

## KNOW I-STORY

Qadamawi Haile Selassie and Empress Menen guide and shield InI all  
I have seen many basking in the glory of the Ites Glory and Green revolution of the mind and become tough talkers and potential policy makers, without taking time out to know the fullness of the trod.

The records show that there is always a plot to neutralize, to muzzle, to clip the wings of the rallying voices for African Liberation, InI will be exempted.

Yes I, they would prefer all of InI to be in Churches, with eyes gazing in the heavens, hoping for the miracle of redemption to happen, while they stash the wealth of the land, and create a system of cyber control, for the mass movement of Jah People -Be wise Fiya!

Ones must never forget that during the first two decades after the emergence of the Rastafari movement the Jamaican society regarded Rastafarians as harmless nuisance; the nation's elite totally despised members of the movement as a pitiful bunch of ignorant peasants and largely neglected them.

However a few progressive intellectuals and politicians realized that reaction to Rastafari movement could no longer be one of repression, and decided that more constructive means had to be employed to deal with the situation.

They proposed a strategy of rehabilitation, combined with subversion of the movement beliefs, although the latter was never publicly acknowledged, rather it was presented as a form of official recognition. The more conservative minds, however thought only repressive could solve the problem and so the 1960's were to witness a mixture of old and new strategies.

From the report of University College of the West Indies on Rastafari Movement in Kingston, Jamaica becomes a mile stone in both the history of and literature of Rastafari movement. One of the strengths of the report was that it not only described the true nature of the Rastafari movement and beliefs without bias, but it also clearly demonstrates that the movement was anything but homogeneous. The findings showed that there were numerous doctrinal differences and there were considerable number of fakes, imposters and criminals hiding behind the Rasta – mask.

The following points are from is the report sent to Prime Minister Michael of Jamaica in late July 1960

- (1) The Rastafari brethren want repatriation.
- (2) All the brethren want local recognition and freedom of movement and speech which are essential human rights
- (3) All want and end of “persecution” by government and police.
- (4) Some brethren want educational provisions, including adult education and technical training. Many brethren are skilled men seeking employment.
- (5) Some brethren want improved material, social and economic conditions until repatriation.
- (6) Some brethren have suggested that a special fund be set up known as the Rastafari

Rehabilitation Fund.

(7) Others have asked for a radio programme to tell Jamaica about their doctrine; some for Press facilities.

On the basis these seven points, Smith, Augier and Nettleford made ten recommendations to the government.

(1) The Government of Jamaica should send a mission to African countries to arrange for immigration of Jamaicans. Representatives of Rastafari brethren should be included in the mission- ACHIEVED

(2) Preparations for the mission should be discussed immediately with representatives of Rastafari brethren –ACHIEVED

(3) The general public should recognized that the great majority of Rastafari brethren are peaceful citizens willing to do a honest day's work-ACHIEVED

(4) The police should complete their security enquiry rapidly, and cease to persecute peaceful Rastafari brethren-NOT FULLY ACHIEVED

(5) The building of low –rent houses should be accelerated and provision made for self-help cooperative buildings – RASTAFARI WERE NOT GIVEN PREFERENCE ALTHOUGH THIS WAS DONE.

(6) Government should acquire the principal areas where squatting is now taking place and arrange for water, light, sewage disposal, and collection of rubbish (RASTAFAR I WERE BULLDOZED FROM THESE AREAS , ONLY A FEW WERE ABLE TO RETURN )

(7) Civic center's should be built with facilities for technical classes, youth clubs, child clinics, etc. The churches and the U.C.W.I (University College of the West Indies) should collaborate--- THESE PLACES BECAME POLITICAL GARRISONS.

Rastafari communities were dismantled, thus forcing them to live in small family structures across the hills and valleys in Jamaica

(8) The Ethiopian Orthodox Coptic Church should be invited to establish a branch in West Kingston-ACHIEVED

(9) Rastafari brethren should be assisted to establish cooperative workshops –NO DATA IN HAND TO PROVE.

(10) Press and radio facilities should be accorded to leading members of the movement – ACHIEVED

The report, as Nettleford writes, was written from the firm" belief." that Rastafari should be rehabilitated into the wider society.

Incient Sam Brown in his address to hundreds of Rastafari noted that although Rastafari traditionally had little or no confidence in politicians, he wanted to express his gratitude to the leader of the political party.

However there were some Rastafari who strongly oppose the recommendations regarding the rehabilitation or integration of the movement into main stream society." The militant Ras Shadrack from west Kingston was one such person who declared "We readily, violently, internally denounce the word rehabilitation."

Even in this Iwa many are yet to grasp the fullness of Rastafari livity and prefer to fly thread locks, Ites up the Ites Gold Green and Chant Jah Rastafari! InI do pray that they will realize that Rastafari livity is much more than that.

Now there are others, who are working acidulously to fit InI into the straight jacket of society,

Is this another is another upgrade of the rehabilitation strategy?

The Ilects will not be magnetized by the fancy word sound of “the shitstem” nor be fooled by  
wanna be Rasta’s

InI and will always chant Fiya Bun!

I more blessings

Ras Flako Tafari