

May 2006

The Freedom  
Fighter

# THE PLANET OF THE RAPES



NEW WORLD ODOR PRESENTS AN ECONOMIC SLAVERY FILM "PLANET OF THE RAPES"

STARRING THE USUAL GANG OF PIRATES FIGHTING FOR GLOBALIZED FREEDOM,  
DEMOCRACY, MARKETING & PROSPERITY (NOT YOURS, OF COURSE)

CO-STARRING POINTLESS WARS SANTIZED GENOCIDES SHAMELESS LYING

SPECIAL APPEARANCES BY FALSE LEADERS DIPLOMATIC LACKEYS PERVERTED CLERGY



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# RASTAFARI SPEAKS

## Human Rights

Colonialism and the policy of racism impose soul searching questions of human rights, weighing equally on the conscience of all men and nations of good-will. History amply shows that the freedom enjoyed by the many becomes fragile when the denial, even to the few, of basic human rights is tolerated.

Our efforts as free men must be to establish new relationships, devoid of any resentment and hostility, restored to our belief and faith in ourselves as individuals, dealing on a basis of equality with other equally free people.

We believe in cooperation and collaboration to promote the cause of international security, the equality of man and the welfare of mankind.

We believe in the peaceful settlement of all disputes without resorting to force.

All well ordered and modern states can only base themselves upon Courts of Justice and Conduct of Laws which are just, correct and geared towards the protection of the rights of individuals. Justice is a product of education.

Man's ingratitude to man is often manifested in willingness to relegate human beings to the scrapheaps of life when they enter the twilight of their careers and younger brains and stronger arms are found to replace them.

*HIM Haile Selassie 1st*

## Government

When a whole nation accepts and maintains a government in existence, it means that the nation recognizes that government.

There is always something moving, brewing. There are ambitious people everywhere. Wicked people. The only thing to do is to deal with them with courage and decision. One must beware of uncertainty, weakness or conflicting emotions - they lead to defeat.

It is our opinion that the world has not changed at all. We believe that such changes have modified nothing. We don't even notice any difference between monarchies and republics: to us, they appear two substantially similar methods of governing a nation.

Democracy, Republic:  
What do these words signify?  
What have they changed in the world?  
Have men become better, more loyal, kinder?  
Are the people happier?  
All goes on as before, as always.  
Illusions, illusions.

One should consider the interests of a nation before subverting it with words. Democracy is necessary in some cases and we believe some African peoples might adopt it. But in other cases it is a handful, a mistake.

We are all adherent, whatever our internal political systems, of the principles of democratic action. Let us apply these to the unity we seek to create.

*HIM Haile Selassie 1st*

**New Way of Life**  
**November 2, 1966**

What we seek is a new and a different way of life. We search for a way of life in which all men will be treated as responsible human beings, able to participate fully in the political affairs of their government; a way of life in which ignorance and poverty, if not abolished, are at least the exception and are actively combatted; a way of life in which the blessings and benefits of the modern world can be enjoyed by all without the total sacrifice of all that was good and beneficial in the old Ethiopia. We are from and of the people, and our desires derive from and are theirs.

Can this be achieved from one dusk to the next dawn, by the waving of a magic wand, by slogans or by Imperial declaration? Can this be imposed on our people, or be achieved solely by legislation? We believe not. All that we can do is provide a means for the development of procedures which, if all goes well, will enable an increasing measure and degree of what we seek for our nation to be accomplished. Those who will honestly and objectively view the past history of this nation cannot but be impressed by what has already been realised during their lifetime, as well as be awed by the magnitude of the problems which still remain. Annually, on this day, we renew our vow to labour, without thought of self, for so long as Almighty God shall spare us, in the service of our people and our nation, in seeking the solutions to these problems. We call upon each of you and upon each Ethiopian to do likewise.....

Above all, Ethiopia is dedicated to the principle of the equality of all men, irrespective of differences of race, colour or creed.

As we do not practice or permit discrimination within our nation, so we oppose it wherever it is found.

As we guarantee to each the right to worship as he chooses, so we denounce the policy which sets man against man on issues of religion.

As we extend the hand of universal brotherhood to all, without regard to race or colour, so we condemn any social or political order which distinguishes among God's children on this most specious of grounds.

*HIM Haile Selassie 1st*

"FORWARD TO THE KING OF KINGS"  
By The Rt. Hon. L. P. Howell  
"THE GONG"

His Majesty Ras Tafari is the head over all man for he is the Supreme God. His body is the fullness of him that fillet all in all.

Now my dear people let this be our goal:

Forward to the King of Kings must be the cry of our social hope.

Forward to the King of Kings to purify our social standards and our way of living, and rebuild and inspire our character.

Forward to the King of Kings to learn the worth of manhood and womanhood.

Forward to the King of Kings to learn His code of Laws from the mount demanding absolute Love, Purity, Honesty, and Truthfulness.

Forward to the King of Kings to learn His Laws and social order, so that virtue will eventually gain the victory over body and soul and that truth will drive away falsehood and fraud.

Members of the King of Kings arise for God's sake and put your armor on.



**Speaking to I Sistren:  
Queens Omega on the Frontline**

*By EmpressGong*

*We are troubled on every side, yet not distressed;  
We are perplexed, but not in despair;  
Persecuted, but not forsaken;  
Cast down, but not destroyed.*

Holy Emmanuel I Selassie I Jah Rastafari!  
Blessed Love all Princesses and Empresses, Royal  
Queens and Dawtas of Right trodding on!

Standing at the frontline in the time of slavery and mind-corruption, our Greatest Grand Mothers fought to preserve our tradition, language and identity despite the rapping of our Motherland. While the centuries have sped by, the nature of the times has barely changed. Massa and his government are still beating InI down to the bottom everyday. We are still work-horses for the rich man's economy and targets of racism, disease, crime, violence and substance abuse. Through such conditioned behaviors and mindsets we are continuously striving to emulate that which is NOT our WAY, our CULTURE, our TRUTH.

But these works of Babylon are prophecy fulfilled, and we are aware that things will only become dreder. Individually we are experiencing the same trials and tribulations despite our geographical locations in the Diaspora or Homeland. Therefore as Afrikans, it is important for us to spiritually and mentally live together in order to perpetuate our Traditional culture, and deal with these issues because we are ONE Family, ONE People. It is *especially* necessary for us Wombmen of Iration to UNITE within ourselves and reclaim our role as the backbone *of* our Family, our People.



Let us redirect our attention to the fight against the weak, poor and criminal stereotypes Babylon defines us by! Why should we allow the Babylon mentality to infest us with scorn, hate and resentment for one another? Why should we down press one another because we have personality differences, have made bad mistakes or cast poor judgment? I loudly proclaim that the Sistren *fully* womanifest the Qedamawi Spirit of our GOD JAHOVIA JAH RASTAFARI if we are to remain at the frontline despite Babylon's evil devices! We must be Wombmen of Right in flesh that TOGETHER speak with Love, act with Selflessness and think with Compassion and Overstanding!

We are our Sistren's keeper. We are here to Inspire, Guide and Protect one another along the bumpy roads. We are here to offer our support to the fallen Sistren though they may not always ask for help. Our job is to respond to the cries of depression, the feelings of abandonment and the looks of confusion when we are in the company of our Sisters. One Sister's pain is our pain for we are ONE! And if one Sistren has lost sight of Her Self and her Purpose, then so have we!

*Continued on next page*



Speaking to I Sistren: Queens Omega on the Frontline By *EmpressGong*

To build solidarity and a worldwide support system of Wombmen of Right, I encourage all Rastafari Queens to do some of the following activities fortnightly in the community:

- Gather with Sistren to: share experiences, give advice to ones and ones in need, provide information on certain issues, share herbal remedies, vegan recipes and child-rearing advice. To ensure a high success rate for problem resolution, members can rotate whose issues will be discussed at every meeting.
- Start a book club where the Sistren will discuss literature that is spiritually, emotionally, mentally and physically uplifting. Films are also an option.
- Join online Empress forums such as Haile Sisters International and Royal Rasta Empresses, and discuss important issues and information posted.
- Plan fundraising events for charities, those in poverty, ill etc.
- If enough members are talented, get together and make crafts, clothing etc.
- Attend or host gatherings together as a group to share poetry, songs, dance and cultural knowledge. Don't be afraid to discuss community matters at hand!
- Gather all mothers and children to sing, dance, read, play games, and discuss educational/spiritual literature.
- Hold Sabbath together with the King-men and other members of the family.

Most importantly, before ones and ones attempt to execute any plan together, Sistren HUMBLE and PRAY AS ONE. Pray for the burdens of our People to be lifted, and for our Hearts to be Restored through the Healing Presence of JAH RASTAFARI within our Temples of Right



My Queens Omega, as we came forth together from the darkness, so must we reclaim ourselves and trod forward in the Light. When we Grow together bound as ONE, conflicts shall cease because Goodness, Unconditional Love, Faith and Trust will continuously defeat the iniquities of the flesh. The Black Wombmen of Right who dwell with Pure and Clean Hearts of Salvation possess a Life force which womanifests traits of Endurance, Resilience, Courage, Royalty and Integrity. What man could then resist praising a Woman so Beautiful and Worthy of the world? Who then could mistreat, discriminate, give up or turn down something as Priceless as a Wombman of Right?

In closing I say to I Sistren to Love Yourself in the way of the ALL-Mighty: with the Purest most Holy Beginning that knows NO end. Holy Emmanuel I Selassie I Meneh I JAH Rastafari!

*Be perfect, be of good comfort,  
And of one mind, live in peace;  
And the God of love and peace shall be with you.*

EmpressGong



**Should whites wear shackles and chains to reverse history?** By Alicia M. Waller

Source: <http://www.nathanielturner.com/shouldwhiteswearshackles.htm>

As a Black woman I am proud of my heritage, good and bad. Within my pride, it would be impossible for me to ask someone to withstand the experience my ancestors encountered as slaves in America or the Diaspora. I am too much of a humanitarian to willingly watch people suffer.

The article "Reversal of history: Whites as slaves" in the October 21-23, 2004 edition of the Richmond Free Press revealed disturbing information. Apparently, there is an organization of white folks, called Lifeline Expedition, who consider voluntarily wearing chains and yokes for a couple of hours constitutes an apology for slavery. I was appalled that these people were allowed to bring this charade to Richmond in "honor" of my ancestors. That's about as bad as Mr. Bo-jangles wearing a black face for a comedy act or to dance for white audiences.

These volunteers for "slavery" have access to luxuries the real slaves were denied, for example, water. I am sure they didn't show up for this tiring performance hungry. They were not kidnapped and brought to Richmond in the bowels of a ship; they came here in some sort of comfortable transportation. For example, the 13 year-old child who participated in the chain wearing march probably flew from Washington State out here to the east coast. What an experience for a child to travel across the country.

These marchers also have access to another important aspect of their lives, the details of their heritage. I'm sure if they were asked about their family history, they'd begin with a story of a humble man finding his way to America to build a business and start a family. We, the ancestors of the slaves they are imitating do not have that luxury.

We assume our ancestors originated somewhere on the huge continent of Africa. We don't know what country they were from, what language they spoke, which tribe they belonged to, what traditions they practiced, or what they looked like. There are few stories passed down to us. We seldom know the names of our enslaved ancestors and when we do we generally know the most recent of many generations of slaves.

Lifeline Expedition claims this mockery is intended to promote a spirit of reconciliation, however, I don't see how this will help in any way. In my opinion it is more damage to an already misrepresented history of a people. There has not been a reversal of history. Whites were not the slaves of Blacks and will never be.

Many Blacks, however, are still suffering the affects of slavery. Willie Lynch, a West Indian slave owner, traveled to the banks of the James River in 1712 to deliver and method to make slaves self refueling and self generating for hundreds of years. Things like separating the darker skinned (field hands) from the lighter skinned (house maids) slaves. Making one jealous of the other in order to cause dissention in the slave quarters. These methods of pitting man against man are still thriving; hence, what was termed "Black on Black crime" in the nineties.

There are several other "Lynchisms" that are prevalent in today's society that not only affects Blacks but Whites as well. The nation's leaders address very few problems that affect the Black community as a whole. Racism still exists because it is etched in our (black and white) DNA. It will take a lot more than yet another exploitation of Blacks to destroy racism.

Here are some suggestions for apologies. First of all, if you want to apologize don't do it by downgrading a horrific experience. Apologize by joining the fight for reparations for American, Caribbean and African people who are still affected by the enslavement of Africans. Apologize by addressing and offering solutions to the obvious income gaps, housing problems, access to health care, and other tribulations that plague the communities of African descendants.



Apologize by learning more about how Blacks feel so you're not suspicious or afraid when you see more than three of us gathered in conversation. Apologize by offering some means of therapy for the psychological abuse Africans have been withstanding for centuries. Apologize by acknowledging how much Black people have contributed to the world. Apologize by educating all people about the tragedy that has fallen on African people (not the sugar coated version) all over the world.

*Alicia M. Waller is a GED Instructor at the Adult Career Development Center in Richmond, VA. She presents her original poetry in local cafes and events. She is currently a member of the Awesome Writing Ensemble taught by author Dorothy M. Rice. In addition to writing, she makes beaded jewelry and is Director of Sisters Rising Female Mentoring Organization for young girls.*



**Malcolm X, Martin Luther King and Repatriation— Ras Nathaniel**

AFTER BROWN VS BOARD OF EDUCATION: Malcolm X, Martin Luther King and Repatriation

In 1954, Ethiopian Emperor Haile Selassie I came to America just days after the Brown vs. Board of Education decision heralded the end of the Jim Crow era. For 18 months before and for six weeks during HIM's visit to the United States, HIM Haile Selassie began a Repatriation recruitment program for Black people in New York, Pennsylvania, Washington, Virginia, North Carolina, Florida, Georgia, Alabama, Tennessee, Kentucky, Ohio, and Illinois. HIM Haile Selassie I had granted land in Shashemane Ethiopia, had made a constitutional provision for the Repatriates immediate citizenship, and promised free transportation, a house rent-free, competitive salaries, and paid three-months vacations with round-trip tickets to America and back to Ethiopia. Black Americans interested in the Repatriation offer were instructed to fill out an application (Repatriation Census) available from the Ethiopian Embassy. As a result, Black America was faced with the choosing between Integration and Repatriation.



Black America chose integration.

During this time from 1954 to 1961, Malcolm X and Martin Luther King began their growth as emerging leaders – Malcolm X for Black Muslims, and Martin Luther King for Black Christians. The Black Muslims began to advocate for a separate black “nation within a nation” in the United States “Black Belt” southern territory. Martin Luther King Jr, whose father was in charge of the Georgia National Baptist Convention Ethiopia Day fundraising for Emperor Haile Selassie I in the 1930's, advocated for a “civil rights” platform of integration into the United States based on principles of equality and justice.

In the early 1960's, Ras Mortimo Planno, a major figure in the Rastafari Repatriation Movement, was in New York and he and Malcolm X began to discuss the solution to the condition of the Black man in America [see earlier repatriation news]. Having toured Africa and spoken with African Heads of State including HIM Haile Selassie I, General Nnamdi Azikiwi of Nigeria, President Kwame Nkrumah of Ghana, President William Tubman of Liberia and Prime Minister Milton Margai of Sierra-Leone, Ras Mortimo Planno suggested to Malcolm X that if the Black Muslim plan for a separate, Black Nation in the within the United States failed, that the only solution would be Repatriation. Since the late sixties, both the Republic of New Afrika and the Nation of Islam have failed to establish a government for the Black “nation within a nation”. Thus, the past fifty years have been the result of the choice of integration.

Both Ras Mortimo Planno and Malcolm X, upon returning to the West after visiting with African Heads of state, began collecting the names of those who wanted to Repatriate. Ras Junior Negus (secretary of the 2003 Rastafari Global Reasoning in Jamaica) wrote to IRIE on April 1, 2004: “I am quite aware of the census. This was the work HIM had given Planna from 61. He started from Kingston to Porus and has been no further. . . . Planna, after returning from the 2nd mission was told by His Majesty and different governments they visited to collect the names of the ones who want to return to Africa.”

Likewise, Malcolm X stated,

“One of the things I saw the OAAU doing from the very start was collecting the names of all the people of African descent who have professional skills, no matter where they are. Then we could have a central register that we could share with independent countries in Africa and elsewhere. Do you know, I started collecting names, and

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and then I gave the list to someone who I thought was a trusted friend, but both this so-called friend and the list disappeared. So, I've got to start all over again." (Jan Carew, *Ghosts In Our Blood*, p. 61)

"The 22,000,000 so-called Negroes should be separated completely from America and should be permitted to go back home to our African homeland which is a long-range program; so the short-range program is that we must eat while we're still here, we must have a place to sleep, we have clothes to wear, we must have better jobs, we must have better education; so that although our long-range political philosophy is to migrate back to our African homeland, our short-range program must involve that which is necessary to enable us to live a better life while we are still here." (Interview with Malcolm X, by A.B. Spellman, *Monthly Review*, Vol. 16, no.1 May 1964)

On June 28, 1964, six weeks after Malcolm's return to New York from Africa, he announced the formation of the Organization of Afro-American Unity (OAAU). "It was formed in my living room," remembers John Henrik Clarke.

"I was the one who got the constitution from the Organization of African Unity in order to model our constitution after it. Malcolm's joy was that we could match up [our constitution with the African one]; we could find parallels between the African situation and the African-American situation – that plus a whole lot of other things we agreed with that had nothing to do with religion, because we agreed with the basic struggle. We agreed on self-reliance, about what people would have to do, and that an ethnic community was really a small nation and that you need everything within that community that goes into a small nation, including a person who would take care of the labor, the defense, employment, morality, spirituality . . . ." (David Gallen, *As They Knew Him*, p.79-80).

Thus, Malcolm X, along with John Henrik Clarke, wrote the following into the Organization of Afro-American Unity (OAAU) Basic Unity Program

1. Restoration: "In order to free ourselves from the oppression of our enslavers then, it is absolutely necessary for the Afro-American to restore communication with Africa . . .

2. Reorientation: ". . . We can learn much about Africa by reading informative books . . . "

3. Education: ". . . The Organization of Afro-American Unity will devise original educational methods and procedures which will liberate the minds of our children . . . We will . . . encourage qualified Afro-Americans to write and publish the textbooks needed to liberate our minds . . . educating them [our children] at home."

4. Economic Security: ". . . After the Emancipation Proclamation . . . it was realized that the Afro-American constituted the largest homogeneous ethnic group with a common origin and common group experience in the United States and, if allowed to exercise economic or political freedom, would in a short period of time own this country. WE MUST ESTABLISH A TECHNICIAN BANK. WE MUST DO THIS SO THAT THE NEWLY INDEPENDENT NATIONS OF AFRICA CAN TURN TO US WHO ARE THEIR BROTHERS FOR THE TECHNICIANS THEY WILL NEED NOW AND IN THE FUTURE.

On December 12, 1964, Malcolm answered a question about going back to Africa at the Haryou-Act Forum for Domestic Peace Corps in Harlem. Said Malcolm,

"You never will have a foundation in America. You're out of your mind if you think that this government is ever going to back you and me up in the same way that it backed others up. They'll never do it. It's not in them. . . . By the same token, when the African continent in its independence is able to create the unity that's necessary to increase its strength and its position on this earth, so that Africa too becomes respected as other huge continents are respected, then, wherever people of African origin, African heritage or African blood go, they will be respected – but only



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but only when and because they have something much larger that looks like them behind them. With that behind you, you can do almost anything under the sun in this society . . . And this is what I mean by a migration or going back to Africa – going back in the sense that we reach out to them and they reach out to us. Our mutual understanding and our mutual effort toward a mutual objective will bring mutual benefit to the African as well as to the Afro-American. But you will never get it by relying on Uncle Sam alone. You are looking in the wrong direction. Because the wrong people are in Washington D.C. and I mean the White House right on down . . . . “ (Malcolm X Speaks, p.210-2)

William Kunstler, who served as special trial counselor to Dr. Martin Luther King Jr., in the early 1960’s, speaks of a telephone conversation between Malcolm and Dr. King on February 14, 1965:

“There was sort of an agreement that they would meet in the future and work out a common strategy, not merge their two organization – Malcolm had the Organization Afro-American Unity and Martin, of course, was the president of the Southern Christian Leadership Conference – but that they would work out a method to work together in some way. And I think that that quite possibly led to the bombing of Malcolm’s house that evening in East Elmhurst and his assassination one week later.” (David Gallen, *As They Knew Him*, p. 84)

Among the most promising area of mutual collaboration among Malcolm X and Dr. King was the area of Repatriation. For as early as April of 1957, Dr. King had already begun to promote going back to Africa. In his sermon “The Birth of a New Nation” delivered at Dexter Avenue Baptist Church on April 7, Dr King stated,

“Yes, there is a wilderness ahead, though it is my hope that even people from America will go to Africa as immigrants, right there to the Gold Coast, and lend their technical assistance, for there is great need and there are rich opportunities there. Right now is the time that America Negroes

Negroes can lend their technical assistance to a growing new nation. I was very happy to see already people who have moved in and making good. The son of the late president of Bennett College, Dr. Jones, is there, who started an insurance company and is making good, going to the top. A doctor from Brooklyn, New York, had just come in that week and his wife is also a dentist, and they are living there now, going in there and working, and the people love them. There will be hundreds and thousands of people, I’m sure, going over to make for the growth of this new nation. And Nkrumah made it very clear to me that he would welcome any persons coming there as immigrants and to live there. . . . There is a great day ahead. The future is on its side. Its going now through the wilderness, but the Promised Land is ahead.

To Dr. King, that Promised Land was Ghana:

“Now don’t think that because they have 5 million people the nation can’t grow, that that’s a small nation to be overlooked. Never forget the fact that when America was born in 1776, when it received its independence from the British Empire, there were fewer, less than four million people in America, and today its more than a hundred and sixty million. So never underestimate a people because it is small now. America was smaller than Ghana when it was born . . . Ghana has something to say to us. It says to us first that the oppressor never voluntarily gives freedom to the oppressed. You have to work for it. And if Nkrumah and the people of the Gold Coast had not stood up persistently, revolting against the system, it would still be a colony of the British Empire. Freedom is never given to anybody, for the oppressor has you in domination because he plans to keep you there, and he never voluntarily gives it up. And that is where the strong resistance comes. Privileged classes never give up their privileges without strong resistance. . . . If we wait for it to work itself out, it will never be worked out. Freedom only comes through persistent revolt, through persistent agitation, through persistently rising up against the system of evil. The bus protest is just the beginning. . . . Ghana reminds us that whenever you break out of Egypt, you better get ready for stiff backs. You better get ready for homes to be bombed. You better get ready for a lot of nasty things to be said about you, because you’re getting out of Egypt, and whenever you break loose from Egypt, the initial response of the Egyptian is bitterness. It never comes with ease.

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It comes only through hardness and persistence of life. Ghana reminds us of that. . . . But finally, Ghana tells us that the forces of the universe are on the side of justice. That's what it tells us now. You can interpret Ghana any kind of way you want to, but Ghana tells me that the forces of the universe are on the side of justice. That night when I saw that old flag coming down and the new flag coming up, I saw something else. That wasn't just an Ephemeral, evanescent event appearing on the stage of history, but it was an event with eternal meaning, for it symbolizes something. That things symbolized to me that an old order is passing away and a new order is coming into being. An old order of colonialism, of segregation, of discrimination is passing away now, and a new order of justice and freedom and goodwill is being born. That's what it said: that somehow the forces of justice stand on the side of the universe, and that you can't ultimately trample over Gods children and profit by it."

Just after the bombing of Malcolm X's house on February 14, 1965, Malcolm gave a speech at the Ford Auditorium. He said,

"So when you count the number of dark-skinned people in the Western Hemisphere you can see that there are probably over 100 million. When you consider Brazil has two-thirds what we call colored, or nonwhite, and Venezuela, Honduras and other Central American countries, Cuba and Jamaica, and the United States and even Canada – when you total all these people up, you have probably over 100 million. And this 100 million on the inside of the power structure is what is causing a great deal of concern for the power structure itself. So we saw that the first thing to do was to unite our people, not only unite us internally, but we have to be united with our brothers and sisters abroad. It was for that purpose that I spent five months in the Middle East and Africa during the summer.

Malcolm X was assassinated before he was able to collect the names and the OAAU was successfully destroyed by the FBI. However, the Repatriation program survived. According to William Sales Jr.,

"An aspect of SNCC's international orientation which survived the organization was the establishment of the Pan-African Skills Project.

This was an idea of Forman's, which reflected Malcolm's desire to provide African American technical assistance personnel to developing African nations, which came to life in 1969. Foreman's leadership in the Detroit Black Economic Development Conference of 1969 resulted in the development of a practical program for that old nationalist staple, reparations to African Americans. The Black Manifesto presented at New York's Riverside Church on May 4, 1969 resulted in increased funding for programs controlled by Blacks. One of the most effective of these was the Pan-African Skills Project. Headed up by former SNCC chairperson, Irving Davis, the Project sent over 250 Afro-American teachers, technicians, and professionals to Tanzania and a smaller number to Zambia. It was probably one of the two most concrete manifestations of Pan-Africanism to emerge subsequent to Malcolm's initiatives of 1964." (Malcolm X and the Organization of Afro-American Unity p. 1999).

Fanon C. Wilkins of Syracuse University writes,

"Founded in January 1970 by Irving Davis, former Deputy Chairman of the International Affairs Commission of the Student Non-Violent Coordinating Committee (SNCC), the Pan-African Skills Project recruited African Americans with technical skills and 'practical work experience' to 'assist in the internal development of progressive African nations. . . . Pan African Skills was the brainchild of Irving Davis, who by 1970, had a long history of political activism dating back as early as 1958 . . . . After joining SNCC in 1966, Davis came under the tutelage of James Forman, who headed SNCC's International Affairs Commission. . . . Many African American activists were disillusioned with the minimal gains made under the banner of civil-rights and the co-opted politics of 'Black-power' and sought to place their energies in Africa, their ancestral motherland.

One of the more exciting countries for African Americans was Tanzania, which by 1967, was engaged in an ambitious socialist development experiment called 'Ujamaa'. Tanzania also became one of the leading independent African nations lending political and material support to African nations still fighting for independence,

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namely Rhodesia, South Africa and the Portuguese colonies of Angola, Mozambique and Guinea-Bissau. As a progressive African nation, Tanzania emerged as a political base for revolutionary activists from around the world, not the least of which included African-Americans. It was in this context that the Pan-African Skills Project was created out of the diplomatic activities of SNCC's International Affairs Commission with Tanzania, and the individual initiative of Irving Davis, who believed strongly in Tanzania's principles of self-reliance and commitment to Ujamaa." (We Will Run While Others Walk: The Pan African Skills Project and Ujamaa Socialism, 1970-1980")

Today, Malcolm X's Repatriation legacy lives today in the African Union (AU) 6th Region Diaspora Initiative and the Western Hemisphere African Diaspora Network (WHADN). The AU 6th Region, through WHADN, is building a Central Diaspora Resource Database just like what Malcolm X proposed. WHADN is also conducting a Repatriation Census. All members of the African Diaspora who desire to carry on Malcolm X's legacy and wish to register for the Central Diaspora Skills Resource Database and Repatriation should check The Foundation for Democracy in Africa and WHADN for more info or email Ras.nathaniel@whadn.org .



April 2006 The Freedom Fighter.

**Bandit kills woman answering cell phone**



Juliet Montrose answered her cell phone during a bar robbery and was shot through the head by an angry bandit.

Montrose, 40, died, and the three bandits escaped empty-handed.

The killing happened 11 p.m. Sunday at the Sunset Bar, Fanny Village, Point Fortin.

Montrose lived at Easy Street, Fyzabad, Trinidad, and had gone to the bar with friends to play poker for money.

She was the mother of a 14- year-old boy.

Montrose was shot from close range through the forehead.

Relatives described Montrose as a "happy, helpful lady who everybody loved".

Montrose's 75-year-old mother said: "Juliet left home around 5.30 p.m. [Sunday]. She said she was going out. She was all busy."

Her son said: "She called around 9 o'clock. She said she coming home just now. I think I was the last person she called." *Trinidad Express Newspaper*

The Trinidad and Tobago Rastafari United Inc sends its condolences to the family of Juliet Montrose.

Many of I n I have known you from since we were children growing up in Fyzabad. It is a sad day for the community of Fyzabad when one of our own is so violently killed for no apparent reason.

The TTRU calls on the Rastafari community of Fyzabad to take a stand against violent crimes committed on our people by unscrupulous money hungry vermin, who prowl the streets of Trinidad preying on innocent people. TTRU sends out its continued call for Rastafari In-ity in Trinidad and Tobago.

Ras Ravin-I

## The Beast Revealed

Source: <http://www.info-ghana.com/>



Commonly known has 'corrective measures' of the previous government's policy of subsidizing the oil, the present government has implemented the second of its kind-astronomical price increases in petroleum, to the tune of 50%. This serves as the most lethal injection into our economy in the past two years.

Let us reverse time by just two years and we will be reminded of the first such increase in petroleum, which was an unbelievable 100%. Readers in the west and in Europe, you read correctly, there are 2 zeroes after the one, a 100% increase in the price of the most basic commodity. Let us also bear in mind, we are speaking of Ghana, West Africa, neighbors to Nigeria, one of the world's largest suppliers in oil, so how is it that the price of fuel is more in Ghana than it is in America?

When converted in dollars and gallons, the cost per gallon of 'super' unleaded fuel is \$3.33 per gallon! How then can it be expected that those citizens of this 'Highly Indebted Poor Country', as Ghana has been labeled, can possibly bear the cost of higher prices in oil than their counterparts in the 'first' world? These questions and many more like them, plague the mind of any thinking individual, when hearing the rhetoric spilling out of the mouths of our leaders about 'good governance', yet feeling the blows of their total compliance with I.M.F. policies, to the detriment of a people struggling to get by on a little more than a dollar a day.

So what gives? Why hasn't the increase in the value of gold positively affected Ghanaians, who live in the Gold Coast, but the shortage of fuel in America must be factored into our cost? How can one expect to foster fair business practices, when from the top-down, the people feel every bit as exploited as when the colonialist lived and ruled from the forts that litter our coast, exacting taxes on lands that we used to farm and share without such impositions and extracting minerals that we have always taken for granted? The truth is clear. No African representative, government or politician can claim to be in pursuit of the best interest of the people with one hand in the pocket of the oppressor.

Here is the impact of the most recent price hikes. Double these figures to see what happened just two years ago.

- Ø If you used to pay \$1 to ride the bus to work, now you pay \$1.50.
- Ø If you used to pay \$50 to fill up the tank, you now pay \$75.
- Ø If you used to pay \$50 to fill up gas in your house, you now pay \$85.
- Ø Food has also gone up proportionately.

So how do we survive. The government will argue that they have increased civil servants pay by 25%, which should cover for their added expenses, but we can all do the math. The cost of fuel goes up by 50% and your income increases by 25%, it doesn't balance. Furthermore, the vast majority of Ghanaians weren't even privy to that increase and with all such policies, they are never implemented immediately, so it could be months before those lucky Ghanaians see that boost in salary, while their daily expenses will have shot up instantly.

Complaining never solves the problem, solutions do. Good governance employed is the answer and not the cliché of the day. The income generated from our many commodities, countless raw material and vast resources should be managed by our 'good government', for the benefit of its good people. Instead, our 'good governments' have made a policy of privatizing all major income generating sectors, including our mines, utilities and very soon our national airline. This must be reversed and the income generated, used for the development of our infrastructure (roads, schools, hospitals, etc.) instead of training an entire society in the art of begging so called donor countries. Is it the argument that we in Africa are so blessed that we, ourselves, can not manage our own vast resources? Must we call Malaysians to run our telecommunications, South Africans to mine our gold and Americans to extract our oil? This backward thinking has cost us years of oppression and the dictation of prices for our own commodities. To add insult to injury, we are now told to bend over while we are further exploited without mercy, selling our children's future for crumbs from our masters.

Continued on next page

**The Beast Revealed**

**Source:** <http://www.info-ghana.com/>

Unfortunately, this is not solely a Ghanaian problem, it exist anywhere a country has permitted the World Bank or the I.M.F. to interfere with their economy. As we approach the final phases of the New World Order, we begin to realize our problems in the world are shared and our oppressors are ONE. Those hired to stick it to us are merely low level agents, whose greed was spotted from the initial coming of the colonials, who they sold out their brothers and sisters, their land and resources and the loyalty of their children for the same cause, in exchange for minor trinkets of status; then mirrors and liquor, today fancy motorcades, big mansions and bank accounts in Switzerland. Fiyah Bun!



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THE NYAHBINGHI CREED

The Nyahbinghi Creed is opened with the reciting of the following Psalms to which all must stand with due respect to H.I.M. Emperor Selassie I. Psalms 1, 121, 122, 133, and 24 (followed by):

Princes and Princesses must trod out of Egypt,  
Ithiopians now stretch forth their hands to Haile Selassie I, JAH Rastafari  
O' Haile Selassie I of Ithiopia, I an'I Ivine Majesty, Thy Irits come into I to dwell in the parts of  
righteousness.  
Lead I an'I, Help I an'I to forgive that I an'I must be forgiven  
Teach I an'I love, loyalty on earth as it is in Zion  
Endow I an'I with thy wise mind, knowledge and overstanding to do Thy will,  
Thy blessing to I an'I O JAH. Let the hungry be fed, the naked clothed,  
The sick nourished; the aged protected, and the infants cared for  
Deliver I an'I from the hands of I an'I enemies that I an'I must prove fruitful in these perilous days  
When I an'I enemies are passed and decayed  
In the depths of the sea, in the depths of the earth or in the belly of a beast  
Give I an'I a place in thy Iverliving Kingdom  
Through the Power of the Kings of Kings, Lord of Lords,  
Conquering Lion of the Tribe of Judah, Elect of Himself and Light of This World,  
I an'I Ivine Majesty, Emperor Haile Selassie I, JAH Rastafari  
First I-ncient King of Iration  
JAH art the Alpha and the Omega, the Beginning Without End, the First and Forever,  
The Protectorate of all human faith and the Ruler of the Iniverse  
Thou art the only High Priest of the Order of Melchisedek,  
Who Liveth and Reigneth Foriver.  
I an'I hail to our JAH and King Emperor Haile Selassie I, JAH Rastafari ! !!  
Almighty I, JAH Rastafari, Great and Thunderable I, JAH Tafari!

**We are not teaching hatred. We are anti-evil, anti-oppression, anti-lynching. You cant be anti those things unless you are also anti the oppressor and the lyncher. You cant be anti-slavery and pro-slave master; you cant be anti-crime and pro-criminal. In fact Mr. Muhammad teaches that if the present generation of whites would study their own race in the light of their true history, they would be anti-white themselves. Malcolm X**

TRINIDAD AND TOBAGO RASTAFARI UNITED INC

**Sir Henry Morgan**  
**Sir Francis Drake**

**Christopher Columbus**  
**William Lynch**

# THE **PLANET** OF THE **RAPEES**

**Queen Isabella & King Ferdinand**  
**Vasco De Gamma**  
**Queen of England**  
**Cortez**  
**Sir Walter Raleigh**

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IN DE SPOTLIGHT

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