recognition of certain sacred rights based on a history of injustice that is being remedied. Immigration on the other hand implies a conditional arrangement that can be abbreviated or terminated by the government in control, and it does not take into account the historical circumstances that made "aliens" out of some Africans. Because of the vast difference between these two arrangements, and because of the sacredness of JUSTICE, the two terms should not be used interchangeably as if they are one and the same. If such vastly different arrangements become indistinguishable from each other, that centuries-old voice that has been pleading for justice will be trivialized, dishonored, and more conveniently dismissed by The Stealers who are always seeking the opportunity to misrepresent and counterfeit the right.

Ras Jahaziel  
www.rastafarivisions.com



MAN KNOW THYSELF

For man to know himself is for him to feel that for him there is no human master. For him Nature is his servant, and whatsoever he wills in Nature, that shall be his reward. If he wills to be a pigmy, a serf or a slave, that shall he be. If he wills to be a real man in possession of the things common to man, then he shall be his own sovereign. When man fails to grasp his authority he sinks to the level of the lower animals, and whatsoever the real man bids him do, even as if it were of the lower animals, that much shall he do. If he says "go." He goes. If he says "come," he comes. By this command he performs the functions of life even as by a similar command the mule, the horse, the cow perform the will of their masters. For the last four hundred years the Negro has been in the position of being

Our race has been without a will; without a purpose of its own, for all this length of time. Because of that we have developed few men who are able to understand the strenuousness of the age in which we live. Where can we find in this race of ours real men. Men of character, men of purpose, men of confidence, men of faith, men who really know themselves? I have come across so many weaklings who profess to be leaders, and in the test I have found them but the slaves of a nobler class. They perform the will of their masters without question. To me, a man has no master but God. Man in his authority is a sovereign lord. As for the individual man, so of the individual race. This feeling makes man so courageous, so bold, as to make it impossible for his brother to intrude upon his rights.

So few of us can understand what it takes to make a man - the man who will never say die; the man who will never give up;



Sistren @ EOZ Gathering, Atlanta, GA.  
Photo by Empress Rennee

the man who will never depend upon others to do for him what he ought to do for himself; the man who will not blame God, who will not blame Nature, who will not blame Fate for his condition; but the man who will go out and make conditions to suit himself. Oh, how disgusting life becomes when on every hand you hear people (who bear your image, who bear your resemblance) telling you that they cannot make it, that Fate is against them, that they cannot get a chance. If 400,000,000 Negroes can only get to know themselves, to know that in them is a sovereign power, is an authority that is absolute, then in the next twenty-four hours we would have a new race, we would have a nation, an empire, - resurrected, not from the will of others to see us rise, - but from our own determination to rise, irrespective of what the world thinks

## The Construction of Third World Political Corruption in US Based Corporate Imperialism *By Bretton Alvaré*

Today, wealth inequality in the United States and the World has reached dizzying heights. New strategies of flexible accumulation have allowed multi-national corporations to rake in massive profits without being obligated to return any capital to the nations from which they extract labor and precious natural resources. National governments that have been coerced into over-borrowing from multilateral lending agencies (like the IMF and World Bank) for massive infrastructure development find themselves paralyzed by structural adjustment programs (now labeled poverty alleviation programs) that leave them at the behest of largely US-based corporate interests. One of the favorite retorts of Babylon's agents is that the Third World is in debt because corrupt politicians have misappropriated the borrowed funds, greedily keeping billions in "development aid" for themselves while their people suffer.

In a recent reasoning in Philadelphia with some bredren from North Carolina, the issue was raised as to how it could be possible for so many, ostensibly, democratically elected leaders to all be so corrupt. Recent scholarship based on declassified CIA documents and testimonies from former agents has opened up avenues for exploring this phenomenon. These studies reveal that the installation of corrupt, client governments in "underdeveloped" nations is common practice, a fundamental strategy of US-corporate imperialism. Thus, widespread Third World political corruption is both myth and reality. It is a myth in that most democratically elected politicians in the Third World genuinely intend to do good by their people. It is a reality in that unless these leaders cooperate with US-corporate agendas by working to preserve and foster US corporate interests (through preferential trade partnerships, lax environmental regulation of resource extraction, protection of existing consumer markets),

they are removed and replaced with individuals more than willing to cooperate and maintain order (by squashing local popular oppositional political organization) in return for guarantees of US military and diplomatic support. In an insidious twist, US-installed corrupt governments are then blamed for creating horrible living conditions by the very corporate and military moguls who are responsible for their existence.

This is all typical of neoliberal discourse and practice, whose adherents work feverishly to guarantee and extend structural inequality while simultaneously blaming individuals (and in this case nations) for their own problems through a variety of channels (ex: racial inferiority, ethnic or cultural backwardness, "hatred of Freedom").

The above described practices have gone on for nearly a century but it is only in the last twenty years that these methods have been perfected and legitimated both at a discursive and practical level. The US military backed coup that overthrew the democratically elected government of Nicaragua in the 1920's is a good example of earlier efforts. The US marines responsible for the coup and for preserving order in the country in its aftermath found themselves locked in a struggle with guerrilla forces led by Sandino. As United Fruit and the US government saw the costs of the conflict rising daily they decided it would be more cost effective to install a local warlord, Sanoza, as President and allow his forces, armed with US military technology, to put down the Sandinistas in return for US military and diplomatic protection. The lesson had been learned and since then has been implemented everywhere US corporate interests become threatened by popularly elected leaders. More recently, Chilean and American business elites enlisted the CIA to remove the democratically elected government of Salvador Allende in Chile in 1973. Other US military backed coups and assassinations intended to install corrupt client governments include Guatemala (1954), Ecuador (1981), Iran (1953), Iraq (2003), Panama (1981), Venezuela (2003), Haiti (2004), El Salvador, Grenada, Laos, and the Dominican Republic to name a few.

The roots of Third World political corruption lay not in the hearts of Third World politicians but in the halls of the US military command. Corrupt leaders serve the dual purpose of guaranteeing international US corporate interests (by any means necessary) while at the same time providing scapegoats for the debt and destruction those interests create. They are an essential part of the US imperial project. Most ironic is that the US military (and the corporate elites that have a controlling hand in its deployment) conduct all these operations in the name of spreading freedom and democracy. The only democracies they permit are those willing (or forced) to follow the US based corporate imperial agenda, and the only freedom they guarantee is their own freedom to pursue enormous profits at exponentially greater human costs.

## Rasta and Politics— chapter 3— “Mobilization” *By Ras Ravin-I*

As we begin to move toward a global Rastafari secretariat, the issue of mobilization inevitably arises. At present, there is no single, centrally organized body to govern this process. Thus, the means by which we organize and mobilize is important. We have now realized the vital significance in defining and implementing an information gathering network in order to identify our strengths and weaknesses, and to determine how best to apply our collective mind toward global security of our people.

One of the primary factors with regard to mobilization is the need to have accurate and timely information, which should be collected through a pre-defined and properly implemented census program. This data would enable us to devise a plan of action that would service the mobilization process. It will allow us to be able to implement training and learning centers throughout the world wherever Rastafari people are located. These centers will serve as “jump stations” to all points Africa. The coined phrase, “jump stations,” refers to training and educational facilities that will be located in various cities around the world. These will be centers that train and prepare Rastafari people for residence in Africa. Jump stations can potentially be used for (but not limited to) teaching the various African languages, cultures and customs. Rastafari people must invest in hands-on training, academics and health care, and any other types of skills training that are deemed necessary for the benefit of Africa and her people. All of this can be provided at the jump stations.

Mass mobilization for repatriation of the Rastafari people is far different from immigration. Essentially, immigration merely encompasses relocation to another country. Conversely, mobilization for repatriation comprises much more.

It was April 14, 1961, when H.I.M. Haile Selassie I gave us the mandate of establishing a Five Year Plan, and to create 12-month programs as focused initiatives within said plan. This order is imperative and essential to the mobilization process.

April2006 The Freedom Fighter.

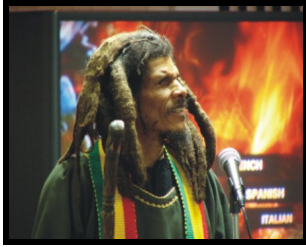
We cannot effectively achieve mass mobilization and repatriation through piece-meal and individualized efforts. Rather, mobilization for repatriation will only be achieved by supporting the collective efforts of the existing Rastafari organizations and houses. All Rastafari organizations should develop and implement 5-year plans. Failure to do so serves only to prolong the mobilization and repatriation efforts. Several organizations have already begun developing plans according to His Majesty’s mandate, for example:

- The Issembly for Rastafari Iniversal Education (IRIE), located in Chicago
- The InIversal RasTafari Community (IRASCOM), located in the Bahamas.
- Trinidad and Tobago Rastafari United (TTRU), located in the US and Trinidad.

Those organizations that have developed coherent and complete 3 to 5 year working plans should be considered for and given mobilization resource priorities. Their proposals should be reviewed and—if found to support our collective Rastafari goals—ratified. Furthermore, it is imperative that these organizations communicate effectively by sharing information from their development plans to eliminate the possibility of duplicate effort and to keep from “reinventing the wheel.” A central information committee should be established, made up of members of these various organizations to oversee and disperse information as necessary- that is their only job.

This reasoning is evidence as to why the political, economic and social awareness of Rastafari needs to be developed in order to serve the needs of the Nation. Failure to define and develop our specific political and economic structure will result in the continued infiltration of InI Rastafari by the religious fanatics who use Bible doctrine to confuse, disrupt and inevitably delay the mobilization and repatriation processes. The social injustices against the Rastafari people will continue if we fail to mobilize. The development of a centralized information repository has now become necessity.

## IN THE SPOTLIGHT



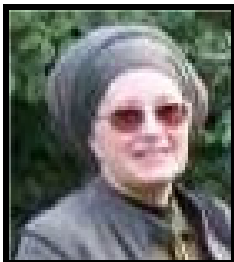
Ras Jahaziel - the Revelator. Born in Barbados, an island of the eastern Caribbean, Ras Jahaziel, the multimedia artist, speaks to the world through the media of large oil paintings on canvas and on video, telling the history of African people since their encounter with Europeans. Born to be an artist, he recalls spending most of his time in junior and secondary school drawing with the passion of a one called for a purpose. Never furthering his formal artistic tuition past secondary school where he was guided by the elder and renowned Caribbean artist and sculptor, Karl Broodhagen, he deliberately chose to allow his talent to grow by practice and intuition.



Ijahnya Christian is a RasTafari Worker who lives on the island of Anguilla where she is establishing the Athlyi Rogers Study Centre for Triple Crown Culture Yard, a member organization of the Caribbean Rastafari Organization (CRO). Together with Ras David Sebastian, she is co-authoring a CRO publication on Rastafari for use by students taking examinations with the CXC. She has over 25 years of development works in the Caribbean. Sister Ijahnya is also the facilitator of Regency Tours and Consultancy Services based in Anguilla, West Indies, she is the holder of an M.A (Ed.) and a B.Sc. ( Social Work)



Queen Mother Moses : International Ambassador for the Almighty Rastafari Kingdom (ARK). She has developed programs and projects throughout the Americas, Europe and Africa. She is also a Doctor of Biblical Studies and Divinity, a globally recognized motivational speaker and community activist. During the 70's she co-founded the first structured educational program, with a holistic Rastafari-African centered curriculum for the 12 Tribes of Israel and the greater Rastafari community in New York. She has been an influential strength within the Empress of Zion Sistren organization, in bringing about a resolution from the Georgia House of Representatives in proclaiming March 25th 2006, as Empress Menen day at the State Capitol.



Sister MaryDread of Rastaites—His Majesty revealed HIMself to me over 20 years ago and since then I have been educating people about RasTafari livity & history whenever and wherever possible. I founded the Rasta Ites website in 1999 to continue this work and since then it has grown from humble beginnings to over 300 pages in size. The site started with links and a small amount of info and now the main sections are the news and events pages. All Ras Tafari are welcome to send items to be considered for publication. I now also work with the Empress Menen Foundation to raise funds to improve the lives of the Rastafari elders.



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