



THE FREEDOM FIGHTER



TRINIDAD AND TOBAGO RASTAFARI UNITED

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#1

“People of my country, Ethiopia!
Today is a day in which Ethiopia is stretching her hands to God in joy and thanksgiving and revealing her happiness to her children.”

H.I.M Haile Selassie



NATURAL MYSTIC





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PUBLIC ANNOUNCEMENT!!!

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HEALTHY ITAL -
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VISIT WITH NYABINGHI—BOBOSHANTI— EPF— RASTAFARI CORPORATION

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RASTAFARI SPEAKS

"No human lips can express the gratitude which I feel to the merciful God who has enabled me to stand in your midst on this day, of which the angels in heaven and creatures on earth could neither have thought of nor known about. Before everything else, I want to tell you and to make you understand that this ... is a day on which a fresh chapter of history of the New Ethiopia begins. In this new era, new work is commencing, which is the duty of all of us to perform.

People of my country, Ethiopia!

Today is a day in which Ethiopia is stretching her hands to God in joy and thanksgiving and revealing her happiness to her children.

"What I would finally announce to you, my people, is that today is a day of rejoicing for us all. Today is the day on which we defeated our enemy. We shall see that our enemies are disarmed and sent out the same way they came. As St George who killed the dragon is the Patron Saint of our army as well as of our allies, let us unite with our allies in everlasting friendship and amity in order to be able to stand against the godless and cruel dragon which has newly risen and which is oppressing mankind. I charge you to consider [our allies] as brothers and friends [and] show them kindness and consideration."

"For several years in the past, as must be remembered, a large part of the African continent was under colonial rule. In the course of that time, colonialists have stripped the Africans of their freedom and natural rights, and used their resources for the benefit and prosperity of their own country. Even today, colonial masters speak ill of Africans by exaggerating their poverty in the press. Africans are also blamed for the aid they receive. This aid cannot fill the needs of their peoples overnight. From under such humiliation, Africans rose up to safeguard their right and started to struggle to obtain their independence."

"In general, We extend our good will greetings to all our African brethren who are still under the yoke of foreign rule, and wish that their struggle for freedom will bear fruit so that they would be masters of their own fate. Our help will also reach them.



NATURAL MYSTIC by Ras Ravin-I



"We have come to reclaim the house of history. We are dedicated to the revision of the role of the African in the world's great civilizations, the contribution of Africa to the achievement of man in the arts and sciences. We shall emphasize what Africa has given to the world, not what it has lost."

• **Dr. Ivan Van Sertima**

As I begin, let us understand one thing; man has an inalienable right to life. **NO** one has the authority to deprive mankind of security, happiness, and human existence

To understand the mystical revelation of Rastafari, one has to transcend the realms of physical realities; a study of the world's religious, spiritual, socio-economic, historical and geographical philosophies will be required for the reader to come to terms with the inner concept of I."

African traditional religion is faith based. It is faith that does not call for evidence to be displayed amongst its practitioners, and yet does not engage in metaphysics, it simply is. Nothing is taken for granted; this faith has been the subject of serious scrutiny by White western "scholars," who, by reasons of their inherited privilege believe that without "their" analysis, the African spiritual concept is not real faith.

Throughout the world's aboriginal societies, religious practices can vary from village to village and country to country, but the commonality is the same, since all of these variations were at one time part of a whole, and became divided up by mans experiences and adaptation to environmental changes, and technological developments.

In all of its variations. The African religious thought and traditions remain as elusive as ever, the common thread that runs through them all, is the same thread that runs through the ancient religious practices found on the Indian sub-continent amongst the Dalits and Dravidian peoples, which is to be found inherent in the aboriginal peoples of Australia and the Americas.

The presence of spirits is an important aspect of aboriginal religious thought. Spirits can be found in everything, and oftentimes mould the behavior of the people. Spirits are said to communicate the wishes of the Gods and are pleased by the performance of tribal rituals executed by the local shamans or priests. Through dance, music and art, these rituals are kept alive and passed on from generation to generation.

Physical symbolisms are often used in different practices to establish a link between the spirit world and the world of the living, and one can see the presence of these symbols adorning homes, persons and places of worship. But the differences in the symbolisms and practices do not take away from the common African thought that Jah is in everything and has created everything.

Symbolisms can be found in abundance in the Hindu tradition. Many of which represent different fractions of a whole, **many of the Indian sub-continent's religious practices have their roots in African traditions**, all of which were brought with the Dravidian arrival into Northern India. The intervention and invasion of the Aryans, mangled and raped the ancient religious and spiritual culture of the Dalit/Dravidian Africans, thus creating the practice we now call Hinduism. **This resulting religious practice is rooted in a complexion based caste system.**

JAH-JAH

"The Rastaman is most conscious of the presence of an Almighty Power or Creator, the One Universal God of Creation, or Father of the Universe. The Rastaman simply refers to this God as "Jah-Jah," just as he would say "Papa" (or Father).



NATURAL MYSTIC

Like all folk creations, the term “Jah” is. However, quite obscure in its origin. Frank Cassidy, in his book Jamaican Talk, tell us that “Jah” was the term used by the Jamaican Maroons . Jah was also the shortened form for “Jehovah” as used in the English Bible between 1539 and 1758. The Jehovah Witness Bible also translated “Hallelujah” in Revelations 19 to mean “Praise Jah.” It has also been suggested that the word “Jah” could have been a phonic derivation of the Hindu word “Jai,” which is commonly used by Hindus in praising their Gods – Jai Rama, Jai Krishna, Jai Bhagwan. The term was used in Hindu communities to greet each other, as a term of respect.

In light of the close interaction between the Hindu indentured workers and the African peasants, it seems reasonable to agree with Dr. Ajai Mansingh that “Jai” is a possible phonic variation of “Jah,” as he stated in the Sunday Gleaner of August 8th 1982. The emigration of 36,412 indentured Indians to Jamaica between 1845 and 1917 was indeed an important influence on Afro-Jamaican folks, who found that many Indian cultural aspects were congenial to theirs. In fact, their understanding of nature and its forces were basically similar. Thus some cross-fertilization of cultural ideas did occur.” Dennis Forsythe (Healing of the Nations)

.In understanding the nature of Jah, the Rastaman turns inward to find the “book” of life, which he knows is written upon his heart. It is the natural key to unlocking the mysteries of life. Rastafari draw their strength, inspiration, and wisemind from the knowledge that Jah is the author of life, the maker of everything, and exists in everything. Nothing is outside the realm of Jah.

In Rastafari tradition, belief (doubt) does not offer a proper comprehension of Iration which is simply the handiwork of Jah Rastafari, the omnipotent, the everlasting, ever faithful, and merciful Father of all.

In the original concept of Jah, Rastafari knows of the intervention of spirit, as Jah manifests from time to time

in human form. These spiritual “interventions” mould and guide the African mindset according to its ancient traditions and practices, and while the people make messiahs out of preachers, the Rasta turns to the everlasting God for guidance and counsel. This everlasting God, means much more than mere physical form for Rastafari spiritual awareness is derived in part from African traditions and is a remembrance of ancient African practices.

As the African spiritual practice depends on the intervention and knowledge of spirits, so too, is the Rastafarian ability to “see” Jah, but Africans hid their knowledge of God and spirits, due to the harsh quality of life on the plantation.

The African spiritual presence can be found all over the world, from the far East to the far West, North and South. To even consider an attempt to discredit the African global spiritual presence would be to deny the existence of man.

Some of the earliest followers of Leonard Howell were in fact Indians, from whom he got the name “Gang Guru Maragh.”

There can be little doubt that, the presence of both the African and Indian peoples in the Caribbean and their cultural interchanges gave birth to the the peculiar character of Rastafari resistance movement. It would be an uneducated guess at best, to conclude otherwise.

This spiritual connection and religious practices of both these peoples can be found in the daily rituals of Rastafari, e.g. herb smoking, chanting, drumming ECT.

The Nyabinghi order is the oldest and first of the Rastafarian orders. The name Nyahbinghi is derived from Queen Nyavinghi who ruled Uganda in the 19th Century. She is that illustrious queen who fought against the white colonialists in Uganda.

The Nyahbinghi gathering is the most important meeting of Rastafari, and it involves chanting praises to Jah Rastafari, drumming and burning of the hola herb,

NATURAL MYSTIC

it is also a chance for idren and Sistren to socialize and reason. Gatherings can last from three to seven days; drums are usually played with ceaseless effort by idren who are replaced as one gets tired.

Like the elders of ancient times, the Nyabinghi elders are keepers of the faith, and masters of oral traditions.

In these days, many new Rastafari houses or mansions, (as the idren describe them,) have risen. Some of these other "mansions" have strayed from the original concept of the Divinity of Haile Selassie to more involvement with the Christian evangelistical movement, while others have maintained the move toward Black Supremacy.

One of the basic tenets of Rastafari is the dismantling and crippling of oppressive institutions, and regimes. The liberation of Africa is at the forefront of this message and the world's oppressed masses have developed a strong connection to the anti-oppression message contained in the lyrics of Rasta musicians. Even the non-believers, who are captivated by the "immortal spirit," of Rastafari, tend to stop and listen.

"Glorious things are spoken of thee, oh City of God, I will make mention of Rahab and Babylon to them that know me: Behold Philistia, and Tyre; with Ethiopia; this man was born there." Psalms 87:3-4

"And he hath on the vesture and on his thigh a name written, King of Kings and Lord of Lords." Rev. 19:16

"And I saw an angel proclaiming with a loud voice, Who is worthy to open the book and loose the seals thereof? And no man in heaven, neither under the earth, was able to open the book, neither to look thereon. And I wept much, and one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David had prevailed to open the book and to loose the seals thereof." Rev. 5:2-5

Even as most people try to explain the spiritual nature of Rastafari, they find it difficult to accept the Afrocentric interpretation of what they term to be a Christian belief. Rastafari consider the divinity of H.I.M Haile Selassie 1st to be the most essential part of the biblical chronology, which has been maliciously changed to confuse African people. The knowledge of their African ancestry and spiritual development is contained in its pages.

H.I.M Haile Selassie 1st, even though he has disappeared, remains the Emperor of Ethiopia in an unbroken line of 225 Kings, dating from Menelik 1st, the son of Makeda, the queen of Sheba and King Solomon of Jerusalem.

Even though the divinity of H.I.M Haile Selassie 1st is constantly challenged by disbelievers, he remains a mystery. It cannot be disputed that the titles he carried were reserved for the returning messiah as mentioned in the Bible. These titles are holy and undisputable.

Rastafari thought is based strictly in the ancient order of life, a thought that immerses itself in the reincarnated divine order of living, as seen through the eyes of Africa. While many Rastafari practitioners choose to deny the underlying similarities that run throughout Dravidian and African/Rastafari spiritual practice, they nonetheless exist, showing the long historical connection of the two peoples from way back in anciancy WHEN THEY WERE INDEED ONE.

RAS RAVIN-I

TTRU CULTURE SHOP

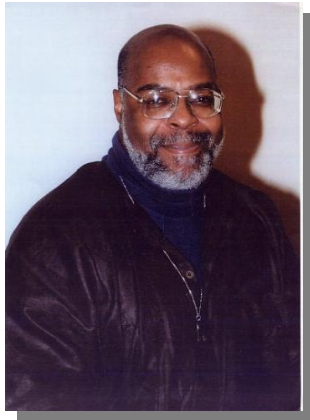
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RUNOKO RASHIDI



"History is a light that illuminates the past, and a key that unlocks the door to the future."

--Runoko Rashidi

Runoko Rashidi is a historian, research specialist, writer, world traveler, and public lecturer focusing on the African presence globally and the African foundations of world civilizations.

As a scholar, Runoko Rashidi has been called the world's leading authority on the African presence in Asia. Since 1986, he has worked actively with the Dalits (India's Black Untouchables). In 1987, he was a keynote speaker at the first All-India Dalits Writer's Conference, held in Hyderabad, India, and spoke on the "Global Unity of African People." In 1998, he returned to India to lecture, study and sojourn with the Dalits and Adivasis (the indigenous people of India). In 1999, he led a group of seventeen African-Americans to India, and became the first ever non-Indian recipient of the prestigious Dr. B.R. Ambedkar Memorial Award. For twelve years he served as United States representative of Dalit Voice: The Voice of the Persecuted Nationalities Denied Human Rights, published fortnightly from Bangalore, India.

He believes that his principle missions in life are to help make Africans proud of themselves, to help change the way Africa is viewed in the world, and to help reunite a family of people that has been separated far too long.

Source;

<http://www.cwo.com/~lucumi/bio.html>

NYAHBINGHI CHANTS

I Am Getting Ready

**I am getting ready to leave Babylon world
I am getting ready for the day to come
Watching I record chanting both day and night
I am getting ready to leave Babylon world.**

Volunteer Ithiopian

**I am a volunteer Ithiopian
Agitating for I right
For I will never stop chant
Until I tear down Babylon wall (rep)**

**Come sight up in JAH army
In the army of JAH Rastafari
JAH Rastafari is I leader
JAH Rastafari is I leader here I art this day
JAH Rastafari is I righteous leader
And I sure, sure to win (rep)**

Blackman Get Up Stand Up

**Blackman get up stand up pon you foot
And give Rastafari the Ises (rep)
Blackman get up stand up pon you foot
And give Rastafari the Ises in the Army of Fari**

**Blackman rise and shine
And give Rastafari the Ises
Blackman rise and shine
And give Rastafari the Ises (rep)
In the Army of Fari**

**Don't you know JAH have a net to catch all the
Lo (high) and the Noble (rep)
Don't you know JAH have a net to catch all the
Lo and the noble in the Army of Fari**

I Will Not Go With You

**My own companion bid farewell
I will not go with you to Hell
I am on I way to Mount Zion I
"I will not go, I will not go with you" (rep)**

RAS PIDOW SPEAKS



Rastafari Elder Ras Pidow

Ras Pidow: Glory to word Glory to sound Glory to the Most High Jah Rastafari

Yes Haile I Selassie I, He is de owner-founder of Sun Moon and Stars, Man Woman and Children. Green herb, heat, air, water. And all creeping things upon de face of dis Earth dat have breath. Dose dat fly within de midst of heaven and dose dat are hidden from de face of man. Internally live! JAH RASTAFARI! Let all living things call HIM. He is without father, He is without mother, without beginning of days nor end of time.

Hebrews 7 declare it biblically: no descent. Having neither beginning of days. He is Priest Melchisedek yet Father yet Mother. Without void without form, yet void yet form. All void and all form. Unsearchable!

Coming thru Lineage, Throug even Jes-us Christ 2000 years ago. Coming thru Judah who proved a better Testament than (Levi)-Priest Melchisedek. As it is written in Hebrews 7. Coming thru Acts 2nd, (29th) verse as it is said, Men and brethren, let me freely speak of the Patriarch David who is now dead and buried. But his Sepulcher is here with us now. Understand dat!

And thru the lineage according to de flesh, thru David line Christ must return to reign upon His Throne. Haile I Selassie I is greater David greater Son, who stand to rule and reign worldwide.

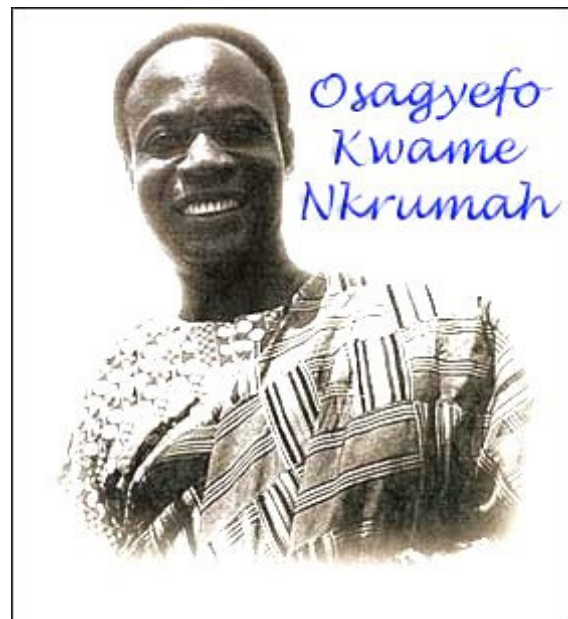
Unfathomable! The Master Builder of Creation. The Almighty in Person, Natural Man. Haile Selassie is a title given to Ras Tafari. Malachi first declare it. The heathen shall shook at His great and dreadful name.

Ras means King. Tafari mean Head Creator. He is Redeemer, King, Creator, in bliss, returned to reign forever! Jeremiah declare it: I am black, astonishment is being taken out upon me. I am one forever. So as de Sun is one, so Haile Selassie I, The Might of the Trinity JAH RASTAFARI is one. One heart, one love, one moon, one earth, one life, so there must be one God. The Almighty JAH RASTAFARI!

I and I was being taken away as captive', surely from a long long time ago.. I and I still was in Egypt and Jah bust de sea in two, wit Nyahbinghi music! Through de temple of Moses and man walk on dry ground. Jah gwine do it again.

Dis day I shall bring de captivity, in dis decade, of Judah and Jerusalem, Ithiopia, when all eyes shall see and know dat Haile Selassie I JAH RASTAFARI reign forever, and forever. For Angels will be coming falling down before HIM.

He touched Lightning and it scorched! He rebuked de wind, and chastised thunder. He is Almighty in Supreme Supremacy. Ruleth among de Mighties. HIM alone. De only international Field Marshall General, Haile I, Selassie I, JAH RASTAFARI! To de world. Selah.



Cultural Uses of Cannabis

India:

Cannabis has always been a customary part of life in India, and was “intimately associated with magical, medical, religious, and social customs in India for thousands of years.

According to legend found written in a collection of four holy books called the Vedas, an Indian god named Siva is described as The Lord of ‘Bhang,’ the drink made of cannabis leaves, milk, sugar and spices. Historically and continuing today, “bhang is to India what alcohol is to the West. According to one historian of cannabis, even in the 1940’s bhang was integral to social activities including special festivities and in the home. In special festivities such as weddings, it was said that a father must bring bhang to the ceremonies to prevent evil spirits from hanging over the bride and groom. Bhang was also a symbol of hospitality. “A host would offer a cup of bhang to a guest as casually as we would offer someone in our home a glass of beer. A host who failed to make such a gesture was despised as being miserly and misanthropic.

The most potent Indian preparation of cannabis called ‘charas.’

While the cannabis plant’s pre-eminence in India was, and continues to be its association with religious life and as a social lubricant, cannabis was also used as a medicinal aid. In Indian folk medicine, hemp boughs were thrown into fires in order to overcome evil forces. Sushruta, a legendary physician of ancient India, recommended it to relieve congestion, a remedy for diarrhoea and as an ingredient in a cure for fevers.

A number of years later, when the Indian Hemp Drug Commission of 1893-1894 heard testimony from hundreds of both native and Western doctors about the cannabis plant’s therapeutic uses in treatment of everything from cramps and headaches to bronchitis and diabetes as well as its use as an analgesic for toothaches and anesthetic for minor surgeries, the Commission realized that “hemp drugs appear now to be frequently used for precisely the same purposes and in the same manner as was recommended centuries ago, [and] many uses of these drugs by native doctors are in accord with their application in modern European therapeutics. Cannabis must be looked upon as one of the most important drugs of Indian material medica.”

Africa:

The cultural use of cannabis is widespread throughout Africa.

There are several examples of how cannabis took on different prominent symbols in African tribes. In North Africa, “music, literature and even certain aspects of architecture have evolved with cannabis-directed appreciation in mind. Some homes actually have kif rooms, where family groups gather to sing, dance, and relate histories based on ancient cultural traditions.

Cannabis was also incorporated into many African tribes’ religious and magical beliefs. The Bashilenge was a religious cult that developed out of several small clubs of hemp smokers who had their own plots of land for the cultivation of hemp.

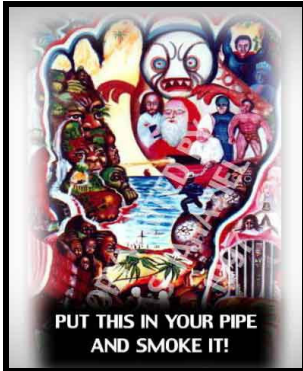
Each tribesman was required to participate in the cult and show his devotion by smoking as frequently as possible. They attributed universal magical powers to hemp, which was thought to combat all kinds of evil and they took it when they went to war and when they traveled. The hemp pipe assumed a symbolic meaning for the Bashilenge somewhat analogous to the significance that the peace pipe had for American Indians. No holiday, no trade agreement, no peace treaty was transacted without it.

Several tribes such as the Zulu and the Sothos were known to smoke cannabis prior to going to war. “Young Zulu warriors were especially addicted to dagga and under the exciting stimulation of the drug were capable of accomplishing hazardous feats.

African people throughout the rest of the continent also used cannabis in folk traditional medicinal practice. “The plant was used as a remedy for snake bite (Hottentots), to facilitate childbirth (Sotho), and among Africans of Rhodesia as a remedy for anthrax, malaria, blackwater fever, blood poisoning, and dysentery. It was also famous in relieving the symptoms of asthma.

Africa became a country of cannabis cultures long before the arrival of Europeans. Despite the Europeans’ attempts to outlaw the psychoactive use of cannabis, it continues to be deeply ingrained in the cultures of several African tribes.

Ras Jahaziel The Revelator



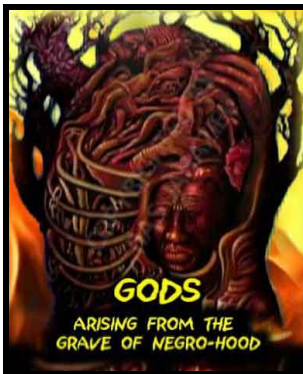
A VIEW OF TERRORISM FROM THE HISTORICAL VICTIMS OF TERRORISM

When the story is told from the bottom of the slaveship, terrorism and crimes against humanity take on much broader meaning, and it is not one that the ole slavemaster loves to recall. "Discoverers", founding fathers, and framers of constitutions look pretty bad, and the revealed record of their morality is also shown to be quite sad.

From the bottom of the slave-ship, there comes a verdict....."GUILTY OF CRIMES AGAINST HUMANITY," and amongst the "super-heroes" there are hardly any that can retain their pretense of respectability.

When the devil was telling the story, robbers, invaders, thieves, liars, and enslavers, were cunningly portrayed as saviors, but now here comes a little booklet with a much broader point of view on terrorism that is very different to that of the ole slave master.

AUTHOR: RAS JAHAZIEL



HOW THE NEGRO WAS CLONED IN THE FURNACES OF RACIAL TERRORISM

The maintenance of slavery on Hell Plantation depended on The Slaver's ability to BREAK THE AFRICAN'S SPIRIT and demolish his SELF-ESTEEM. The dreaded "BREAKING-IN PROCESS" entailed the systematic destruction of THE AFRICAN EGO, and every day FOR CENTURIES on Hell Plantation involved some form of BREAKING IN.

Four hundred years of history will not be wiped away so easily, and that is why the beginnings of the twentyfirst century find the Negro blindly collaborating in his own genocide. Centuries of racial terrorism designed to break Black self-esteem were bound to reshape the African psychologically, and that is why the task today is one of RESURRECTING GODS FROM THE GRAVE OF NEGRO-HOOD.

AUTHOR: RAS JAHAZIEL



THE LAMENTATIONS OF MOTHER EARTH : VIDEO

VOICES SCREAMING FROM THE DEPTHS OF OUR COLLECTIVE CONSCIOUSNESS

This is a story that has to be told, because hearts long made stony by ignorance and blinded by miseducation, would not otherwise make the connection between Black bodies packed in slave dungeons of yesterday and Black bodies crammed in the concentration camps or prison blocs of today.

Neither would they see that a people historically dehumanized, dispossessed of everything, and then thrown powerless into the jaws of a brutally exploitative economic system, are bound to be plagued by the self-destructive symptoms of psychic trauma.

Ras Jahaziel The Revelator



Continued from December;

RACIAL TERRORISM was so dreadful in its restraint of the Black voice that only someone of privilege and high standing in white society could dare go before the seats of power and raise the call for BLACK REPARATIONS.

That is why it was actually a white man by the name of Thaddeus Stevens of Pennsylvania who in 1867 placed the issue of REPARATIONS before the US fortieth congress in section 4 of HR 29. Thaddeus Stevens, a white Republican, was not too blind to recognize that Reparations was the only just policy after enslaving a race for so many centuries, but the conscience of the slave holding nations was not susceptible to the bidding of such noble ideals. As they are accustomed to do when their clients have lots of money, "LEGAL MINDS" used their tricks successfully to keep the case out of the court house, so that it was eventually confined to the rubbish heap of history and the garbage bin of forgetfulness.

Unfortunately, throughout the history of The White World Order, the majority opinion has never been of the Thaddeus Stevens sort, and so, every effort has been made to delay the case for Black Reparations until the day when the excuse can now be offered that it has become an irrelevant issue because "TOO MUCH TIME HAS ELAPSED AND THE INJUSTICE HAPPENED TOO LONG AGO." But suppose the criminal element of society learns from this lesson that CRIME can be made to benefit one's offspring as long as one can keep the case out of the court house long enough! If this lesson is taken as an example of what can be achieved by delaying the legal process, the criminal spirit is bound to be emboldened by the surety of such de-facto exoneration. But this has serious consequences in terms of the NON-ETHIC that it establishes, which is nothing less than "CRIME DOES INDEED PAY." What a contradiction for a people who profess to be anti-terrorists, a people who profess to be defenders of "freedom and democracy" and "law and order," and upholders of "values."

The true principles of justice demand that as long as it can be shown that there are beneficiaries of the crime, there must be compensation for the crime, and this is not a very hard task. In the "developed" Euro-American nations of today which were founded on robbery and slavery, every single advantage that is enjoyed over those peoples who were dispossessed and enslaved, is an advantage gained from such history. Whether it be the physical infrastructure of the nation, the advanced economic level of the nation or the advanced social services of the nation, they are all benefits which are enjoyed by the inhabitants of such developed nations because of the labors of millions of slaves and underpaid laborers FOR CENTURIES. Not only is their present "first-world" status a benefit that is derived from having slave labor in the formative stages of their economic development, but such "first-world" economies have also benefitted from centuries of draining the natural resources of the world's NON- WHITE peoples. Continued next issue



BY RAS JAHAZIEL
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www.rastafarivisions.com
 OR CONTACT RAS JAHAZIEL @
 919-244-5808 in Garner, NC.

Walter Rodney: Visionary and Freedom Fighter



Walter Rodney was born on March 23, 1942 in Georgetown , Guyana . He grew up in a period of great social and political change in Guyana , a circumstance which made an indelible mark on his life and thought. He attended the elite Queen's College on an open exhibition scholarship, and a distinguished high school career culminated in his winning a further scholarship to the University of the West Indies , Mona , Jamaica , in 1960.

Rodney lived with and among black and progressive peoples on four continents and in several areas of the Caribbean. He worked in all these contexts as a historian, university teacher, popular lecturer, social critic and political theorist, and he was an unswerving advocate of the oppressed and exploited classes, especially those of the black world. He was actively involved in the global struggle for freedom...In this work of sustained reflection, Walter tells us in his own words how he came to be the person that he was. He reflects on the nature and meaning of his life at a critical juncture in his career. He also discusses his view on the leading political and social trends in Africa, the Caribbean and Black America during the mid-1970's —a period of critical shifts in Pan-African and world affairs.

While in Jamaica , Rodney was an active supporter of Caribbean unity, giving his voice to the West Indian Federation in the referendum of 1961. He traveled extensively within the country, becoming well acquainted with its people and speaking out fearlessly in defense of the poor. The outspokenness and passion for justice that marked Rodney's character, aroused the suspicions of the political directorate, and he was closely watched.

Rodney obtained a B.A. in History with First Class Honors and in 1963 entered the University of London to study African History at the School of Oriental and African Studies. There, he became a member of the group of Caribbean workers and students who studied and debated with CLR James, and was known as a participant in Hyde Park Corner "disputations." His research took him to Spain and Portugal ; he learnt Spanish and Portuguese. In 1966, at age 24, Rodney obtained his doctoral degree. His dissertation was published as A History of the Upper Guinea Coast , 1545-1800.

Rodney taught History at the University of Dar es Salaam in Tanzania from 1964 to 1967. Tanzania was then at the hub of political ferment in Africa . In 1964 the Zanzibar revolution had radicalized the politics of East Africa and in 1967 the Tanzanian government launched the Arusha Declaration on self reliance. Also, Che Guevara had traveled through the country on his way to fight in the Congo . Rodney found himself at the cutting edge of change that was sweeping through Europe 's colonies and ex-colonies.

Rodney always wanted to return to the Caribbean and he wanted to know Guyana . In 1974, he moved back to Georgetown to take up a post at the University of Guyana . Underestimating his commitment, the government canceled the appointment, in the hope that he would leave. Instead, over the next six years, he threw himself into independent research and political organization, founding and leading the Working People's Alliance (WPA) and increasing his stature as an international scholar. Through the WPA, he sought to further reconciliation among all racial groups in Guyana . He published a study of 19 th century Guyana plantations and began a three volume study of the Guyanese working people. It was never completed.

On June 13, 1980 , Rodney was assassinated by a man who handed him a bomb concealed in a walkie-talkie.

By Horace Campbell, Ph.D.

Source: <http://www.howard.edu/rodney/rodney.htm>

NELSON MANDELA



"I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die."

Nelson Rolihlahla Mandela was born in a mud hut in a village near Umtata in Transkei South Africa on July 18, 1918. His father was the Tribal Chief of Thembuland and after his father's death, the young Rolihlahla became the Paramount Chief's ward to be groomed to assume high office. However, influenced by the cases that came before the Chief's court, he was determined to become a lawyer. After hearing the elders' stories of his ancestor's valor during the wars of resistance in defense of their fatherland, he dreamed also of making his own contribution to the freedom struggle of his people.

After receiving a primary education at a local mission school, Nelson Mandela was sent to Healdtown, a reputable Wesleyan secondary school where he matriculated. After leaving school he then enrolled at an all black college, the University College of Fort Hare for a Bachelor of Arts Degree where he soon displayed his leadership qualities. After being elected to the Student's Representative Council, Mandela started to live up to his Xhosa name Rolihlahla, meaning "stirring up trouble", and joined a student boycott which resulted in his suspension from the college.

After suspension from college, Mandela went to Johannesburg where he completed his BA by correspondence, took articles of clerkship and commenced study for his LLB. While studying in Johannesburg he entered politics in earnest by joining the African National Congress in 1942. At the height of World War II a small group of young Africans, members of the African National Congress, banded together under the leadership of Anton Lembede. Among them was William Nkomo, Walter Sisulu, Oliver R. Tambo, Ashby P. Mda and Nelson Mandela. These young people set themselves the formidable task of transforming the ANC into a mass movement, deriving its strength and motivation from the unlettered millions of working people in the towns and countryside, the peasants in the rural areas and the professionals. Their chief contention was that the political tactics of the 'old guard' leadership of the ANC, reared in the tradition of constitutionals and polite petitioning of the government of the day, were proving inadequate for the tasks of national emancipation. In opposition to the 'old guard', Lembede and his colleagues espoused a radical African Nationalism grounded in the principle of national self-determination. In September 1944 they came together to found the African National Congress Youth League (ANCYL).

Nelson Mandela was released from prison on 11 February 1990, and he plunged wholeheartedly into his life's work, striving to attain the goals he and others had set out almost four decades earlier. Today Mandela has honorary degrees from more than 50 international universities and is chancellor of the University of the North.

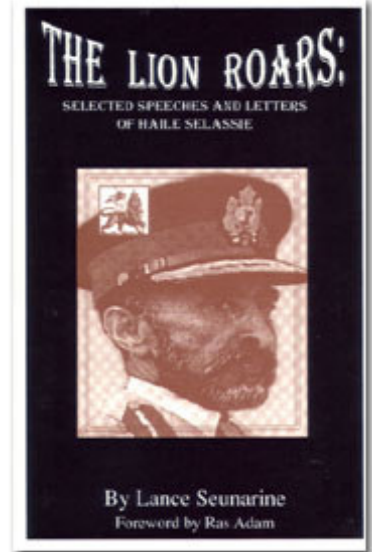
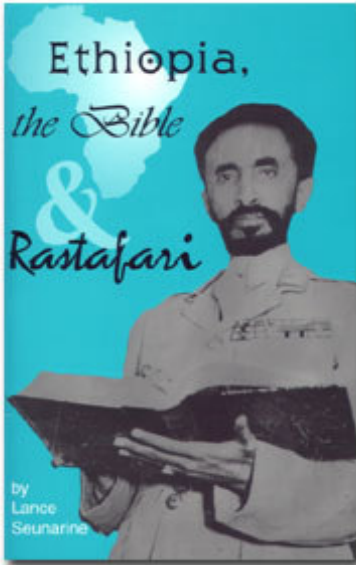
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TRICAN BOOKS

Lance Seunarine was born in Point Fortin, Trinidad. He has been a pioneer of Black Studies and in Alternative Education. He has lectured extensively on Africa, the Caribbean and Blacks in the Diaspora.

His books include *Stories Meh Moddha Told Meh*, *The Lion Roars: Selected Speeches and Letters of Haile Selassie*, *Visions of Rastafari: Facts on Selassie 1, Ethiopian Women of Power, Ethiopia, the Bible and Rastafari*, and *Meh Moddha de Philosopha*.

Presently, Professor Seunarine is a visiting professor at the Ulster County Community College, and is an Educational Consultant to many colleges and universities, including the City College of the City University of New York.



WHA DE PEOPLE SAYING

YES IYA...
GREETINGS AND BLESSED LOVE.
Nice publication, keep it flowing
Rastafari.

RAS TESFA / ALBERTA, CANADA

Love when meh Trini people come up with ah good thing
Good works Trini

Kumar Mahabir / Sangre Grande, Trinidad

Dear Brother,
Thank you very much for the beautifully produced newspaper,
Congratulations on the consistent high standard of your publication.

Khafra Kambon / Chairman Emancipation Committee/ Trinidad

Blessed RasTafari Love
Hail Ras Ravin I

Thanks once again for another strong issue of The Freedom Fighter. I applaud TTRU's consistency in getting the paper out and also in maintaining the high standard. Thanks for another excellent issue and for a new photo of HIM.

Ijahnya Christian / Anguilla, West Indies



TTRU FEBRUARY FUNDRAISERS

February 22nd— Temple University, Philadelphia, Pennsylvania.
Sponsored By Bro. Brett Alvere & Temple University Anthropology Dept.

February 18th— Western Massachusetts
Place and Time will be announced shortly.

MORE INFORMATION SOON COME !!



TTRU

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