

# WISEMIND

AUGUST 2016

THE PEOPLE'S VOICE

ISSUE #6



CONVERSATION WITH RAVIN-  
RAS KABINDA INTERVIEW  
**HOT FYAH**

Under The Influence of  
the Colonial Wig

Early Days of Trodding  
Violence Against Dalit Women



# EDITOR NEWS & NOTES

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*"The free exchange of support and ideas is an essential condition to world understanding and equally to world progress." - Haile Selassie I*

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# RASTAFARI SPEAKS

**The encouraging progress achieved in other fields has led Us, at this time to initiate a bold and broad programme of land development. In Our message of 18th September, We proclaimed Our programme of land and credit assistance, declaring:**

***"For those of you who possess the land and labour, but lack capital, We have made credit available at low interest. For those of you who have the necessary capital but do not possess land to work on, We have, in accordance with Our Proclamation which entitled every Ethiopian to ownership of land, established offices in every province through which you may be able to acquire land. Those who have neither land nor money will be granted land and a financial loan at low interest. For those of you who possess land, who have financial resources and manpower, We have made experts available to furnish you with the necessary guidance and advice in your various undertakings."***

**Long before initiating this new programme, We had authorized Our Central Treasury to advance, through the years, loans without interest amounting to E\$ 7,500,000 with the view of raising the standard of living of Our beloved people. Realizing that those who could avail themselves of this fund were few, We have now made it possible for all to acquire not only money but also land to develop. Even at this moment, throughout Ethiopia, experts whom We have sent to the provinces are, together with the Governors-General and Sub-Governors of every province, meeting at Our orders to explain to the inhabitants of Our Empire the details of Our message, so that they may proceed to benefit by these provisions.**

**In this momentous undertaking, We will be assisted, it is to be hoped, by an increase in the capital structure of the Development Bank of Ethiopia. However, unless these new areas can be opened to exploitation and their products be transported at advantageous rates, much of the benefit will be lost.**

*Aiding the Farmer*  
Tuesday, November 3rd, 1959



# CONVERSATION WITH RAVIN-I

## **WM: Where were you born and where did you grow up?**

Answer: Ah born in 1956 in de island of Trinidad, in de village of Fyzabad an ah grow up right dey.

## **WM: What was your childhood like?**

Answer: Meh childhood? ...Ah imagine it was like any other child growing up in Trinidad around dat time, in 1956 Trinidad was still under colonial rule, the island didn't get independence as yet, dat come in 1962. As ah child it wasn't easy for me, ah come from a reasonably big family of which I is de first child, I have several brothers and sisters, my parents were not wealthy people, we used tuh live in ah very small old wood house... dat fall dong in 1975... ah went tuh school for a short period, fuh bout 8 years or so. Ah left school ahrong de age of 13 tuh go learn tuh be ah car mechanic, haha, ah never really learn how tuh be one, actually, ah tink ah was being trained tuh go wuk in de oilfields... 90% ah de people in de village use tuh wuk in the fields in one form or another, life was tough yuh know, sometimes we didn't have no money to buy food, basic stuff, yuh know, so we used tuh plant some tings ahrong de house, we didn't have no runnin water in de house, no toilet (we use tuh have ah latrine). Fyzabad is ah village way have oil, yet it had ah lot of poor people, we wasn't no exception, as we didn't have nothing to compare we life wid, things seem normal, yuh know, buh all in all it was jest poor people life. Ah use tuh do ah lot ah kid stuff, yuh know, play, go find fruits, climb trees, hunt, ketch birds, stuff like dat, little boy tings yuh know? We use tuh make some simple toys to play with, ah use tuh draw so ah did ah lot ah dat, yuh know wha ah mean? Dat was basically how it was in dem days.



**WM: During the 70's, Trinidad experienced some rioting and demonstrations, the so-called "Black Power Days". How did that affect your growing up?**

**Ravin-I:** The 60's ah went tuh school fuh most ah dat decade and ah left in 1969.

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## CONVERSATION WITH RAVIN-I

1970 was ah time when we had a lot riots an marchin... Labor strikes... All ova de country, buh mostly in tong an Sando (San Fernando). Ah tink de people wasn't too happy wid de government an de way dey was runnin tings in de country, yuh know what ah mean? Dat time it only had white people working in de boss position and in every big business, de masses of de people use tuh do all de hard wuk, yuh know, cutting cane, oilfield wuk, manual labor kinda tings an dey wasn't gettin pay properly, yuh know... So dey riot... It had man like Makandal Dagga (Geddes Granger), Kafra Khambon (Dave Dabreau), Louisa Critchlow an people like dat leading some ah de marches.

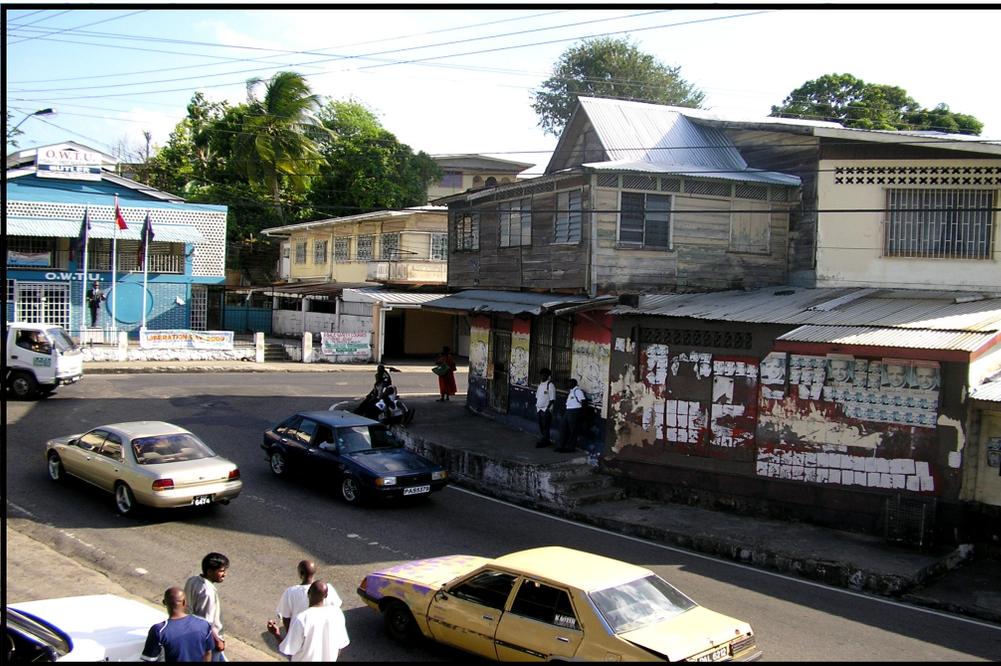
Ah tink it was arong February - March 1970 meh fadder come home one day an ask meh if ah want tuh go by de car park an hear dem black power boys talk.... Ah tink ah was about 14 at de time... So ah went wid him, meh old man (father) used tuh be ah oilfield worker, ah tink dey was on strike at de time. De car park was full ah people and plenty police, so dat was meh baptism kinda... Yuh know... Dem was de black power days, we used tuh go see ah lot ah black American movies in de theater, an listen tuh a lot ah black American music an so... Because before dat we only had music like contry and western an tings like dat... An we also had ah lot a white people movies yuh know, buh wen 1970 come, we leave dat. Ah would like tuh say at this point dat... Dat day changed meh life forever... Dat was de time ah start tuh learn about social change and things like dat yuh know... I used tuh go tuh a lot of meetings. Fyzabad had ah lot ah meetings on ah regular basis up by de O.W.T.U. Hall (Oilfield Workers Trade Union). Some days it was Dagga an dem, odder days it was George Weeks an dem... George Weeks was de president of de O.W.T.U... De ting is... Whatever dem oilman dem do affected all ah we in de village, cause Fyza bad was way dey fine oil back in the early 1900, an in 1937 we had big oil labor riots in the vil lage and mostly all the south villages dong in wha we call de oil belt... I wasn't born yet, buh meh grandfadder an dem take part in those marches an it was de same fuh most if not all de young man dem who was my age... All ah dem grandfadder an grandmodder was involved... It was rough back den... It had ah bad policeman name Charlie King... Dey kill he an light him ah fire on Fyzabad Junction... People in de village call it Charlie King Junction... Dat was de time dey form de O.W.T.U. So dat is de kinda background I grow wid... Being ah teenager was not like most teenagers, we used tuh hang out and such, sometimes we used tuh go around dem parties an smoke weed. Ah saying we because it was de same fuh nearly all de youth dem in dem days, we was all affected by de social upheaval taking place. Ah lot ah time was spent runnin from de police, cause dey used tuh come on de block an chase we dong... An we used tuh go march an ting an read little pamphlets an ting... Yuh know?

***NO JUSTICE NO PEACE***

# CONVERSATION WITH RAVIN-I

**WM: So you all got involved with demonstrations & marching, how was that?**

**Ravin-I:** Well... At 14 years old... How much tings yuh tink ah woulda actually understand? Ah understand more as ah get older... Ah lot of tings happen back den, all kinda people get involved, old people, young people, middle age people - dem wasn't satisfied with de way tings was runnin. People couldn't get wuk sometimes, an who was wuking didn't get pay too good, so dey was vex bout that, plus de fact dat all de bank and big positions in de country was only white people an high color people, mixed people get dem jobs dey... An doh talk bout de education system, it was no good... It was only de people who had privilege and who family had some kinda influence in de society coulda get into the top schools in de country... it had so much lil children an only a few school in de whole place, so yuh woulda have... Leh we say 20,000 children, and only about 6,000 school placement, so 14,000 woulda have tuh hit de street an look fuh wuk or go learn ah



**FYZABAD JUNCTION/  
CHARLIE KING  
JUNCTION  
2009.**

**NOT MUCH HAS  
CHANGED WITH THE  
LANDSCAPE.**

trade or something... De people was vex bout dat as well, so dey march and demonstrate... Now de Prime Minister Eric Williams was ah man who went tuh Oxford university in England, he was ah smart fella, de man write ah book and den he ban de book, he own book!!! So wen de people start to make noise, he mash up dat, start spen money an enlarge de police and the soldiers and form ah squad call de Flying Squad to deal wid de demonstrators, so it was ah lot ah lock up and licks fuh people... Dey even kill ah couple of man... But Dagga an dem was calling fuh de Indian an African tuh unite as one people an dat influence ah lot of people... Young people... Ah mean... All kinda people was marchin under de banner of dey labor parties... Even though yuh had people calling fuh unity among de two major ethnic groups... Ah tink ah lot of people was more interested in de labor runnings...

# CONVERSATION WITH RAVIN-I

**WM: How long did all of this last? Days, months, years? This is very intriguing.**

**Ravin-I:** Well... From 1970 tuh 1975 was de most active... See, in April 1970, Williams call ah state of emergency. Ah tink after de army mutiny, buh dey stop dat de same day... So it was all kinda burnin an lootin in de city... Pure drama... tings quiet dong fuh ah lil bit, but it was still hot! So all during dat time de Fyzabad youth dem was kinda mobilizing deyself... Fyzabad is ah place like dat... Is dong dey wey dem form all dem labor unions and such... So everytime something happen in the labor movement, it happen in Fyzo, so we get kinda branded. Anyway, it was dusk tuh dawn state of emergency, so during de night people was messin wid de police in Fyzabad. Around 1972 or so, ah couple man in tong form ah group dey call de National United Freedom Fighters (NUFF). Dem man was armed, buh dey was few... Somehow or de other, dey end up in Fyzabad, an is dey de drama start...

**WM: So NUFF was an armed gang, group, movement? What was it, who were they?**

**Ravin-I:** Armed gang? Nah ah doh tink it was no armed gang ting... no... these man had ah kinda Marxist ideology, yuh know? Dem was young man and ooman, all ah dem was teenagers who didn't have belief and hope dat de current government was catering to the young people on de island... moreso, to European & American interests - oil, capitalism, an big business.



**THIS PHOTO WAS TAKEN ON HIGH ST,  
SAN FERNANDO AROUND 1983  
ABOUT 7:30 AM**

**WE HAD ALL COME OUT TO HUSTLE  
ON DE DRAG**

**WE USED TUH DO DAT EVERY FRIDAY**



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# CONVERSATION WITH RAVIN-I

**WM:** Were there any Rastas around in those days?

**Ravin-I:** Oh yes it had some Rasta, I know ah few in Sando (San Fernando). Wen ah was bout 14, ah used tuh go an stay by meh grandmodder in Sando, she used tuh live on Todd Street an not too far dong on Mucorapo Street. It had ah old house wey some Ras used to be, wey ah used tuh go dey an buy herb... It had ah big drawing of Haile Selassie painted on the wall. Ah remember wen ah was a lil boy bout 8-9 years old, ah was coming from school one day an ah see ah man standing on de corner by Chillbill shop. He had locks and was wearing ah short khaki pants an shirt an he had ah calabash in he hand. Ah not sure if he was ah Ras, but ah imagine he was...

Buh ah doh tink it had ah whole heap ah Rasta... dat didn't happen until ahrong 1975 -76 an onward... plenty come out ahrong dat time. In Fyzo alone it had... ah doh know how much man and ooman, everybody break out at the same time. People in de village thought it was some kinda madness taking over de youth dem... An ah tink some man parents call out de preacher dem tuh drive out spirits... Hahaha... It was funny. Man even bun all dey Babylon clothes and put on bag (burlap) an gone in de bush. Dat was happening in ah lot villages around de country.

Dem was de days we thought would nevah end...



**HI - NOON RUM SHOP  
GUAPO ROAD, FYZABAD**



**HIGH STREET, SAN FERNANDO**

# CONVERSATION WITH RAVIN-I

**WM:** Sounds interesting, can you elaborate a bit on the NUFF movement?

**Ravin-I:** Well... NUFF was something like ah military type operation. As ah was saying, de youths dem was kinda disenchanted with de government runnings, so some fellas decide tuh fight back, cause before dat really happen, people was being brutalized by de police... Yuh know wha ah mean? It didn't have much going on for de young people, opportunities were kinda far fetched... Although some youths did have it nice, de majority ah dem didn't have no kinda future in sight, yuh know? So anyway, some man decide tuh take up arms an go in de bush. Dat was ahrong 1972, an as ah say before, is in Fyzo de ting really kick off. De man dem put dong ah robbery in Forest Reserve, on de constable station. Forest Reserve is in de oilfield - dat bring dong a lot ah police and soldiers and dey set up camp in Fyzo dong in Apex fields. Apex was owned by BP (British Petroleum).



**NUFF FREEDOM FIGHTER KENNETH TENNIA LAYING DEAD AFTER EXCHANGING GUN FIRE WITH POLICE & SOLDIERS 1973 IN THE CAURA MTNS.**

Dong dey was ah gated community wey all de white people used tuh live... Den we start tuh see ah lot ah wanted posters all over de place. All dat went on fuh about three years, ah lot of robberies and an shooting an ting, a lot ah man ded, buh de basic ideology was kinda Marxist. Dem days we was readin ah lot of revolutionary books and such, pamphlets, goin out tuh meetings an ting. It was all youths between de age of 14 and 22.



**SOME OF THE ITEMS CAPTURED AFTER POLICE RAIDED A NUFF CAMP 1972-73**

**- CONTINUED IN THE NEXT ISSUE OF WISEMIND -**

**AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE  
BY RAS ALBERT WILLIAMS  
USED WITH PERMISSION FROM THE AUTHOR**

**CONTINUED FROM THE JULY 2016 ISSUE**



**RAS ALBERT  
& RAS KABINDA**

**KABINDA:** Military forces from all over the Caribbean, and helicopter gun ships and all those things was around. So we realize we couldn't stand and fight them man on a military level.

**AW:** Yeah!

**KABINDA:** Military forces from all over the Caribbean, and helicopter gun ships and all those things was around. So we realize we couldn't stand and fight them man on a military level

**AW:** Yeah!

**KABINDA:** We would have to go and side with Cuba and them kind of thing. And after we see how them operate in Grenada and thing. And we say we cannot trust them man. Those man hate African peoples moral character.

**AW:** Yeah!

**KABINDA:** Understand? To me, them look like Henry Morgan and the pirates, the way they live, you understand?

**AW:** Yeah!

**KABINDA:** The man them man used to eat a lot of flesh and swine, and drinl a lot of alcohol and when they finish, they rape anything that pass by, man woman or child. You understand? Or animal or donkey or cat, they don't mind!

**AW:** Yeah!

**KABINDA:** You see them how they living in Grenada, it was shacking. So that bring me in direct confrontation with them, that is why they really deport me from Grenada , because I start to get in confrontation with them and make me see th at them is not no benefit to I and I as a people. Their culture and thing is abominable and we shouldn't be tolerating them in our presence.and that bring me in direct conflict with them, You understand?

**AW:** Okay

***NO JUSTICE NO PEACE***

**AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE**  
**BY RAS ALBERT WILLIAMS**  
**USED WITH PERMISSION FROM THE AUTHOR**

**KABINDA:** Because the example them man was setting was nothing short of an animal.

**AW:** So when you reached England what happened? What was your movements in England?

**KABINDA:** Well the move... When I first go England it was for Eric Joseph, you know!

**AW:** Right

**KABINDA:** To bring Eric Joseph case to the Privy Council, After he lose his last appeal in the Caribbean Court of Appeal, and they wanted to hang him.

**AW:** Yeah!

**KABINDA:** So then, I had to...I was the only one with knowledge of certain things. We had to make it up to England to go lodge an appeal and to use my influence to raise funds to bring his case to the Privy Council.

**AW:** Right

**KABINDA:** That was the first movement I really go up to England and then eventually to reach into Africa. So I had gone up there and raise up some funds. Then we had lodged the appeal in the Privy Council.

**AW:** Yeah!

**KABINDA:** After I lodge the appeal in the Privy Council. It take six months to give a judgement. Leave and I go to Zimbabwe. I stay in Zimbabwe for six, seven months. Then after the announce the appeal had been lost, then I returned to England, then returned to Dominica to launch a prerogative of mercy appeal to save his life and thing like that? And then continue to struggle from then reaching Dominica and England to try different ways and means... until eventually we hear that they pass a law. A brother in...erm... Jamaica win a case where they say that it if you stay more than five years on death row the psychological effects...

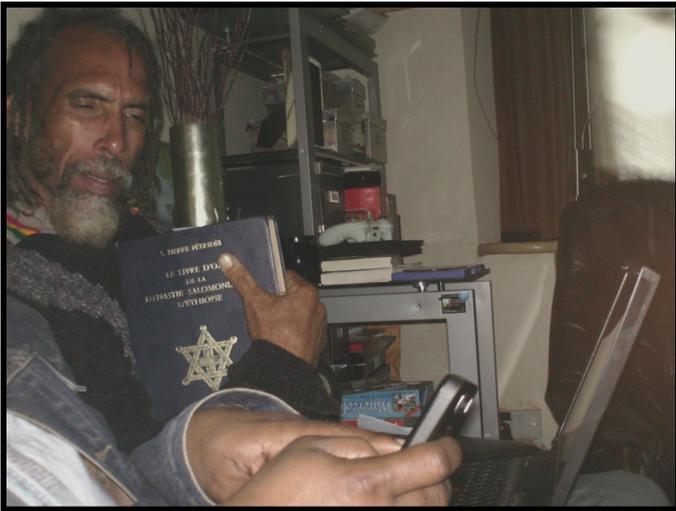
**AW:** Yeah!

**KABINDA:** ...Is so detrimental to the human spirit that to hang a man thereafter would be a breach of his human character and dignity, so forth and so fifth. And when they pass that ruling in the Privy Council then we use that., and we go back into Da with that ruling to get them to sentence him to life imprisonment. You overs?

**AW:** Right

**KABINDA:** And take off the death row thing over his head.

**AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE  
BY RAS ALBERT WILLIAMS**



**AW:** Okay

**KABINDA:** And we continue after that to continue to write letters and...I even have a copy of a letter, I'll ask Kasate to send it to the I

**AW:** Okay

**KABINDA:** We we had write on his behalf to the people and government to let him go after ninety days!

**AW:** Okay

**KABINDA:** You know he's been released now?

**AW:** Yes! Yes!...erm

**KABINDA:** You know when the foreign minister come that is one of the fist thing he come and tell I.

**AW:** Okay

**KABINDA:** It was fundamental that I get the history and the knowledge of what was going on. So when I first come here ...When I first come here I come in Shashemane. When I sense it out, I didn't meet no Rastaman here. I meet some Twelve Tribes man and dem, but none of them man upholding the levity of Fari as I and I know it in Da.

**AW:** Okay

**KABINDA:** So when I first come here it was in about '91..When I...when I ..see that it hit in I when first come here. Then after that I say wow!!! I'll have to come forward here again. I come back here again in 91 and sus it out again. See the same situation and ting. Then after that in '92..when I come back in '92 I just decide I naa go back no more.

**AW:** Okay

**KABINDA:** I just stick out there and try and preserve the little land that remain with the elders that was there on the land...

**AW:** So... who the elders were? Like Gladstone Robinson and others that you met there.

**“TO UNDERSTAND HOW ANY SOCIETY FUNCTIONS YOU MUST UNDERSTAND THE RELATIONSHIP BETWEEN THE MEN AND THE WOMEN.” - ANGELA DAVIS**

**AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE  
BY RAS ALBERT WILLIAMS**

**KABINDA:** Papa Dyer...Papa Baugh and brother Breen, those were the elders from Jamaica.

**AW:** Okay

**KABINDA:** So, me just stay and them defend their land fence up the area...

**AW:** So they help you settle in?

**KABINDA:** Ah?

**AW:** They helped you to settle in and so?

**KABINDA:** Yeah! Yeah! because them had land, certain land that was being worked. So I just take over some of the lands where they were contending among them selves..

**AW:** Okay

**KABINDA:** And I show them, where we come from, we don't talk about land we just work, it. So I just start to work it and things like that and through that I end with a piece of land like...right now they trying to cut it up so I have to try different ways and means to preserve it and do different things on it., You know. But right now it reach a stage where Far-I have to get a little more mobile. Because I's been here too long stagnant, You know?

**AW:** Yeah

**KABINDA:** And the movemant of the man around me is not complimentary to the movemants that I and I suppose to be upon.

**AW:** Yeah

**KABINDA:** I try stimulate them into certain directions. Certain ways that we can allow certain movemants to on a check what is what. At the same time we need to try and mobilise more of the brothers and them in Da and how we can move as a people and...

**AW:** Yeah, Well is...is...is the, is the foundation they maybe haven't got the grassroots foundation, the political consciousness, and the networking and groundation that we have, you know?

**KABINDA:** Yeah

**AW:** In actually organising things and dealing with Babylon on their terms, and negotiating, you know, and being forthright. They maybe haven't got that...

**KABINDA:** Yea you see that is it, that is it, We have to set up that level of representation

**AW:** Yeah

**KABINDA:** WE have to set up those levels of representation

**AW:** Yeah

**AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE  
BY RAS ALBERT WILLIAMS**

**KABINDA:** The elders have to make claim for what is rightfully ours, you understand' can't be afraid to make claim and learn to work together to build up industry and learn how to run business also.

**AW:** Yeah

**KABINDA:** You understand' We have to adopt a business mind is the next crucial thing. We have to set up industries, agro industries that are actually functional and running and profitable.

**AW:** Yeah

**KABINDA:** These are the levels we have to bring ourselves to. It is them stages we to get into now. Right now, the younger generation who coming we have to see that youth are geared to carry on the struggle, right now.

**AW:** Yeah

**KABINDA:** Some of us getting battered. Right now, is battered, we battered. You know? For the amount of years we here, and most times me on me own a-work, You understand'

**AW:** Yeah

**KABINDA:** Can hardly get a next Rastaman to help till the field.

**AW:** Okay

**KABINDA:** I have to pay Ethiopian workers to work with I, you understand'

**AW:** Yeah

**KABINDA:** You see like a place like in Da now, you go in the mountain, every man there with you

**AW:** Yeah

**KABINDA:** You overs? So you have a balance. But here is like is continuous strain.

**AW:** Okay... So you...you...sell your crops and so? What crops...what crops you have right now dealing with?

**KABINDA:** Right now is mostly vegetables me have in the ground, eh!. The dry season coming in and so the dry season a kill out every thing now.

**AW:** Right

**KABINDA:** But for the last two months me have carrot, beets, cabbage, cauliflower, broccoli, spinach, you know, potato those crops there, you know...those crops there.



**AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE  
BY RAS ALBERT WILLIAMS**

**AW:** Right. You've been sending me some emails about what's happening with you and the government. How far are you on that struggle now? What's the latest on that.

**KABINDA:** Well right now, right now, I get the local authority. You see it have a Kabala in every municipality.

**AW:** Yeah

**KABINDA:** This kabala is the local city administration. The Kabala is a sub city administration. So I get the city administration to write to the sub city administration to tell them stop playing around my yard, you understand. Because is they personally have to deal with my case. You understand, because. I have a file there were my markings were set from before, and the brother that had first come to do those markings, through the power of Sellassie, just Friday they appoint him as head of the technical department.

**AW:** Yeah

**KABINDA:** So they tell me, just hold on, he just put my file in place there and he will come deal with I in time. I have no fear because he knows exactly what is what. You know. Nobody can influence him otherwise. So he is a youth that really grow under I and I hand. He's one of them youth that I help send to school and things like that so, I just pray Sellassie that he will hold the spirit, you know.

**AW:** Okay, so...let me, in wrapping up

**KABINDA:** ...Well at the same time

**AW:** What were you going to say?

**KABINDA:** No I just saying well, like, we still see a little problems around those things, but like how we seeing it now is to just go to the government. We just go Meles Zenawi and go to the president. You see where we live here is the Omoromia regional state, so it is a regional government that is based...the central government is based in Addis Ababa, you understand. They is the largest population in Ethiopia.

**AW:** Okay

**KABINDA:** So it have a Oromo regional state, it have a Tigre regional state, it have a southern national and peoples regional state, it have Camberra . Every regional state have a government.

**AW:** Yeah

**KABINDA:** So like in our area, the regional government is the one directly responsible for anything about the land in the area.

**AW:** Yeah

***NO JUSTICE NO PEACE***

**AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE  
BY RAS ALBERT WILLIAMS**

**KABINDA:** So we have to go to see the president of Omoro state. So then we need to go and see President Zenawi concerning our citizenship, and his consideration of granting us land. Making lands available to I and I so that they can classify us as a nationality. Cause Ethiopia have 80 nationalities within the constitution of Ethiopia, that is how you classify. So right now we trying to approach them to classify as a nationality and a people, so that we have recognition and citizenship rights so that we can live as ordinary Ethiopians to derive the benefits of the systems.

**AW:** Okay...alright...So what message do you gave for Rastaman in the West, in Dominica, and out there in Babylon? What's the vision that you would like to share with ones and ones that may hear this interview...

**KABINDA:** Well is for I and I to get up and stand up, dread...Africa...Africa awaits its creation in its creators. We cannot choose an island and give up a continent. Everything is here in Africa man! They make it hard and difficult for you, because they don't want us to conquer, you understand'

**AW:** Okay

**KABINDA:** Every thing is right here. We can achieve everything and more and ten times over. Is just we have to be come a united force, and we have to be more powerful in governmental representation and focus more on the concept of nation building in the practical sense how we can get those things done and we can get those things into fulfilment. What representation we have to make, What capital we have to raise, the ways and the means. The claims for reparations and them different things. We have to specific to them that the knowledge and the intellect we have to certain things that we can present to governments of the world who enslaved us whereby they could be forced to consider to give us funding to initiate certain agro industries or certain agricultural farming programs, to set up factories, like ceramic factories, oil pressing factories, or sugar factories. This is the way I view that we can approach these governments to get reparation with programs of nation building tell them well listen, the I them don't like the word reparations but this how we as a people tell them you are responsible for bringing us out here, and now we want to come back here.

**AW:** Okay

**KABINDA:** ...And we need certain infrastructural set for I and I, and these are some of the ideas that we want to you set money aside to deal with those things. Whether we can do those approaches, or whether we can do it among I and I selves, we just have to raise it.

**“WE LIVE IN A SOCIETY OF AN IMPOSED FORGETFULNESS,  
A SOCIETY THAT DEPENDS ON PUBLIC AMNESIA.”  
- ANGELA DAVIS**

**AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE  
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**AW:** Okay

**KABINDA:** ...any or any how but this is the hour and this is the time. You know this not a talk it's a work. You understand' so we have to committ our selves to the work. To gird our loins as King David say, make our heart strong. There is trial and tribulation along the way, but in those days we just have to laught at that...

**AW:** Okay

**KABINDA:** The work we have to do is the fulfillment of prophecy, so we have to know our selves, and stick to our roots, and don't follow the ways of the Babylon them and just know that we have to create an African people using the resources that we have. Everything is natural in creation.

**AW:** Right

**KABINDA:** That is what I am showing the man them. We just have to hold up our selves for what we are. Our foundations is what I and I is. You understand'

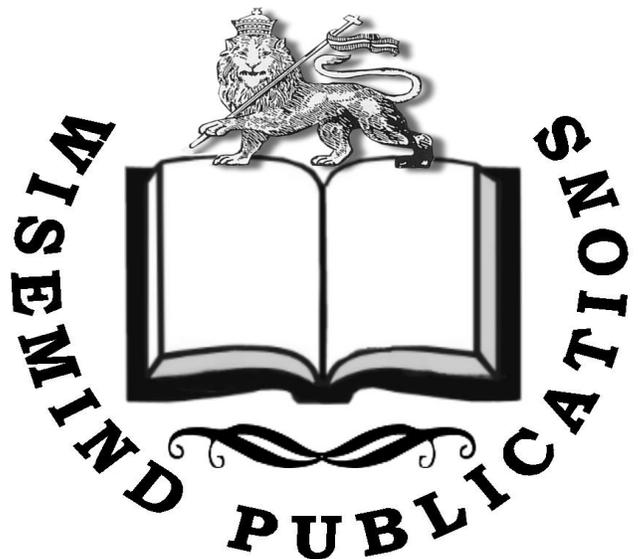
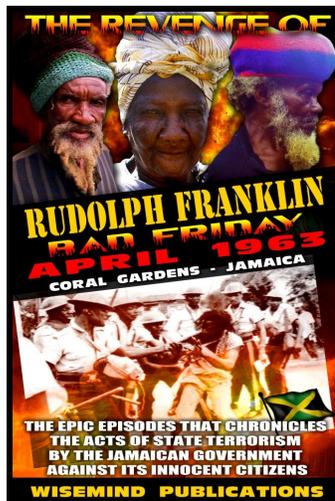
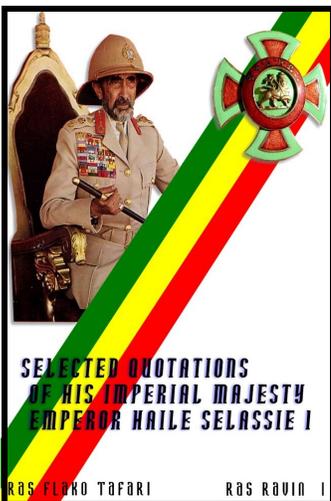
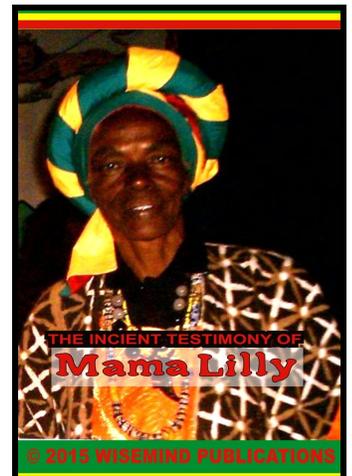
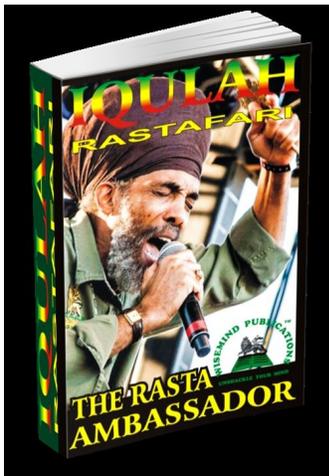
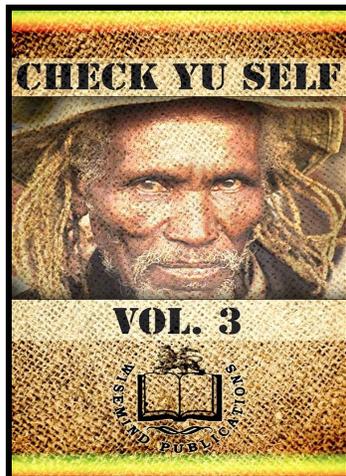
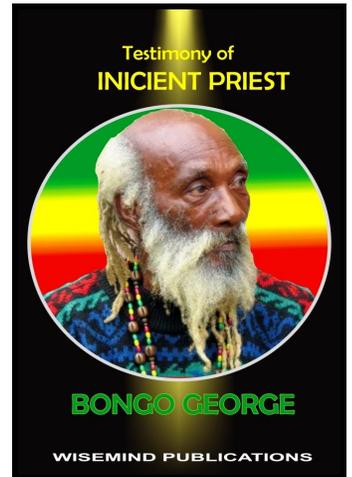
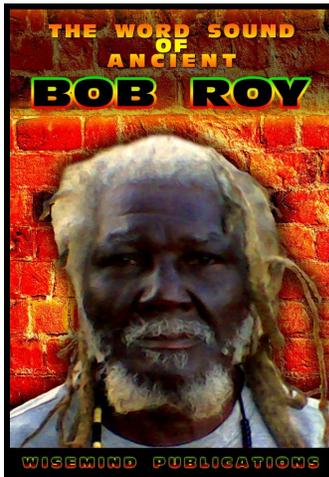
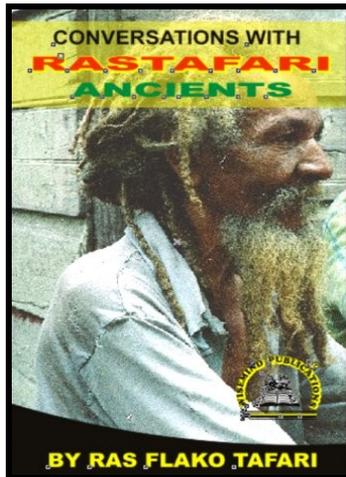
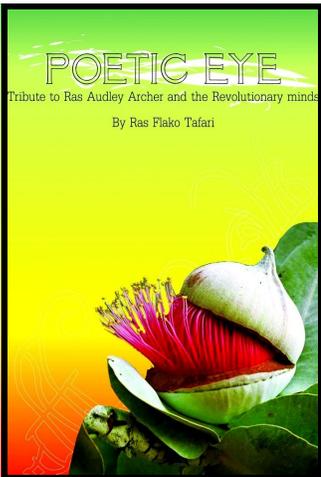
**AW:** Okay

**KABINDA:** And we have to come and manifest those things upon the continent. All time we don't manifest ourselves on the continent...the struggle...it don't even start yet. Because that is where the first stage is. We have to break that cycle of enslavement and colonialism and what have you. To be able to come home and re-establish ourselves on the mother land.

**A COUNTRY AND A PEOPLE THAT  
BECOME SELF-SUFFICIENT BY THE  
DEVELOPMENT OF AGRICULTURE CAN LOOK  
FORWARD WITH CONFIDENCE TO THE FUTURE.**

**- H.I.M HAILE SELASSIE 1ST**

***NO JUSTICE NO PEACE***



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# HOT FIYA!

## ONE PERFECT LOVE AND BLESSINGS IN THE HOUSE OF JAH RASTAFARI & EMPRESS MENEN



I have seen many Rastafari fighting for power, but know not the hour. They all seem to be fighting for a parcel of land in Babylon, but that will not solve InI problem. It never did in the past and will not change now.

Begging political favors will not solve InI problems. Remember, never let a politician grant you a favor; they will always use you forever. Seen Fiya?

There seems to be a game going on of who will outsmart who, or is it one of who will bell the cat? I man trying to figure it out. There are many hidden agendas, that were once stored in the head space, now seem to be exposed in the open. Is this an ambush, a coup, or an open attack on your own people?

The all mansions organization will eventually lose its stripe of Integrity if this trend is allowed continue. They seem to be running many red lights on the trod. Very soon their aspiration for Rastafari leadership will blow up in smoke, or maybe they don't care what the Global Rastafari think about them. They all seem to be so comfortable splashing their internal disputes across the four corners of the earth. Hot Fiya!

Check it, the concept of Rastafari is not me and you, or me against you. It is a concept of integrity and righteous commitment to progressive and upful living and Ivine governance.

Some individuals will foolishly allow position in administration to get into their heads. Many are not governed by a code of conduct, and therefore it becomes a free for all mentality, or the man with the most clout, rule. These are the same ones who will eventually stand on the floor at the detriment of the organization.

Many have not adopted any example of leadership set out by Kadamawi Haile Selassie, so how they expect to lead InI?

The wise will always avoid the path of sudden destruction and be among the few I-lected to carry on the duty of African Liberation.

The internet should not be used to splash Rastafari internal disputes; it is time to wave the red flag of disgust. It seems like some have no shame and delight in the new found fun. Well it is not funny.

# ***NO JUSTICE NO PEACE***

# HOT FIYA!

These so called leaders, self-appointed to say the least, really have a big ego. However, they will soon realize the damage they have caused, or maybe they won't. They seem not to recognize the importance of public relations or international relations within their organization. Who will do the damage control now that the bird has flown the coop?

It will be difficult for any Rastafari organization to get membership, to be accepted, or to represent the Rastafari Diaspora interests, if these distasteful and unpleasant acts keeps surfing the net.

Rastafari fight must not or should not be for an outpost on an Island. The fight must be for the mass movement for African Liberation. The fight for Repatriation and Reparation is not on the horizon and internal strife will not bring it any closer.

I-man just can't see the logic for the behavior of those who were entrusted with the governance of Rastafari affairs.

The camp is being invaded, and many now find themselves fighting over scraps of food that cannot satisfy the hunger of those many that were deprived of it and shelter, for over five hundred years and counting.

It's full time to be about my Father's business, and not be blinded by ones and ones reflection in a flash of power struggle. More Fiya!  
WHO THE CAP FIT!!!!

Guidance and Itection

**RAS FLAKO TAFARI**

**“WE HAVE INHERITED A FEAR OF MEMORIES OF SLAVERY. IT IS AS IF TO REMEMBER AND ACKNOWLEDGE SLAVERY WOULD AMOUNT TO OUR BEING CONSUMED BY IT. AS A MATTER OF FACT, IN THE POPULAR BLACK IMAGINATION, IT IS EASIER FOR US TO CONSTRUCT OURSELVES AS CHILDREN OF AFRICA, AS THE SONS AND DAUGHTERS OF KINGS & QUEENS, AND THEREBY IGNORE THE MIDDLE PASSAGE & CENTURIES OF ENFORCED SERVITUDE IN THE AMERICAS. ALTHOUGH SOME OF US MIGHT INDEED BE THE DESCENDANTS OF AFRICAN ROYALTY, MOST OF US ARE PROBABLY DESCENDANTS OF THEIR SUBJECTS, THE DAUGHTERS AND SONS OF AFRICAN PEASANTS OR WORKERS.”**

**- ANGELA DAVIS**



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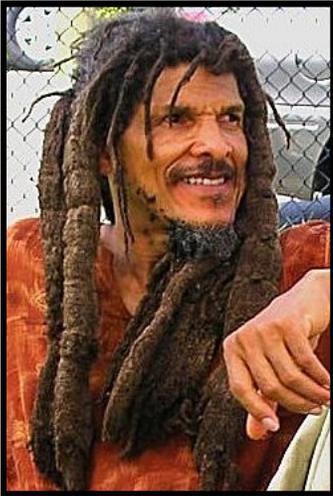
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# UNDER THE INFLUENCE OF THE COLONIAL WIG BY RAS JAHAZIEL

## FIGHTING POLITICAL WARS FOR THE OVERSEER POSITION ON MASSA PLANTATION

(The maniacal quest to be **THE MAN IN CHARGE** of the slave master's front office on the plantation, driven by the obsession to be the party in power **under Massa's directions**)



**W**hat is the best way to end the constant slave rebellions?" the slave owners asked "His Holiness" their spiritual advisor, and the answer was: "Educate them on the lie that slavery and colonialism are things of the past, and they will get the unspoken message that there is no need to continue the struggle for collective freedom and African liberation anymore. In this way they will drop the baton, and the liberation energies will be easily converted into selfish rat race energies in the hustle for paper. Successful slave education will produce a slave who stupidly thinks that a weekly paycheck is a satisfactory replacement for true African liberation.

Gone will be the days when they came together to fight for liberation, because now they will be competing, one against the other, in a deadly struggle for the dollar. In pursuit of the extra cash that will be sure to fall into their pockets, if they get elected to political office, many will eat the bread of betrayal as they use their education and their elected office to facilitate the smoke-screen operations of the same old slave system. You can be sure we will soon have brothers tricking and lying and deceiving and backbiting and character assassinating and killing, as they compete for The Overseer position on the plantation".

"We have now set up all the forces that will make getting money take precedence over getting liberation, and we have indoctrinated them with the religious belief that getting the dollar is the main purpose for getting an education. They have now been programmed with the thought that **getting yours for yourself** should be one's central focus in life, and to hell with any higher motivation. Thus came the generation of The Beast and ended the era of struggle for collective African Liberation."

What does the threat of civil war in Ivory Coast and the prospect of more Black on Black violence say about our colonially inherited consciousness and our colonially inherited education?

The situation that is developing in Ivory Coast should lead us to call into question the consciousness of the people and the type of leaders they get as a result of that consciousness. There is an old story about a wise King who was faced with a dispute between two women claiming ownership of one baby. Both of the women wanted justice, so the wise king proposed that because there was no way to tell who the baby really belonged to, (no DNA tests at that time) the baby should be shared by cutting him in half so that both parents would get an equal share in the name of justice. Naturally, the woman that had a greater love and connection to the baby was the first to concede ownership rather than cut the baby in half.

# UNDER THE INFLUENCE OF THE COLONIAL WIG BY RAS JAHAZIEL

If in the case of Ivory Coast, both leaders or both parties are prepared to plunge the country into a blood bath to achieve what they perceive to be electoral justice, then the lesson that we will have learned is that neither leader or neither party truly has a concern for the welfare of **all the people, irrespective of party affiliation**. As usual, **their main ambition is to control the purse** and reap the personal benefits that come with being the man in charge or the party in charge on the plantation, and they are prepared to kill members of the other party if that is what it takes to get to the bank. At the end of the day, which ever leader manages to secure for himself **THE OVERSEER POSITION ON THE PLANTATION**, the people are bound to continue in the same exploited position.

It is only the fool and those that are uninformed who believe that colonialism ended after independence-papers were signed. But what we have learned from the history of colonialism is that it always seeks ways to retain its grip, even if it means deputizing chosen representatives. The electoral game that it plays on the Black masses is always one of "heads I win, tails you lose".

Whichever party is in charge, **the behind-the-scenes colonial overlord** is still the real man in charge pulling the strings. He never loses in an election, because he funds and bets on both sides, and the ordinary people always remain in their same exploited position after the election.

Yes, they may get a few jobs here, a few roads there, a few playing fields there, and a few window dressings over there, but the economy remains in the hands of the traditional vampires and slavery-wealth inheritors whose **profits must continue increasing**, even if it means that the people must endure some more belt-tightening. But **The Sheeple** in their ignorance are always duped by the fact that **their party** is in charge, never realizing that **their situation** does not fundamentally change with the changing of parties. In many ways, their rejoicing is like the wine of transitory satisfaction that only sweetens the mouth but never goes down to the belly.

Ultimately the volatility of these political confrontations is always determined by the followers and their level of consciousness or lack thereof, because one power-hungry politician cannot wage a civil war by himself. It always depends on having irrational people who are spiritually sick and morally degraded enough, to spill the blood of their own brother because he belongs to a different party, comes from a different neighborhood, or a different ethnic group; or just harm him because they have been paid to do the politicians' dirty job.

That is the kind of unconsciousness that must be present for political differences like those we see in Ivory Coast to descend into bloody civil war.

***NO JUSTICE NO PEACE***

# UNDER THE INFLUENCE OF THE COLONIAL WIG

## BY RAS JAHAZIEL

Unfortunately the long years of colonial exploitation and dehumanization have now created a morally depressed situation where there now exists a significant number of people who would sell their very soul for a dollar. For a paycheck they would put on a uniform and go on the rampage like we saw in Tivoli Gardens Jamaica May 2010, slaughtering their own kind just because somebody has given the orders. If you look around in society today you will see that far too many formerly-good people have evolved backwards, and have become predatory beasts and fallen angels. Even some of the formerly bright angels that should have been setting positive examples have descended into the cesspool of depravity.

The steady corrosive pressures of today's disguised slave system eat at the morals of the people, creating favorable conditions for the culture of exploitation and manipulation. Middle-class and under-class alike have been dragged down into a bottomless pit where men sell souls like fish-cakes. And so, there are far too many "educated people" whose silent complicity has been bought, so that they bury their heads tenaciously in the pillows of their insecure class comfort, deafening their ears and callously ignoring the brutality that is meted out to the under-classes on a daily basis. These square-hatted people have been educated with a mindset that does not breed revolutionaries. It only breeds wanna-be-slave-owners. Their main ambition is to replace the slave master and live like the slave-master. To achieve this upward mobility they must anesthetize their conscience and deaden their soul.

As a result of the carefully structured economic pressures, the under-classes are driven into a situation where living legal has become impractical. Despite the grim reality of this situation, the selective sermons of the co-opted preachers continue to reprimand the poor for stealing, and have nothing to say to the evil system of exploitation except that God will correct it...when he comes. So the hungry become more desperate, and desperation becomes a facilitator for the long-planned out schemes of the manipulator. With so many desperate people around, and with so many preferring to keep a careful silence, it becomes easy for power-hungry politicians to hire killers and instigate fratricide and all-out civil war.

It is time that we rise to that level of consciousness where we refuse to sink into a blood bath just for the sake of replacing one party with its twin. It is time for the society as a whole to seek a cure for its **TRUTH-ALLERGIES** and set in motion a culture that causes people to thirst for knowledge more than they thirst for rum and flesh intoxication.

There is scientific truth in the fact that a people get the kind of leader they deserve. If a people have not elevated their consciousness they will be attracted to and swayed by unscrupulous characters that are unconscious like themselves. If they have elevated their consciousness, much more would be demanded of would-be leaders, and the fact that one has money and connections, or has lots of letters behind one's name, or has the ability to crack nice jokes and be very entertaining would not, on the basis of that alone, earn one any credibility as a leader at all.

# UNDER THE INFLUENCE OF THE COLONIAL WIG

## BY RAS JAHAZIEL

The leaders that Africans need in this time are those that have seen through the colonial subterfuge, and consciously divested themselves of the lust for the overseer's position on the plantation. They have the willingness to sacrifice money, position and wealth for principles of justice. They cannot be bought, and they are devoted to **educating the people to their African oneness in the struggle against exploitation and injustice**, and they make every effort to open up the people's eyes to see that the artificial differences are benefitting the common exploiter.

But every time there is electoral violence and civil war you can be sure that there are unscrupulous leaders that are not elevating the people, but just manipulating the ignorance of the unconscious masses to their own advantage.

This is a recurring situation that happens not only in Africa but also in the Caribbean. Too many university-graduated leaders are ready to sacrifice their own people on the altar of **selfish ambition**. Too many people are ready to kill just to get promotion. As one prophet said "they all want the fame and glory and wealth that come with being the overseer on the plantation." That is why we see so much bloodshed in places like Jamaica every time political season comes around. The mud-slinging, character assassination, and willful psychological violence that accompanies electoral season in Barbados and other parts of the global plantation are all part of the same callous mercenary spirit, only lacking the required dry tinder to ignite the spark of real physical violence. Beware the day when there is enough dry tinder.

But it all serves a particular exploitative scheme that requires constant distractions, constant side-shows, constant entertainment, and constant camouflage. That is why so much money goes into maintaining **A CULTURE OF IGNORANCE** to keep the people's consciousness below their waist. Without **THE IDIOT CULTURE** the whole oppressive system would come tumbling down, so the people must be constantly kept hooked on crack... entertainment crack, religious crack, and educational crack, easily blindfolded by promises to build more roads that lead to nowhere. In addressing the violent trend that continues to pit brother against brother in violent confrontation, without any sense of African connectedness, we must reexamine our educational culture.

Careful examination will show that our education does not infuse in the youth a sense of their collective history as Africans that have been historically oppressed by the same INVADING forces and continue to be oppressed by the same invading forces. Therefore it does not equip the youth with a sense of having a special COLLECTIVE OBLIGATION to struggle together as Africans.

**"PEOPLE WHO TREAT OTHER PEOPLE AS LESS THAN HUMAN MUST NOT BE SURPRISED WHEN THE BREAD THEY HAVE CAST ON THE WATERS COMES FLOATING BACK TO THEM, POISONED."**  
**- JAMES BALDWIN**

# UNDER THE INFLUENCE OF THE COLONIAL WIG BY RAS JAHAZIEL

With an education that places emphasis on the shared historical struggle of Blacks across the world, the people's eyes would clearly see and understand the forces that have historically blocked their collective progress as an African people. Such an education would equip today's African with the clairvoyance to see through the morphing acrobatics of the Beast and not be deceived by any of his new suits. This carefully omitted Garvey/Selassie education would give Africans in all corners of the world an honest assessment of where they are now in world history with relationship to The Invaders, and it would impart to the Black youth a sense of having **a collective obligation** to continue struggling to actualize that vision which sees Africans as one free united people.

So what is an African in the global rat race without that sort of education and without that baton of history? He is an African condemned to continue in the fragmented state that was inherited from slavery and colonialism. He is an African programmed to be a mercenary for The White World Order, complicit in draining the resources of Africa for the benefit of others. After so many centuries of **education for white nation building**, it should be quite obvious by now that what is needed today is **EDUCATION FOR BLACK NATION BUILDING**. Now why is this term so strange and unfamiliar?

Why do "goodly" Christians experience a knee-jerk sensation when they hear the mention of BLACK POWER but yet have no problem with centuries of white power that has authored the enslavement and genocide of so many?

Why is **EDUCATION FOR BLACK NATION BUILDING** not a popular phrase on the lips of young African children and on the mouths of Christians?

Why does every politician continue to keep the people's minds fixed in the parochial box and never educates them to the broader issues that affect Black people globally as a race? Why have all the politicians taken the baton from Edgar Hoover and continue to keep the people in ignorance of Marcus Garvey's vision?

Why have they collaborated with the White Supremacists to spread the impression that the vision of uniting African people globally is an outlandish idea?

Why have they all held on to those colonial directives that say you should cling to your **POWERLESS DIVIDED IDENTITY**, and continue to be exploited one by one by the "co-operations" of slavery-wealth inheritors who now operate with new hidden identities?

**"TO BE BLACK IN AMERICA AND TO BE RELATIVELY CONSCIOUS  
IS TO BE IN A RAGE ALMOST ALL THE TIME."  
- JAMES BALDWIN**

# UNDER THE INFLUENCE OF THE COLONIAL WIG BY RAS JAHAZIEL

## WHY DOES THE IDEA OF BLACK PEOPLE AND BLACK NATIONS UNITING DRIVE SO MUCH FEAR INTO THE RELIGIOUSLY-MINDED DEVILS OF HELL PLANTATION?

All the beneficiaries of slave labor, the white nations of today, know that unity is power, and they are forming all sorts of associations and organizations to unite in order to hold on to the wealth and power that they gained from slavery. They are well aware that the Garvey idea of uniting Blacks across the world would be a threat to the present status quo where Blacks continue to be easy fodder for exploitation because of their divided situation. And so billions of dollars have been set aside to maintain a climate of fratricide and fragmentation, flooding the African community with suicidal guns and white dope.

Despite all the years of mis-education that have created in the minds of the people a different impression, **the masses** of people across Africa and the Black Diaspora have all been consigned to **ONE AND THE SAME PARTY**. Of course the prominent, "successful" few that have acquired a few material things by obeying the master faithfully would not count themselves amongst this lot, but it cannot be denied that the masses of African people globally all wear the same yoke of poverty and hand-to-mouth-ness. Just like the national boundaries that were drawn up at the Berlin Conference, most of the differences are either manufactured for the purpose of facilitating exploitation, or where such differences do exist they are manipulated and accentuated in the psyche of the people to facilitate exploitation. But upon careful analysis of the bottom-line, it becomes quite evident that the masses of African people all belong to the **THE SAME SUFFERERS PARTY**.

**- CONTINUED IN THE NEXT ISSUE OF WISEMIND -**

**"IN ITS WAKE NOT ONLY WERE VAST VISTAS OF CHALLENGES AND OPPORTUNITIES OPENED BUT ALSO A STIRRING HOPE AND SOBER RECOGNITION HAS DAWNED ON AFRICA; A FAITH AND A DETERMINATION THAT, IMMENSE AS ARE THE CHALLENGES THAT LIE AHEAD, THEY SHALL ALL BE CONQUERED, AND ABUNDANT AS ARE THE OPPORTUNITIES THAT AWAIT US, THEY SHALL NOT BE WASTED."**

**HAILE SELASSIE - TUESDAY, MAY 26, 1964**

## WISEMIND OF THE ANCIENTS — BONGO ROY



### EARLY DAYS TRODDING

In 1951, I man now, grew with some chiney people. When '51 hurricane, I man deh a Bogue. When I leave Bogue now and I man pick up the faith, when them find out say I a Rasta, It was when I start to work at Port Kaiser. I start to work at Port Kaiser, and a work and a come on, and when dem find out say I a Rasta, dem fire I. And when dem fire I, now I deh pon the street. Every man start seh, "Rasta Roy, Bongo Roy, yu tun cruff! Look how yu gone follow dutty people, yu no have no ambition." All mi school mate dem start forsake me. When I look back, me seh, 'Well Rastafari seh, for my name sake, yu mother and yu father will forsake you'.

Alright, one time when I going on, when I reach, one Sunday, me deh a Odeon theatre. That time you have the Manchester Club. I go in a Mandeville, the Manchester Club weh pure white people go, no black. The only thing black is who a work deh, and my brother-in-law work in deh.

That time yu did have a white man, name Belnavis, him carry a little beard, him control the whole of Alcan. Him seh to tell de youth him, that him can get a work. That time the only work yu can get is at Alcan or in the police force, or yu no have no work at all.

Everyone a watch I, Monday morning come, dem look, I don't trim nor shave. Dem seh, "Wha happen?" I seh tell Belnavis that him would have to trim and shave first. Anyway, my people dem start to get vex and race I out of dem gates, and I have to take bush fe it.

I traveling on and pick up a brethren name Binghi Tunn. Binghi people have a portion of land at Back Parade, but him is a society youth. Coming on, I meet Bongo Arthur 'til ones and ones start come up, 'til we buck up Bongo Maroon. Then we go on now, 'til one Sunday we go a one bush name Mosquito Point. It is only there we could get a little herb fe smoke 'cause yu have to be very careful. Yu can't walk so easy on the road 'cause Babylon weh lick we down or the people dem beat we, man cruel. We have to wait 'till when it dark up or early morning.

Early morning me seh to Binghi Tunn, seh "Come mek we go a Mosquito Point". Him seh we can't go a Mosquito Point this day because his sister and his niece a come at his gates and he want some money from them. He said that I should go alone as he can't come. Me seh to him, "Member yu know my brethren, if dem a go cook or dem a give you anything, don't tek it as them will give yu something to trim yu". Him seh, "Alright".

(CONTINUED ON PAGE 30)

**"FOR THE ONLY GREAT MEN AMONG THE UNFREE AND THE OPPRESSED ARE THOSE WHO STRUGGLE TO DESTROY THE OPPRESSOR."**

**- DR. WALTER RODNEY**

## WISEMIND OF THE ANCIENTS — BONGO ROY

Gone left him now and me and a brethren at Mosquito Point. I don't feel comfortable, all my mind was telling me seh, was to reach back. Around twelve o'clock me fly out, same as me reach the avenue, me see one of mi sister-in-law run out come meet me and seh, "Yes man, mi would like yu fe do like Breda Tunn", because dem trim Breda Tunn.

Me no get vex, me no worry stop at me gates. Me seh alright, me just pass him, for me hafe go see if a true, and me head on to back when me go a Back Parade. We have a time when we whistle. Well me whistle two time and me no see Breda Tunn, me whistle again me no see him and de last time me whistle and me patience ago.

When me look, me see a little head a come up, when me look, it a Breda Tunn. I so frightened in a way, so I say, "Man yu mean seh, me tell yu, that yu shouldn't eat, nor drink anything from dem for dem will capture yu? Anyway wha happen to yu man"? Him tell I seh, when him go over deh, him sister come to him, and ask him if he want something to eat and he tell her no, she seh, not even little drink, he said no. Him sister said, "Come on, even a little drink? Even one beer"? Him seh to please her, he said, "Alright, buy a beer come then".

Breda Tunn then said when he looked, the beer was open and when he taste it, it taste funny. I said, "How come you did not dash it weh"? Anyway him drink the beer, and when him drink the beer, him drop asleep with him sister have her hand a play in him locks, and him realize the sister cut off him locks, and him said to her seh, "Well Delilah, since yu cut off me locks, finish it". And his sister trim him.

Brethren a the first man me see go a toilet so often. One month straight, his brother have to come for him and take him to Montego Bay. Him dung deh and get a vision that him fe come back home, come back a Manchester. Him get some bush, boil it, and drink it - and it stop the running belly when we check it out, him sister mad him.

Bam! Now me one deh alone, so me go a town and go a Ackee Walk , "Back O' Wall" with Breda Henry who dem call Prince Emmanuel. We deh deh, till dem start a convention, a Rasta convention. The time come now it was the Friday, and Claudius Henry come in to action and said that he would like to join with we to make the march. We never approve of him because him was bald head. Rasta would not accept him.

(CONTINUED ON PAGE 32)

**"A CULTURE IS A TOTAL WAY OF LIFE.  
IT EMBRACES WHAT PEOPLE ATE AND WHAT THEY WORE;  
THE WAY THEY WALKED AND THE WAY THEY TALKED;  
THE MANNER IN WHICH THEY TREATED DEATH  
AND GREETED THE NEWBORN."  
- DR. WALTER RODNEY**

# **GAME OVER** *By Bongo Joe*

**I REFUSE TO PLAY THE GAME,  
I REFUSE TO MASK THE PAIN,  
I REFUSE TO LAUGH WHEN IT AIN'T FUNNY,  
I REFUSE TO SELL MY SOUL FOR MONEY,  
I REFUSE TO GET DRESSED UP IN DESIGNER GEAR,  
I REFUSE TO FOOLISHLY GRIN FROM EAR TO EAR,**

**I REFUSE TO DO DE DANCE AND SHUFFLE,  
I REFUSE TO GET CAUGHT UP IN THE SCRAMBLE,  
I REFUSE TO BE AN INGREDIENT IN THEIR MELTING  
POT,  
TEK MAN FI BLOODCLAAT IDIOT!,**

**I REFUSE TO PLAY THE GAME,  
I REFUSE TO PLAY THE GAME,  
I REFUSE TO SCRATCH WHERE I DON'T ITCH,  
I REFUSE TO CALL THE BLACK WOMAN A BITCH,  
I REFUSE TO PLAY THE GAME,  
AND I HOPE YOU'LL DO THE SAME,  
BECAUSE ONCE WE  
COLLECTIVELY  
GET OURSELVES TOGETHER,  
GAME OVER!**

# **EARLY MORNIN RAID** BY RAVIN-I

EARLY ONE MORNIN' AS DE SUN WAS RISIN'  
AH HEAR PEOPLE SHOUTIN', SHOUTS AND SCREAMS FILL THE AIR  
DOG BARKIN' EVERYWHERE,  
PEOPLE RUNNIN', PEOPLE POINTIN'  
POLICE AND SOLDIER COMIN'  
AH LOOK OUT DE WINDOW ONLY TO SEE  
BABYLON HENCHMEN COMIN' AFTER ME  
AH JUMP UP TUH RUN, WAS'N NO FUN  
CAUSE POLICE HAVE HIM GUN  
HE FACE GET ANGRY AN HE SKIN GET SWEATY  
HE HEAD GET HOT, HE FIRE TWO SHOT  
CALL OUT FUH SOLDIER TO COME AFTER ME  
BUT AH WAS MOVIN' THRU DE TREES LIKE AH BREEZE  
AH KNOW DE LAN LIKE DE BACK AH MEH HAN  
HENCHMAN COULDA NEVAH FIGURE OUT MEH PLAN  
DEM HAD AH HARD TIME FOLLOWIN'  
CAUSE DEM DIDN' KNOW WAY DEY WAS GOIN'  
BACK IN TONG BABYLON TEAR MEH PLACE DONG  
BREAK DONG MEH DOOR  
THROW MEH FOOD ON DE FLOOR  
TAKE WAY MEH GANJA AN PUT OUT ARREST ORDER  
NOW AH ON DE RUN, NOT MUCH FUN  
AH IS AH FUGITIVE CYAR EVEN SEE MEH RELATIVE  
RUNNIN' FROM AH SOCIETY DAT WANT TUH KEEP  
ME IN AH MENTAL SLAVERY  
FROM DE HILLTOP AH COULD SEE  
POLICE AN SOLDIER BUSY AS AH BEE  
ALL THESE YEARS DEM STILL LOOKING FUH ME

**RAVIN-I © 1995**

## WISEMIND OF THE ANCIENTS — BONGO ROY

### ST. WILLIAM GRANT PARK INCIDENT

The Friday morning we march to William Grant Park and one of the brethren climb up on the Queen Victoria statue and hoist the red, green, and gold, take down the red, white, and blue from the statue right a King Street. We go in the park and start sing, "Babylon where you go run to on that day" and Babylon surround the park, and dem jump over and dem start beat Rasta man and chop dem down, and so on.

One of the Police man seh, "Rasta man Uno run because dem send we out yah fe kill Uno". Brethren we ha fe run fe we life, because de man dem serious, and dem beat Emmanuel, Prince Emmanuel, beat him and him drop. We run left him, but have to return to take him up, we carry him back to Key Walk.

Saturday morning, the police man dem look and see the Rasta flag a fly pon Queen Victoria statue. Them seh that Rasta man capture the city of Kingston and the police gain it back. When we left Key Walk, the same Back O' Wall, now Tivoli, Seaga come deh and demolish it and Breda Eddie run go a Bull Bay. That is why the place out deh so dangerous, because plenty Rasta man dead over deh. Dem kill off plenty Rasta man and no one hear about it.

Even Claudius Henry, him carry a whole heap a Rasta man and trim them, through Mandeville. Dem drive one bus and truck load of them, carry dem to trim, and shave them, and dem turn 'Peace Maker'.

Now when you see Rasta today, all then young ones, a after when the King come, because when the King come, yu have more pagan and civilian out deh, more than Rasta who gather. Dem push weh Rasta, and a nuh dem do de fight, a Inl even right now yu can see whey dem a fight out Rasta and seh Millennium, all de Millennium.

**"SIGNIFICANTLY ALSO, WITH THE BIRTH OF THE ORGANIZATION, THE UNMAKING OF HISTORY IN AFRICA - THE DECOLONIZATION PROCESS - WHICH WAS INITIATED BY THE STRUGGLE OF THE AFRICAN PEOPLES THEMSELVES HAS BEEN GIVEN AN ADDED, NAY, A DECISIVE MOMENTUM. FOR THE FIRST TIME AFRICA HAS LEARNED WHAT STRENGTH THERE IS IN UNITY. THUS, WE ARE WITNESSING THE GLORIOUS MARCH OF AFRICA ON THE PATH OF UNITY."**

**- HAILE SELASSIE**  
**TUESDAY MAY 24<sup>TH</sup>, 1964**  
**FIRST ANNIVERSARY OF THE OAU**



# VIOLENCE AGAINST DALIT WOMEN

ORAL STATEMENT: 7<sup>TH</sup> SESSION OF THE FORUM ON MINORITY ISSUES

## **AGENDA 5: AFTER VIOLENCE BREAKS OUT – ESSENTIAL MEASURES FOR RESOLUTION, PROTECTION & SECURITY.**

26 NOVEMBER 2014

Thank you Mr. Chair,

We would like to endorse the draft recommendations to address ongoing violence, especially the paragraph 44 (gender-based violence against minority women), 47 (objective and professional law enforcement) and 48 (female law enforcement officials). Many girls and women belonging to minorities are easily targeted for gender-based violence including rape and sexual assault. However, their access to justice is often denied, which pushes them to more marginalized situations.

In India, Dalit girls and women suffer from multiple discriminations which are derived from the caste-based discrimination and the patriarchal system of society. National Crimes Records Bureau of India reported 2,073 cases of rape of Dalit women in 2013, an increase of 31.5% from 2012.[1] This indicates that at least 5 Dalit women were raped everyday last year. However, this number is just the tip of the iceberg. Many Dalit girls and women do not report to the police due to the fear of intimidation and the disbelief in rule of law. Many of them experience punishment or threats to withdraw a complaint when they try to file a complaint, in which police personnel use physical abuses including rape and threats for further actions.[2] Even if women file complaints, perpetrators are frequently released on bail without any further legal action.



Dalit girls and women in Nepal also face multiple discriminations based on the Hindu Caste hierarchy, the patriarchal system of society and a traditional belief that Dalit women practice witchcraft. Due to the multiple discriminations against Dalit women, they are more likely to experience gender-based violence than the dominant groups. However, their access to justice is often denied by law enforcement. Police personnel tend to recommend or force Dalit victims of violence to reach a settlement informally to maintain communal peace, even for serious crime cases.

**INFO ABOUT THE GIRL IN PICTURE :  
THE NAIR / 'Na:JƏR/,  
ALSO KNOWN AS NAYAR.  
THESE PEOPLE LIVED, AND CONTINUE  
TO LIVE, IN THE AREA WHICH IS NOW  
THE INDIAN STATE OF KERALA.**

# VIOLENCE AGAINST DALIT WOMEN

These experiences of Dalit girls and women are not unique. It is only reasonable to assume that there are a great number of unreported cases of violence against minority girls and women all over the world. Prevailing impunity can only escalate the gender-based violence targeting minorities once armed conflict breaks out. States, including India and Nepal, should provide effective trainings for police personnel on gender-based violence issues as well as to deal with complaints from minority victims objectively. The number of female law enforcement officials specialized on gender-based violence needs to be increased. States must address day-to-day violence and crimes against minorities to prevent a large scale of abuses of minority rights.

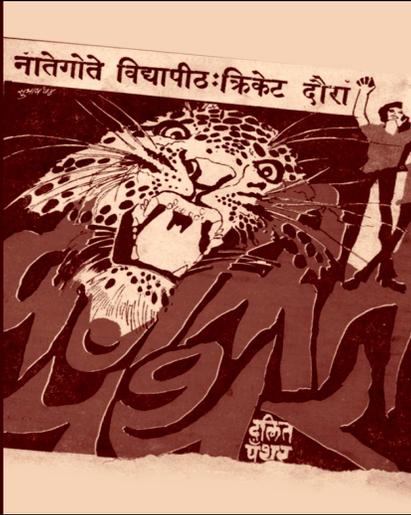
Thank you Mr. Chair.

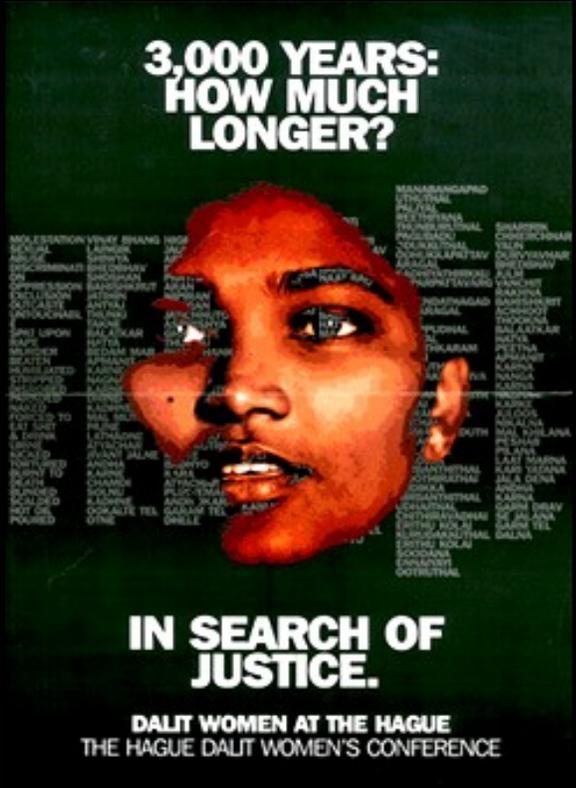
**DALIT PANTHER**  
founded 1972

Dalit Panther was a militant Dalit (Untouchable) liberation movement inspired by the Black Panther Party and Black Power activism.

Founded in Bombay, members organized against casteist repression and murder.

BLACKDESISECRETISTORY.ORG





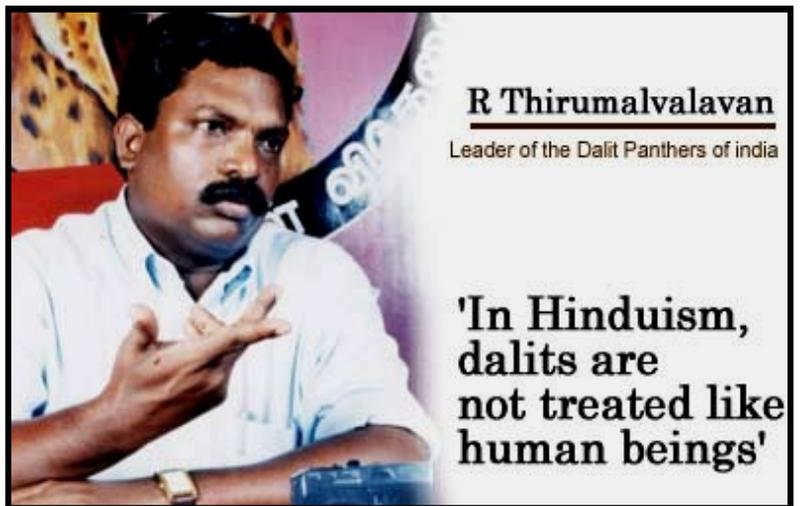
**3,000 YEARS:  
HOW MUCH  
LONGER?**

**IN SEARCH OF  
JUSTICE.**

**DALIT WOMEN AT THE HAGUE**  
THE HAGUE DALIT WOMEN'S CONFERENCE



**CASTE IS ENFORCED  
THROUGH  
DALIT WOMEN'S  
BODIES**



**R Thirumalvalavan**  
Leader of the Dalit Panthers of India

**'In Hinduism,  
dalits are  
not treated like  
human beings'**