

# WISEMIND

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THE PEOPLE'S VOICE

ISSUE #7

**N.U.F.F**

**LIONESS DEN**

**THE RALAK BLUEPRINT**

**INTELLIGENCE**

**REPARATIONS IS A MUST**

**Ancient Bongo Jack**

**CONVERSTATION W/ RAVIN-I**



In memory of NUFF freedom fighters Beverly Jones and Kenneth Tenia  
who were killed in action — September 13th 1973

# 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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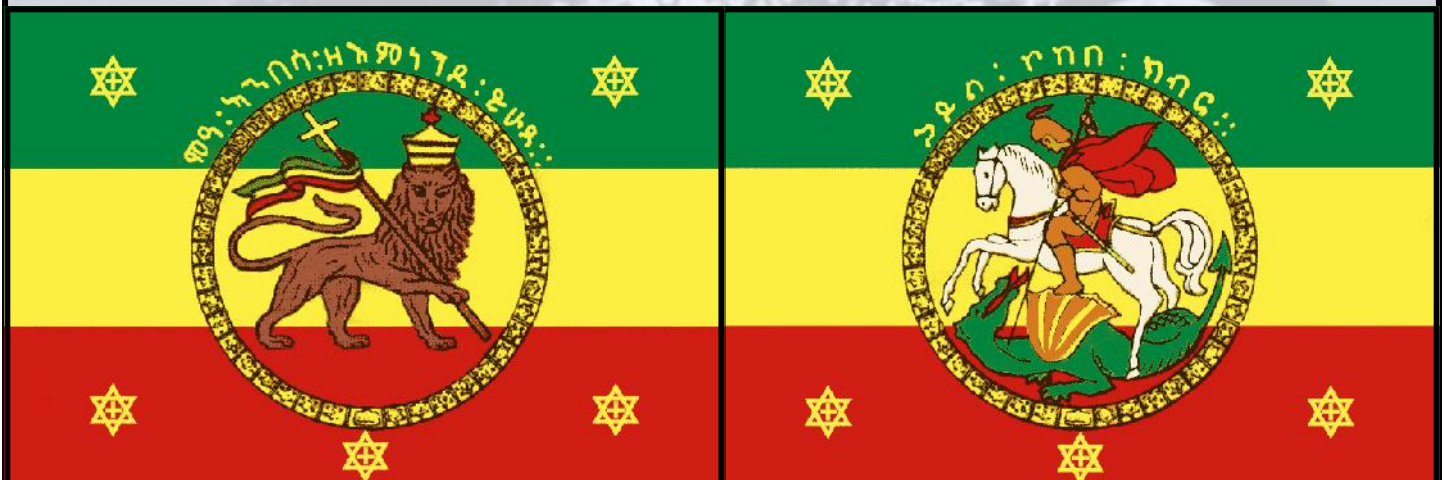
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# RASTAFARI SPEAKS

“The spectre of racial discrimination which has for so long cast its dark and evil shadow over much of this globe is slowly disappearing. Men are coming increasingly to be judged by their talents and abilities rather than by the less meaningful and far more superficial standards of race and religion.

But there yet remain those who, in their bigotry and ignorance, resist this flooding tide, and it is against these that our efforts must be directed.”



# IN MEMORY OF N.U.F.F. FALLEN FIGHTERS



**BEVERLY JONES**

**WE WOULD LIKE TO LIVICATE THIS SEPTEMBER 2016 ISSUE OF THE WISEMIND MAGAZINE TO THE MEMORY OF OUR SISTER, **BEVERLY JONES**, & BROTHER, **KENNETH TENIA**, WHO WERE BOTH KILLED IN ACTION ON THE 13<sup>TH</sup> OF SEPTEMBER 1973 IN THE MOUNTAINS OF CAURA, TRINIDAD.**

\* \* \*

**S**ister Beverly and Brother Kenneth were part of an underground movement (**NUFF**) made up of the young people of Trinidad and Tobago.

In 1970, the people of Trinidad took to the streets in massive demonstrations. Many Trinidadians felt that the government of Eric Williams had done little to help the majority of poor people of both African & Indian descent.

**The National United Freedom Fighters** (NUFF) waged a three year guerilla war against the state. During that time, several young men and sister Beverly, were killed and many others were wounded and arrested and sent to prison at the hands of the government goon squad, so called "**The Flying Squad**", headed by the once police commissioner, **Randolph "Fox" Burroughs**. Burroughs was later named in the Scott drug report as being a cocaine importer in cahoots with the infamous **Dole Chadee**.

**BEVERLY JONES WAS A 17 YEAR OLD PREGNANT WOMAN WHO WAS SHOT MULTIPLE TIMES AS SHE LAY WOUNDED UNDER A BLANKET WHERE SHE HAD BEEN PLACED BY HER COMRADES WHILE UNDER FIRE FROM THE ARMY AND POLICE.**

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# IN MEMORY OF N.U.F.F. FALLEN FIGHTERS

Brother Kenneth Tenia was shot in the head & died instantly as he scrambled over a log to find cover. **His body was left in the forest for 3 days (as reported in the local newspaper) before being removed.** He was a spiritual man, believed that Jesus Christ was a true revolutionary. He also believed that Jesus Christ was not the "Son of God" but a man... The highest type of man. Kenneth was part of the Bossierre/Woodbrook NUFF unit and a former NJAC member.

An **eyewitness account** of the engagement in which Beverly and Kenneth were killed is given by Comrade **Clem Hayes**. The following is a response which challenges writer **Chris Johnson** on **the inaccuracy** of article published in **Womantra**, a feminist group of Caribbean women.

Along with Clem Hayes, Malcolm "Jai" Kernahan, and Ravin Beepath both voiced their displeasure with the article. The inaccurate article can be found online [here](#).

## CLEM HAYES: RESPONSE TO AN ARTICLE POSTED BY WOMANTRA



**BODY OF BROTHER KENNETH TENIA BEING CARRIED OUT OF THE BUSH BY POLICE AND SOLDIERS AFTER 3 DAYS OF LAYING DEAD IN THE FOREST**

After reading that piece of shit written by Chris Johnson about the National United Freedom Fighters (NUFF), and by extension, Sister Beverly Jones, it almost made me sick to my stomach.

For clearly, one can see that it came from the mind of a total reactionary who tries to hide behind his anti-NUFF sentiment by using a few words like *capitalism*, *neo colonialism* and *socialism*. He tries to denigrate and discredit the NUFF with his tripe of its members being mere ganja smokers and bandits.

(CONTINUED ON NEXT PAGE)



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## IN MEMORY OF N.U.F.F. FALLEN FIGHTERS



**CAPTURED ITEMS FROM NUFF ENCAMPMENT**

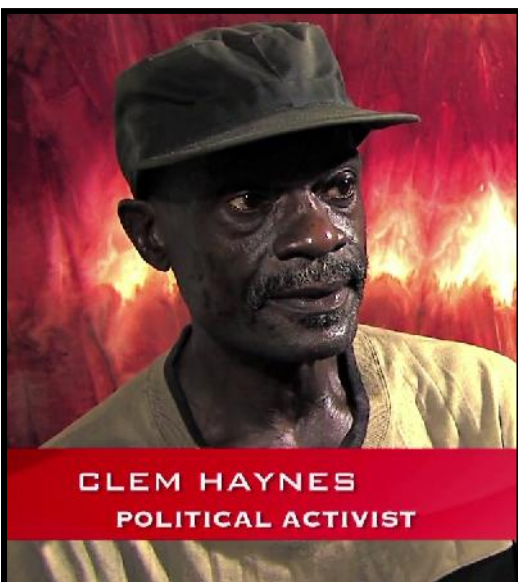
The fact is that during the early 1970's (1972-1975), **the NUFF was a political organization** that was engaged in a revolutionary struggle against an unjust political and economic system which exploited the blood sweat and tears of the working class and upheld the oppression of the broad masses of the people in that turbulent era.

It was a struggle to make a difference to the up-side-down capitalist system in which a few greedy people (the exploiter class) enjoyed the wealth produced by the workers and our natural resources in the invisible hand of its controller - the United States of Imperialist America. It was a struggle to bring about a different economic

structure in which real healthcare is priority. Free education for all, from kindergarten to the university level, so that the masses' children will no longer have to worry about not having the finance for further education - to further develop our indigenous cultures and be free from the influence of cultural imperialism. I can go on and on about the NUFF's vision of a new and just society, but at this point I must say that the Heroine of that struggle for a better society was freedom fighter Beverly Jones, and she paid the price along the way on **September 13<sup>th</sup>, 1973**.

The account given by Johnson of how Sister Beverly was killed in the hills of Caura by his poisoned pen is very much incorrect and I should know because **I WAS THERE**.

I vividly remember a small group of us reached the hills of Caura on the 11th of September 1973 after a skirmish we had in the hills of Valencia about two weeks before in which no one was injured or wounded. On the way to Caura was very challenging than other marches, in that the exchange of fire was so intense that there was hardly time to gather much of our food stuff or hammocks and so we had to trek over the hills and mountains surviving on mangoes & coconuts after our little rations ran out.



**CLEM HAYNES  
POLITICAL ACTIVIST**

There was a lot of rain later on that day and I remember when night time came and we were all soaked in our clothes a comrade who escaped with his hammock offered it to Beverly which she politely refused and told him that she was a guerilla and she did what the rest of us had done - spread broad leaves on the ground and crouch as

(CONTINUED ON NEXT PAGE)

## IN MEMORY OF N.U.F.F. FALLEN FIGHTERS



**NATHANIEL "SOOKOO" JACK, LAY BADLY WOUNDED OUTSIDE THE SCENE OF A SHOOTOUT IN TROU MACAQUE. EYEWITNESS ACCOUNTS SAY HE WAS LEFT TO DIE ON A HOSPITAL GURNEY.**

small as possible to generate some kind of warmth while having a leaf over our ear in order to avoid the heavy raindrops from getting into it as the heavy rain descended upon us. That was the caliber of woman Beverly Jones was... Brave ...Politically conscious and knew what she was about.

On the early morning of September 13<sup>th</sup>, 1973, I was relieved of guard duty by another comrade around 5 am. Our new hammocks were to come in the following night and in the mean time I use a piece of plastic given to me by another comrade who was already in the camp before we arrived.

It was just after 7 am and I was slightly asleep on my piece of plastic when I suddenly heard the chattering of a machine gun just after Jennifer (Beverly's sister) went to do her portion of guard duty. Realizing that it was an ambush, I took cover behind a tree and another skirmish started all the while we were looking to see if Jennifer would come back up the hill. When she did not return we thought she was killed, so we decided to get to the top of the ridge and when we did, we observed a lot of boot prints.

Sensing an ambush just ahead, we decided to go back down the hill a little and go across it, and while we were doing so, a voice from the top of the ridge shouted out "Drop your guns!" and the soldiers opened fire on us. Every one dived to the ground and took cover and when I looked to my right to survey the scene...

(CONTINUED ON NEXT PAGE)



**NUFF SOLDIERS, MERVYN ANDREWS OR JOHN BEDDOE, OR ULRIC GRANSAUL. NOT SURE WHO IS WHO.**

## IN MEMORY OF N.U.F.F. FALLEN FIGHTERS



**BROTHER HILLARY VALENTINE (L)  
& BROTHER GUY HAREWOOD (R)**



**VEHICLE IN WHICH HILLARY WAS TRAVELLING  
WHEN HE WAS KILLED**

I saw comrade Kenneth Tenia who was about to crawl over a log for better cover was shot in his head and he died instantly.

After a while I looked to my left and I saw Beverly was wounded... a bullet to the side of her face which showed some of her teeth and another shot to her leg. When she could not resist any longer and started to become weaker she asked for some water and two brothers took her down to the river. While giving her some water there was some cracking in the bushes and had to move again and again until the very last time when she was placed under a green blanket to try to camouflage her and suddenly some soldiers appeared shooting very rapidly and there was no time to pick her up again and the soldiers opened fire on her and murdered her right there UNDER the blanket. Although I said it many times before and I say it again... farewell brave soldier of the oppressed. You tried and your deeds will always be remembered and have your place in history as the heroine of the struggle... real NUFF said.

**- CLEM HAYNES**

### **IN MEMORY OF NUFF FALLEN SOLDIERS:**

JOHN BEDDOE, NATHANIEL "SOOKOO" JACK, HILLARY VALENTINE, JOEL "SALAAM" DE MESSIAH, MERVYN "BLANCA" ANDREWS, RUDY "BIGGS" JOHN, KENNETH "FLUTE" TENNIA, GUY "JASPER" HAREWOOD, BEVERLY JONES, BRIAN JEFFERS, LENNOX "FREDDIE" DANIEL, RANCE MADOO, ALLAN CATON, ULRIC GRANSAUL, ANDY THOMAS, RAY RANSOME, MICHAEL LEWIS, MERLIN WRIGHT.

### **AND TO THE SURVIVING MEMBERS STILL ALIVE:**

MALCOLM "JAI" KERNAHAN, TERRANCE THORNHILL, CLEM HAYNES, LINCOLN NORIEGA, LESTER JOSEPH, RAVIN BEEPATH, RAMKISSON BRIDGELAL, ROOPDEO CHAITOO, CLYDE HAYES, JENNIFER JONES, EMERSON JIMDAR, ANTHONY ALEXANDER, DENNIS FLETCHER, RUDOLPH "BOY" HERNANDEZ, PETER CHANDREE, ALAN HAREWOOD, DAVID MICHAEL, CLEM HAYNES, BUNNY GRANSAUL, ANDREA JACOB ...



# IN MEMORY OF N.U.F.F. FALLEN FIGHTERS

The names listed are only a small portion of the people who were involved, I cannot remember everybody's names, quite a few died from natural causes... There were/are countless more people in both the urban and rural groups.

We salute them for their bravery, even though they may not have seen eye to eye on all issues and each had his/her own personality, they were none the less thrust into the web of global anti-colonialism, all of them, brave enough to contend with global capitalism and imperialist slaver ideology that holds the masses in a tight grip. Their contribution to Trinidadian history and the development of a people as they carved out their way toward independence will not go untold. Today, 45 years later, it remains the same.



**JENNIFER JONES  
SISTER OF BEVERLY JONES  
IN 1973**

\*\*\*

**IN LATER YEARS JENNIFER  
WENT ON TO BECOME  
A MEMBER OF PARLIAMENT  
& THE TRINIDAD  
AMBASSADOR TO CUBA**



**SOME OF THE SURVIVING  
NUFF MEMBERS IN 2005**

**RAVIN  
BEEPATH**

**DR. JENNIFER  
JONES**

**LESTER  
JOSEPH**

**LINCOLN  
NORIEGA**



**SURVIVING MEMBER OF NUFF — MALCOLM "JAI" KERNAHAN**

NUFF Members Andy Thomas and Kirkland Paul on way to Death Row.

# LIONESSE' DEN REASONING - RALAK 8 2016

SUBMITTED BY DR. JAHZANI KUSH

**T**HIS YEAR THE RASTAFARI ANCIENT LIVING ARTS AND KULTURE (RALAK) FEST CHANGED ITS location from North Carolina to North Miami Beach, Fl. and along with this location change a new component was added to its program structure, the Lioness' Den Reasoning.



As the Miami liaison for RALAK 8, I thought it important to carve out time for Rastafari sistren to reason on topics of pertinence to the movement through a lens specific to the them. As the author of a work aimed at acknowledging and highlighting the role and attitudes of women within Rastafari (*Roaring Lionesses: Rastafari Woman, Journeys of Self Liberation*) I am conscious of the significance of providing opportunities for the voices of all members of Rastafari to be heard.

The session was attended by approximately 30 sistren. As the facilitator of the reasoning, I began the session by asking the average age of the sistren in attendance and the number of years they had been in the livity. Based on this information, I was able to determine where my reasoning should begin and to predict what type of feedforward I could expect. Topics discussed included the acknowledgment of the following: the presence of the feminine divine in the movement in the personification of Empress Menen Asfaw, the roles of priestess and prophetess in Rastafari, and methods for achieving the esteemed level of Iritical Nigist as result of spiritual maturation. The session lasted approximately an hour and a half (30 minutes longer than originally designed due to crowd participation) and was interactive in nature with me posing questions related to each of the aforementioned topics. While the session was one tailored for a discussion among lionesses there were at least five bredren in attendance who listened attentively as I reasoned.

The energy in the space became immediately transformed as sistren began to freely share their experiences. The heart felt conversations evoked a sense of sincere sisterhood due to the realization that many of INI had experienced similar journeys. At one point during the reasoning, I experienced a deep connection to those in attendance as INI engaged in a sort of call and response reminiscent of INI ancient African foremothers. The session concluded with sistren giving thanks for the experience and asking for it to continue in some form or fashion.

***NO JUSTICE NO PEACE***

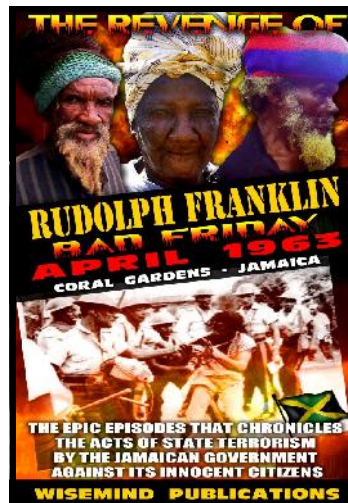
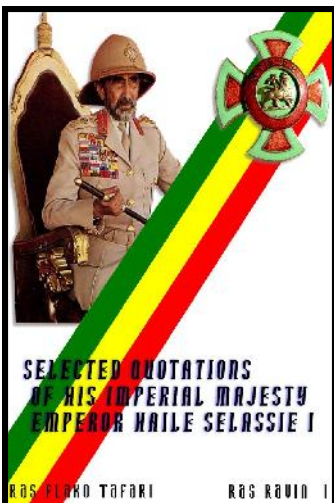
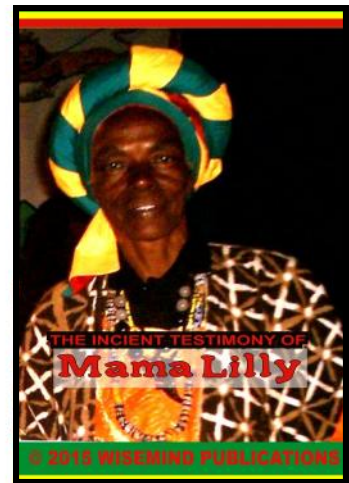
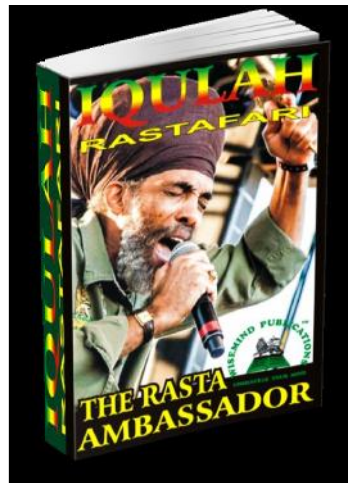
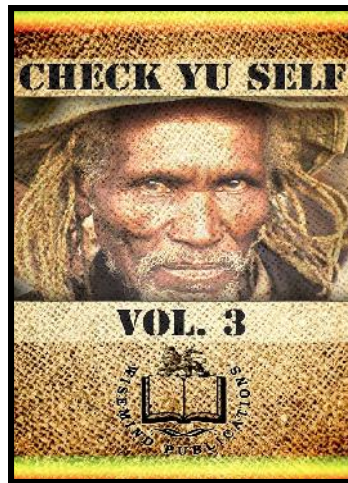
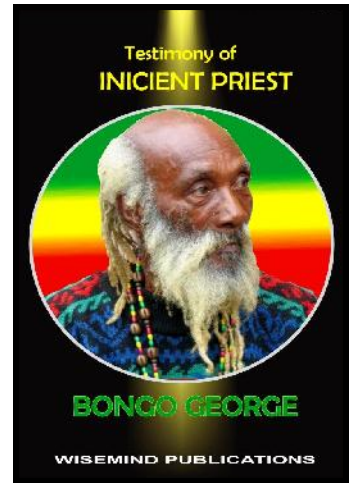
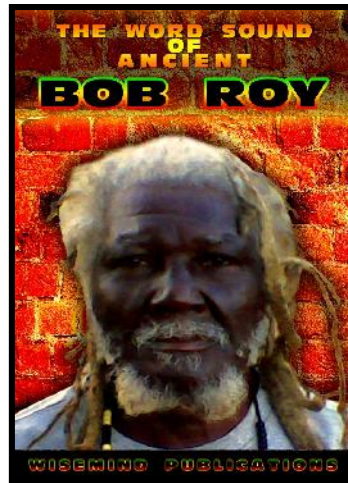
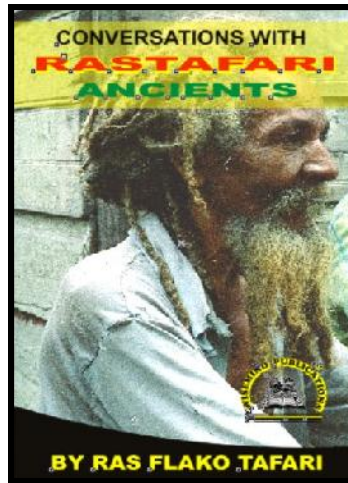
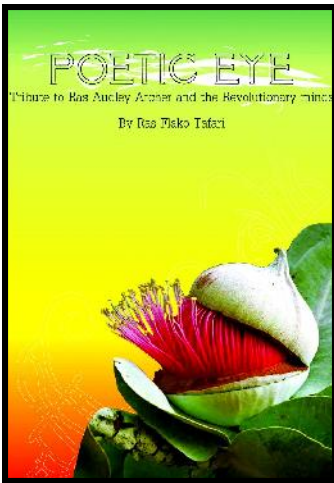
# LIONESS' DEN REASONING - RALAK 8 2016

**SUBMITTED BY DR. JAHZANI KUSH**

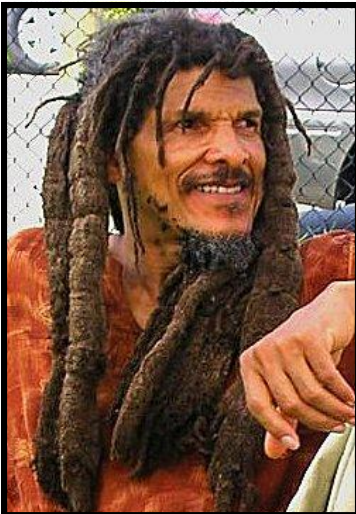
Consequently, I and several sisters have committed to keeping the energy flowing via a monthly teleconference. In addition, another event planned and hosted by Lalibela Institute, Inc. seeks to further the fostering of strong Rastafari Woman inity. The Empress Menen Asfaw "Blue Fyah" Leadership Retreat to be held in Miami, Fl. from March 31<sup>st</sup>-April 2<sup>nd</sup>, 2017 promises to be one for the Istory books as it will bring together Rastafari Woman from all corners of the earth in an effort to hold INI selves accountable for manifesting works that will strengthen INI families and advance INI nation.



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**RAS JHAZIEL**

## **REPARATIONS IS A MUST**

**TAKEN FROM RASTAFARIVISIONS.COM**

**There is a voice that is far too often heard coming from out of the mouth of the ignorant, the mis-educated, and the brainwashed; It is a voice that says, "stop talking about slavery so much."**

**That voice gives plain evidence that **SLAVERY** is a tenacious octopus, choking the mind of the slave, causing him to mindlessly negate his historical obligation to keep the story of the crime alive as long as justice remains an elusive outcast.**

---

### **BRITAIN'S COLONIAL SHAME: SLAVE-OWNERS GIVEN HUGE PAYOUTS AFTER ABOLITION**

#### **SLAVE-MASTERS WERE GIVEN REPARATIONS. WHY NOT THE SLAVE?**

**The true scale of Britain's involvement in the slave trade has been laid bare in documents revealing how the country's wealthiest families received the modern equivalent of billions of pounds in compensation after slavery was abolished.**

The previously unseen records show exactly who received what in payouts from the Government when slave ownership was abolished by Britain - much to the potential embarrassment of their descendants. Dr Nick Draper from University College London, who has studied the compensation papers, says as many as one-fifth of wealthy Victorian Britons derived all or part of their fortunes from the slave economy.

As a result, there are now wealthy families all around the UK still indirectly enjoying the proceeds of slavery where it has been passed on to them. Dr Draper said: "There was a feeding frenzy around the compensation." A John Austin, for instance, owned 415 slaves, and got compensation of £20,511, a sum worth nearly £17m today. And there were many who received far more.

Academics from UCL, including Dr Draper, spent three years drawing together 46,000 records of compensation given to British slave-owners into an internet database to be launched for public use on Wednesday. But he emphasised that the claims set to be unveiled were not just from rich families but included many "very ordinary men and women" & covered the entire spectrum of society.

***NO JUSTICE NO PEACE***

# REPARATIONS IS A MUST

Dr Draper added that the database's findings may have implications for the "reparations debate". Barbados is currently leading the way in calling for reparations from former colonial powers for the injustices suffered by slaves and their families.

Among those revealed to have benefited from slavery are ancestors of the Prime Minister, David Cameron, former minister Douglas Hogg, authors Graham Greene and George Orwell, poet Elizabeth Barrett Browning, and the new chairman of the Arts Council, Peter Bazalgette. Other prominent names which feature in the records include scions of one of the nation's oldest banking families, the Barings, and the second Earl of Harewood, Henry Lascelles, an ancestor of the Queen's cousin. Some families used the money to invest in the railways and other aspects of the industrial revolution; others bought or maintained their country houses, and some used the money for philanthropy. George Orwell's great-grandfather, Charles Blair, received £4,442, equal to £3m today, for the 218 slaves he owned.

The British government paid out £20m to compensate some 3,000 families that owned slaves for the loss of their "property" when slave-ownership was abolished in Britain's colonies in 1833. This figure represented a staggering 40 per cent of the Treasury's annual spending budget and, in today's terms, calculated as wage values, equates to around £16.5bn.

A total of £10m went to slave-owning families in the Caribbean and Africa, while the other half went to absentee owners living in Britain. The biggest single payout went to James Blair (no relation to Orwell), an MP who had homes in Marylebone, central London, and Scotland. He was awarded £83,530, the equivalent of £65m today, for 1,598 slaves he owned on the plantation he had inherited in British Guyana.

But this amount was dwarfed by the amount paid to John Gladstone, the father of 19th-century prime minister William Gladstone. He received £106,769 (modern equivalent £83m) for the 2,508 slaves he owned across nine plantations. His son, who served as prime minister four times during his 60-year career, was heavily involved in his father's claim.

Mr Cameron, too, is revealed to have slave owners in his family background on his father's side. The compensation records show that General Sir James Duff, an army officer and MP for Banffshire in Scotland during the late 1700s, was Mr Cameron's first cousin six times removed. Sir James, who was the son of one of Mr Cameron's great-grand-uncle's, the second Earl of Fife, was awarded £4,101, equal to more than £3m today, to compensate him for the 202 slaves he forfeited on the Grange Sugar Estate in Jamaica.

**"IF YOU ARE NOT THEIR SLAVES, YOU ARE REBELS."**

**- C.L.R. JAMES**

# REPARATIONS IS A MUST

Another illustrious political family that it appears still carries the name of a major slave owner is the Hogg dynasty, which includes the former cabinet minister Douglas Hogg. They are the descendants of Charles McGarel, a merchant who made a fortune from slave ownership. Between 1835 and 1837 he received £129,464, about £101m in today's terms, for the 2,489 slaves he owned. McGarel later went on to bring his younger brother-in-law Quintin Hogg into his hugely successful sugar firm, which still used indentured labour on plantations in British Guyana established under slavery. And it was Quintin's descendants that continued to keep the family name in the limelight, with both his son, Douglas McGarel Hogg, and his grandson, Quintin McGarel Hogg, becoming Lord Chancellor.

Dr Draper said: "Seeing the names of the slave-owners repeated in 20th-century family naming practices is a very stark reminder about where those families saw their origins being from. In this case I'm thinking about the Hogg family. To have two Lord Chancellors in Britain in the 20th century bearing the name of a slave-owner from British Guiana, who went penniless to British Guyana, came back a very wealthy man and contributed to the formation of this political dynasty, which incorporated his name into their children in recognition - it seems to me to be an illuminating story and a potent example."

Mr Hogg refused to comment yesterday, saying he "didn't know anything about it". Mr Cameron declined to comment after a request was made to the No 10 press office.

Another demonstration of the extent to which slavery links stretch into modern Britain is Evelyn Bazalgette, the uncle of one of the giants of Victorian engineering, Sir Joseph Bazalgette and ancestor of Arts Council boss Sir Peter Bazalgette. He was paid £7,352 (£5.7m in today's money) for 420 slaves from two estates in Jamaica. Sir Peter said yesterday: "It had always been rumoured that his father had some interests in the Caribbean and I suspect Evelyn inherited that. So I heard rumours but this confirms it, and guess it's the sort of thing wealthy people on the make did in the 1800s. He could have put his money elsewhere but regrettably he put it in the Caribbean."

The TV chef Ainsley Harriott, who had slave-owners in his family on his grandfather's side, said yesterday he was shocked by the amount paid out by the government to the slave-owners. "You would think the government would have given at least some money to the freed slaves who need to find homes and start new lives," he said. "It seems a bit barbaric. It's like the rich protecting the rich."

The database is available from Wednesday at: [ucl.ac.uk/lbs](http://ucl.ac.uk/lbs).

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

# REPARATIONS IS A MUST

## CRUEL TRADE

Slavery on an industrial scale was a major source of the wealth of the British empire, being the exploitation upon which the West Indies sugar trade and cotton crop in North America was based. Those who made money from it were not only the slave-owners, but also the investors in those who transported Africans to enslavement. In the century to 1810, British ships carried about three million to a life of forced labour.

Campaigning against slavery began in the late 18th century as revulsion against the trade spread. This led, first, to the abolition of the trade in slaves, which came into law in 1808, and then, some 26 years later, to the Act of Parliament that would emancipate slaves. This legislation made provision for the staggering levels of compensation for slave-owners, but gave the former slaves not a penny in reparation.

More than that, it said that only children under six would be immediately free; the rest being regarded as "apprentices" who would, in exchange for free board and lodging, have to work for their "owners" 40 and a half hours for nothing until 1840. Several large disturbances meant that the deadline was brought forward and so, in 1838, 700,000 slaves in the West Indies, 40,000 in South Africa and 20,000 in Mauritius were finally liberated.

- DAVID RANDALL

## EMPRESS MENEN ASFAW "BLUE FYAH" LEADERSHIP RETREAT

### *WHERE:*

**CAMP GREYNOLDS-  
MIAMI, FL**

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# THE RALAK BLUEPRINT



**IJAHYNA CHRISTIAN**

**T**HE RASTAFARI ANCIENT LIVITY ARTS AND KULTURE FESTIVAL IS VERY special, if not unique. It is not just a festival - it has become a space where isms and schisms are left behind and where the Irit of Rastafari Inity prevails. As in the past, the beauty of the natural setting combined with the creativity of Rastafari, all help to reinforce and realize the potential for sustainable development of the Nation.

Founded by Ras Carlos (Ras Selah) Seales in 2009 and fine-tuned for the past seven years by the North Carolina Rastafari Union, the eighth edition of the festival was this year held for the first time outside of North Carolina and hosted by the Rastafari community in Miami. RALAK 8 was coordinated by Dr. Jahzani Kush (I think of her as Sister Rasess Blue Fiyah), author of *Roaring Lionesses: Rastafari Woman, Journeys of Self Liberation*.

From August 12-14, 2016, Camp Greynolds in North Miami came alive with the sounds, scenes, scents, and sensibilities that helped the festival to live up to its name in every way. The family vibration that has come to characterize RALAK, is not just because it is an event enjoyed by entire families but because of the atmosphere created to facilitate Ises, learning, entertainment, collaboration and fundraising in Inity for the Rastafari Trust Fund. One speaker on Matriarchy with a focus on Empress Menen, represented the Rastafari Council of Chicago. Another, who presented on Intellectual Property described RALAK as a brand.

There are some staples on the RALAK program. One is Nyahbinghi Ises that draws Elders from the Order in Jamaica and ones of all ages from elsewhere. As usual, the Haile Selassie I, Empress Menen, King Alpha/Queen Omega balance was very much in evidence. With Ras Sela being a veteran, the Color Guard has become another feature. Then there is the surety that healthy refreshment prepared by loving hands and hearts will be provided. This is a great opportunity though to press for better itality of the containers for the quality of sustenance provided. The vendors bring out their most attractive and health-giving, Pan-African products so hopefully calabashes or other natural, eco-friendly food service ware will soon become a feature.



**RALAK 8 BACKDROP**

PHOTOGRAPH COURTESY OF SIS. IJAHNYA CHRISTIAN

(CONTINUED ON NEXT PAGE)

# THE RALAK BLUEPRINT



**EMPRESS MENEN ROYAL DAWTAS**

PHOTOGRAPH COURTESY OF SIS. IJAHNYA CHRISTIAN

RALAK is not a festival for Rastafari people only but for conscious people to meet, celebrate Rastafari Kulture and support the cause. Those who are there share in enlightening reasonings through wordsound and song both on and off stage. This year's edutainment lineup included a Rastafari opera singer, a dub poet from Jamaica and the annual performance by Vaughn Benjamin of Midnight fame, lead singer/ teacher/messenger of the band now named *Akae Beka*.

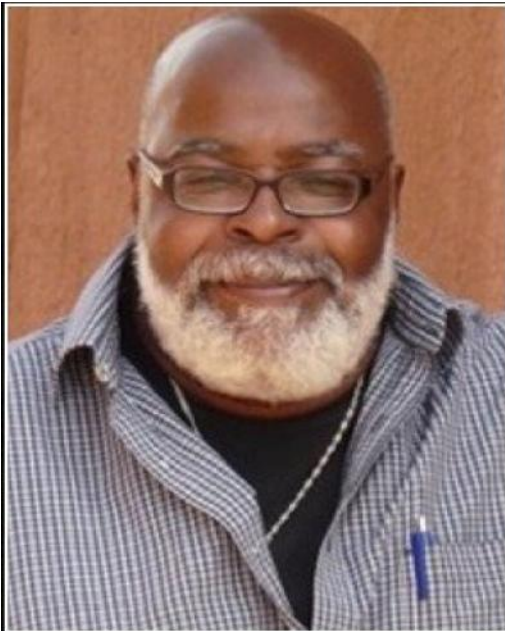
I am sure that for the organizers, coordinators and managers of the event, pulling off RALAK 8 was

not all sweetness and light – it never is for those playing such roles. The plague of lateness is still to be seriously confronted and overcome. But at eight, RALAK has been able to leave home without mishap and the next RALAK will not only be leaving the country, but rendered mainly in Spanish. With the guidance of the Most High JAH and the blueprint now well-established, the Rastafari community in Chile is in full gear as it gets ready to host RALAK 9 from February 24 to 26, 2017. That will make its own mark on the Iniversal Rastafari cultural landscape.

**IJAHNYA CHRISTIAN**  
**August 26, 2016**

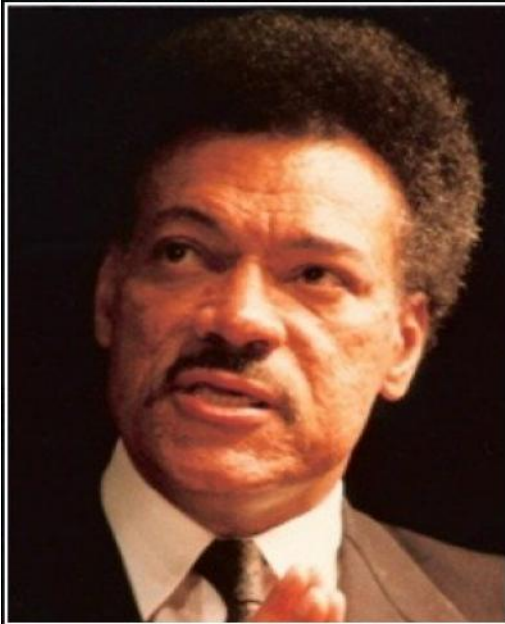


Gail Zucker Photography



I find that white people in general, including white liberals and even revolutionaries, are most inclined to call you a racist when they don't want to confront the ugly realities that their racism has created. In their eyes, when you attempt to address those realities from your perspective you become a racist.

— *Runoko Rashidi* —



You cannot really conceive of how insulting it is to Native Americans to be told they were discovered.

— *Ivan van Sertima* —

# BONGO JACK ISTEMONY



**R**astafari means rights and fullness of creation, Jah himself is I redeemer. Jah is I shield upon thy right hand. Rastafari came to I when I was a youth, and visited himself unto I, and showed I that he is the creator, from right there I change from the world, personal, because I was doing cabinet work at that time, and Jah himself now, set up himself and tell I seh, I have to go out and warn the nation. Bongo Ashley, the same Ashley Ilon also rise up at that time, and came with a ruling spirit, trying to hold down the fullness within the one.

In the early days, I lived among brethren in a place called poor house hills in the region of Albion Montego Bay, St James. In I were the first ones to live on lands in Albion, then others gradually came, we as a youth came down to poor house to catch water and saw the poor people on the straight all the time. We started to show them about Rasta. At the time they knew nothing. It was five of us troding up during that period. One of the Impel was sick with his heart, I am not sure if he is still alive. I have not seen him again from the time he went away to trim, I told him not to trim, and he went away and do it still.

After I left Albion and returned to the hills, because every night It was just chanting, when you entered into a brethren gates it was chanting lyah, and thanks giving as one go up in ltes, Impel ltes, then we started to sing praises to the Most High, and after that in the night hours in I man rest I vision that, I man self from Jamaica go a 'Yard'. When I go a 'Yard' I see myself in short trousers and a walking rod, and I saw Jah coming out of his palace. I just stand up so, yu no see it, and when Jah Stand up he welcomed I man in. I came down like a bird yu know. Jah said I should go in the palace. In the palace you have several sets of lion on each side, until they went right up, to where Jah is seated on the throne. In the palace there is a carpet that come down straight, but the lions in the palace are very big like a cow calf lyah, how them big yu know, and when they opened their mouth and RRrrrrr, if you are afraid within yourself yu can't go up to Jah personal, but I was triumphant in I man self. I went up lyah, and when I went up the I was seated up in his throne and said to I, "seated my son welcome to the Most High Palace", and I just went in there and sat down. Jah then told I to return to Jamaica, and tell the people about I. Jah carried I into another place and asked I if I wanted Ital, or if I wanted meat to eat. I replied, give I Ital. I never get, but it was mentioned.

***NO JUSTICE NO PEACE***

# BONGO JACK ISTEMONY



Jah left, and when he returned he said to I, "When you returned to Jam down, spread the good news." I just take off like a bird, lyah, I just take off like a bird and I start fly lyah, and when I look and see the element, it show I certain secret lyah, you see the water that falls on the earth, the sun draw it up, and it forms Ice and when the earth needs water Jah just speak words lyah, and the lightening just flash and cut the ice and by the time it reach here so a pure water cover the earth, personal.

I see all those wondrous works man and I see how creation is all the time I was flying. If I wanted to go fast like lightning I could, and if I wanted to go slow I could go slow. I just easy and said give praise and thanks O' Living God for realizing this fullness unto I, and I come right and circle. When I sight Jam down, I said, "Yeah!" and I circled right around like a bird Rasta, and came right around, and jump out of the rest. When I jumped out of the rest now, I pure Iceful me see, Yeah! Iceful lyah! Pon the pillar deh, that I have to say, "Jah is so wonderful, really wonderful lyah, to show I all these things."

When I rise up I started to tell my brethren the vision. Everyone started to give praises and knock the drum. In those days we used less drums and it was just voice lyah. Voices coming together into one accord lyah. It were the most melodious chanting lyah, spiritually, lyah it was a glorious day, like I am there right now seeing what was going on.

In those times it was more spiritual, not like now, Imple, was not coming like ones today. You have to be a spiritual Impel to dwell in those fields. It was not about religion in those days. I soon forward from the hills, and started to spread the word. It was then I left the cabinet work and started to do craft. I was self taught as I watched others as they carved and copied the pattern, right now I am not doing any craft on a regular basis due to my eye injury, but if a work comes around that require a special design I will visit my long time craft brethren and complete the special piece of work.

**"ANCIENT EGYPT WAS A NEGRO CIVILIZATION. THE HISTORY OF BLACK AFRICA WILL REMAIN SUSPENDED IN AIR & CANNOT BE WRITTEN CORRECTLY UNTIL AFRICAN HISTORIANS DARE TO CONNECT IT WITH THE HISTORY OF EGYPT."**

**- CHEIK ANTA DIOP**

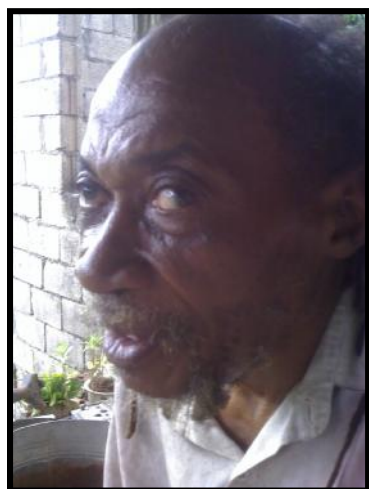
# BONGO JACK ISTEMONY

## RASTAFARI DAWTAS IN EARLY DAYS

In the early days, man like Bongo Isaac did not leave out his Dawta, but most of the Imple was fighting against Dawtas and was showing that one's was going to amalgamate, like they don't want you to have any sex. Those times you have to leave sex business, as you was more spiritual, and don't mingle with a woman, yu no see it. The woman will come around, you have the Dawta present, but you don't mingle in her flesh, because you don't want your thoughts to stray, because when you start to mingle with the flesh, thoughts gone. What you should see, you cannot see. The heights you need to reach you can't reach. You know that it is since lately, I see everyone just diving down and Rae Rae, but in those days from a Dawta was among you, you can't gaze on no flesh. It was just, fire bun! Yu no see it.

You have to just respect the Dawta and she should respect you, and you teach her what you learn out of yourself so she will become up full like yourself; and after a while you can share a relationship. So you don't rush her, you come to her with a spiritual vibe and leave out the worldly vibes, you don't have time to gaze on she, you gaze on Jah who is perfect and you want to be like Jah, therefore every come with that spiritual way. I would say that many Dawtas was around at that time, every one that I knew was growing dread locks, some full dread while other just starting to grow their dread locks. When Dawta start seeing Dawta among InI many more began to trod up, it was more joy as such Imple and Imple started to take on Dawta as their own.

Now even when brethren take on a Dawta, he should not mingle with the flesh and come among InI spiritual ways. You must have the Dawta that she becomes perfect and untouchable. Same way you must become untouchable, but you mingle with flesh, personal, certain things that you should see, you cannot see, you have to leave flesh all entirely, as it was just a spiritual vibes in that time. It is not like now when man just does what he feels to do. It was just higher ltes and deeper depths, lyah! It was the time when you get lots of vision of how to trod and what to say, like the prophets of old.



# Conversation with Ravin-I

\* \* \* CONTINUED FROM AUGUST 2016 ISSUE \* \* \*



**RAVIN-I**

**WM :** So you are saying that the NUFF was a Marxist Revolutionary Organization?

**RAVIN-I :** Well... Tuh be honest ah doh know if it started out as ah Marxist ting... Yuh know... Ah lota people didn't gravitate tuh de black power ting... Dem NUFF man was really addressing de worker problem, buh dem was all fuh de unity ah de country... Yuh know... An den de NJAC (National Joint Action Committee) man dem was on de black power ting, a lot ah dem NUFF man really start out following de NJAC, ah tink dat most ah dem became disenchanted wid all de talk an no action... Yuh know wha ah mean? ...So like ah was saying earlier, ah few man in tong (POS) decide tuh go different ways, an as de ting turn out, it was ah couple ah breddas from Fyzo dat start it, dem was living in tong at de time, buh like ah say, Fyzo always had ah kinda revolutionary history an background from de Butler days in 1937, so dat was kinda in we blood... Yuh know... So it was more like ah working class rights ting fuh NUFF...

**WM :** Let us go back to your childhood for a moment, was your family originally from Fyzabad or did they move there from somewhere else?

**RAVIN-I :** Yeh, as far as ah know, see... Fyzabad is ah village dat was originally formed by ah Presbyterian priest name Kenneth Grant from Canada. He come an he convert ah lot ah Indian people ahlong de Sando (San Fernando) area back in de late 1800's. He idea was tuh separate the Indian dem dat he convert from dey original religion - dem people was either Muslim or Hindu. Now my grandfadder on meh fadder side come from India tuh Trinidad as ah lil fella, he was coming wid he modder, buh she ded on de ship, so she get throw overboard... So he become ah orphan right dey so... Anyway... Some edder people take care ah him fuh de rest ah de trip... Yuh know wha ah mean? ...And wen dey arrive in Trinidad... He come on shore wid dem... So he get dem name... In ah way, my family doh know wha dey real name is....



**O.W.T.U. HALL - FYZABAD, TRINIDAD**

**WM :** Are you saying that he didn't have any family in Trinidad except the people who brought him on shore?

(CONTINUED ON NEXT PAGE)

# Conversation with Ravin-I

**RAVIN-I :** Dat is wha ah jest tell yuh... Yuh eh listening o wha? ...Anyway... I tink he stick wid dat family fuh ah time, dey was in ah place name Experance village. Dey was ah village wey dey put all de Indian people in little one room barracks... Dey put whole family in dem ting... Ah not too sure about meh grandfadder life back den... Ah doh know him, he ded before ah born, what ah know bout he... Meh grandmodder tell meh... An meh fadder... Ah could imagine how it was back den... From de stories, yuh know wha ah mean? ...People say life was hard... Dem used to wuk fuh ah penny ah day fuh de white man dem on de cane plantation... Cutting cane in de hot sun all day... Everyday... Plantin rice an ting, wuking on the cocoa an coffee plantations... Dat kinda ting... Yuh know... Anyway... He was jest ah lil fella... So ah doh really know wha he situation was like... It must ah been hard fuh him... Wid no family... No modder, no fadder, no bredda or sista... Yuh know wha ah mean?

**WM :** How did he end up in Fyzabad, was he converted to a Presbyterian?

**RAVIN-I :** Nah, he wasn't converted... He come dey thru ah Indian man name Partap from Oro-puche village... Matter ah fact dat is what was originally called Fyzabad... Dey find oil on Partap land in the early 1900 ahrong 1917 ah tink... Anyway... Partap went up tuh de village wey meh granfadder was staying... Meh granmodder say Partap buy ah couple ah donkey an he did need somebody tuh help him bring dem back... Now it didn't have no motorized transportation dem days... So dey had to walk an ride de donkey dem... From ah place name Couva tuh Fyzabad... Dat is how meh granfadder come Fyzabad... From dey ah tink he went tuh Quarry Village which is in Siparia... He was about 14 at de time... Meh granmodder was livin wid she parents in ah lil mud house on what is called Fyzabad Junction or Charlie King Junction... Dem was livin on the hill right behind wey dey build de OWTU hall... Ah tink since he didn't have family, dey decide tuh marry him tuh de ooman who is meh granmodder... Ah tink she was about 12... Yuh know how dem Indian stay... Dem used tuh get married early age back in dem days... From dey he start wuking in de oilfield... Ah tink he start cleaning white people yard an ting... Yuh know what ah mean?...



**FYZABAD MARKET**

**WM :** So beside your grandfather and father, did any other family members work in the oilfields?

**RAVIN-I :** Oh yeh, like ah say most everybody in de village used tuh wuk in de oil... So we wasn't no exception, meh granmodder use tuh clean dem white people bungalow, like scrubbing floor an ting, yuh know... Jest general housecleanin kinda ting... Sometime she use tuh take meh wid she, an really... Nearly all de ooman dem in de village use tuh do tings like dat...

*(CONTINUED ON NEXT PAGE)*



# Conversation with Ravin-I

Dat is how ah lot ah man get wuk in de oil, thru family wuking dong dey... Ah lot ah man start out as yardboys... Doin tings like cutting grass and cleaning up de yard an ting. Meh uncle an dem used tuh wuk in de oil... Mostly it was BP (British Petroleum) an Texaco an some odder smaller outfits yuh know wha ah mean? ...Dem was all ova de place, so everybody was trying tuh get wuk dong dey, ah still have family wuking in de oilfield, I never wuk in de oilfield, de only time ah ever get wuk dong dey was fuh about 3 weeks cutting grass from de pipeline deep in de forest... And one time ah get ah yardboy job in P.C.O. (Premier Consolidated Oilfields) ah quit after about ah week... de white ooman wanted meh tuh empty she pooze... (Bedpan/chamber pot) boy... De ting full ah pee an shit... Man ah lef dat ting an gone... Miss Violet... she get de job fuh meh... She say... Boy, yuh have tuh start someway... Wuk ent have no shame... Ah say, nah boy... Ah ent throwin away no white people shit... So dat was meh time wuking in de oilfield.

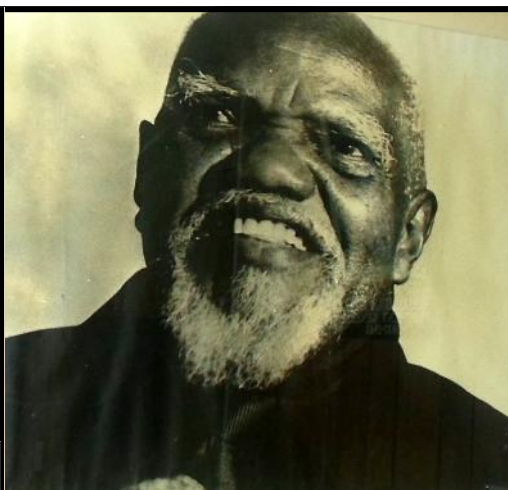
**WM : Let us go back for a second; you mentioned someone named Butler, who was he?**

**RAVIN-I :** Butler? ...His actual name was Tubal Uriah Butler... He had ah nickname... Dey use tuh call him "Buzz" ah doh know why... Buh dat was how everybody know him as... He was kinda like de voice ah de people yuh know? ...He was ah man who woulda stand up fuh de poor wuking man dem... Argue wid de massa man dem... Dem was always huntin he, buh he was kinda like ah legend yuh know... De people say how he use tuh disappear wen dey come fuh him... He use tuh lead dem marches back in 1937... Cause in dem times dem old people wasn't easy... Dem Indian an African is hard wukn people yuh know? ...All thru de plantation an cane cutting an everything... well... He was ah man who come dong tuh Trinidad from Grenada tuh get wuk in the oil ah tink... De old people say he formed some political parties to fight against de colonial government... Den dey arrest him and he spen some time in jail during the 2<sup>nd</sup> world war... Buh like ah say he was ah legend... Is ah good story... Yuh should ah check it out sometime... Yuh know something... Later on dey did award him Trinidad highest medal... De Trinity cross in 1970.

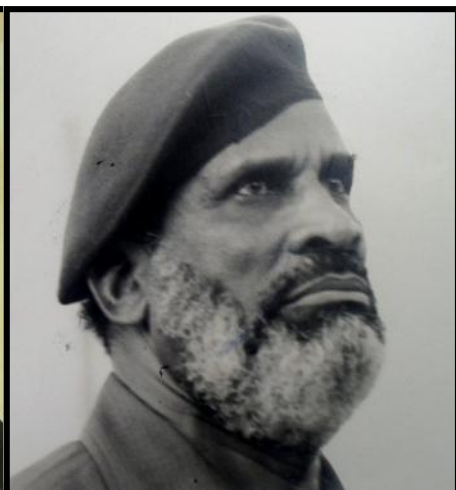
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**KRISHNER DEONARINE/  
ADRIAN KOLA RIENZI**



**TUBAL URIAH "BUZZ" BUTLER**



**GEORGE WEEKS**

# Conversation with Ravin-I

**WM : So Butler was responsible for the formation of the labor unions?**

**RAVIN-I :** Well ...De people used tuh say he help organize de Oilfield Workers Trade Union... Wid ... Emm... Ah man name Krishna Deonarine he name was also named Adrian Kola Renzi... Dey even have ah statue ah Butler in front de O.W.T.U Hall in Fyzabad on de junction.

**WM : Interesting story, so you are saying that the 1970 uprising in Trinidad started in Fyzabad?**

**RAVIN-I :** No no... Dat is not wha ah saying... What ah saying is de armed struggle of NUFF kick of dong dey... Yuh have tuh understand dat tings was goin on before it really reach Fyzo... Yuh had de student ting in Canada in 1969 at the George Williams University. It had some West Indian students involved in taking ova ah computer lab... An de Prime Minister had tuh get involve tuh bring dem outa dat... Den yuh had UWI students doin dey ting... Because in the US yuh had de Black Power ting goin on wid Stokely Carmichael an dem... Yuh know Stokely is from Trinidad? ...An also yuh had de Viet Nam ting going on... So was bacchanal all over the world... It was really something larger dan jest Trinidad... Yuh know wha ah mean? ...So wid Fyzabad having de kinda history an background comin from '37 riots, it would ah been de obvious place fuh ting tuh heat up... Buh like ah say, tings was goin on all over de country....

**WM : During that time of the revolution, what were you and your friends doing?**

**RAVIN-I :** Well, we was jest youths, like most ah we was like teenagers, livin in ah time ah change, wen de people was asking for some change, yuh know, most ah we fadder was in oil marches an ting and demonstrations... So it was excitement all round... An dem days most ah we start to smoke weed... Boyhood days - yuh know what ah mean? ...We was always in groups... Fyzo had ah lot ah youths... Man an ooman yuh know? ...An wid all de talk goin on about Black Power an unity an all dat... We jest get caught up in de ting... So we start tuh organize weself, de youths dem was startin tuh look out fuh each odder and remind each odder about respect and togetherness an all dat... So rong dem time, we start tuh get books and pamphlets an ting... So we start tuh read... Many ah dem man couldn't read too good... So ah few ah we who could read ah lil bit start tuh read tuh de odder man dem. We use tuh go in de bush and sit dong under de trees and read... It was safe dey... Cause all rong in dem days had police and soldiers all bout de place... Yuh see? ...So we had tuh go in de bush... (CONTINUED ON NEXT PAGE)

**“IF A WHITE MAN WANTS TO LYNCH ME, THAT’S HIS PROBLEM.  
IF HE’S GOT THE POWER TO LYNCH ME, THAT’S MY PROBLEM.  
RACISM IS NOT A QUESTION OF ATTITUDE; IT’S A QUESTION OF POWER.”**

**– STOKELY CARMICHAEL**

# Conversation with Ravin-I



**STATUE OF MR. BUTLER IN FRONT OF THE O.W.T.U. HALL IN FYZABAD**

**WM : What kind of books did you all read?**

**RAVIN-I :** Ahh... Well... Most ah de books dem was in ah way considered tuh be subversive literature, and if dem find yuh wid it, it was lock up. Mostly it was pamphlets at first from NJAC and de trade unions dem... It had ah few odders like de Tapia papers and some tings from dem students in UWI... Tings like dat... Little bit later on during 1971-72, we start tuh get odder kinda books like Walter Rodney book... *"How Europe Underdeveloped Africa"* and Mao Tse Tung lil red book, *"The Quotations of Chairman Mao"* ...We had one dey call *"Venceremos"* by Che Guevara... Franz Fanon's, *"The Wretched of the Earth"* ...Books like dat... We always used tuh go in de bush an read dem... We had ah few odders as well... Buh ah cyar remember de names... And even de Prime Minister Eric Williams ban he own book, *"From Slavery to Colonization"*. Dat was kinda weird... Buh ah guess he had tuh do dat... Dat only indicate dat he know wha de truth about de ting was... An as he was trying tuh put dong ah revolution, he didn't have no choice....

**WM : How did you all get books?**

**RAVIN-I :** Well we used tuh get de phamplets and ting from wen we used tuh go tuh meetings, some man used tuh save dem, yuh know... Puh dem in plastic bag an hide dem in de bush... It had breddas use tuh smuggle some books an bring dem come in de village. Ah lot ah times we use tuh just go in de bush an hunt and run and do tings like dat, so wen de time come fuh we tuh fight we woulda know wha tuh do... Yuh know wha ah mean? ...An is not every man whe use tuh be around during de daytime... Some man use tuh go to school and go tuh wuk an ting... Is jest some ah we use tuh be around in de daytime... And sometime we had tuh do tings at home... Some ah we had animals tuh see bout, garden tuh plant... So is not like all we use tuh do was read book and talk bout black power ting... Black power use tuh mean we should do fuh we self... dat was de revolution... Some people use tuh have de wrong idea... Cause dey believe all we use tuh was do wha dem call bad boy ting... Buh dat was not true... Ah good part ah de time we was planting land an helpin out people... Yuh know wha ah mean... Revolution doh really mean killing people as some people woulda like yuh tuh believe... An even doh much ah we didn go school... De revolution say we have tuh educate we self... So dat is wha we was doin... Educating we self.

(CONTINUED ON NEXT PAGE)

# Conversation with Ravin-I

**WM : So were you and your friends part of the NUFF or the NJAC movement?**

**RAVIN-I :** Well... Like ah say before most everybody used tuh go an listen to NJAC an de OWTU an dem... So ...NUFF was ah kinda offspring, cause in dem times was ah lot ah talk going on, some people was fuh armed revolution and some people was not fuh it... So de man dem wey was fuh de ting ...Dem kinda pull wey... It was really de youthman dem... So man from Fyzo get organize wid some man from tong (POS)... De older breddas dem... Dem man was like 18 an 20 years old or so... Man like we was just around 15-16 or so... So not everyting we know bout... Is after de attack on de Forest Reserve oilfield police station (Fyzabad)... Is den de ting get serious... Fyzo was swarmin wid police an soldiers, so ah lot ah de youth dem was kinda doing like look out kinda ting... Watchin de Babylon moves... Dem didn't expect we... Ah bunch ah lil fellas watchin dem... Dem was looking fuh ah set ah big man... An in dat time wid all de black power talk an man growing dey beard an ting an afro an long hair... De Babylon was expecting man wey look like dat... An non ah we didn't look like dat... All dem big afro man dem... Wen de ting get hot... All ah dem pull wey an gone one side an leave we... So de day after de attack in Forest Reserve an de Babylon went in de jungle... Dey buck up on dem breddas and some shooting an ting and dey capture one bredda buh de rest ah dem get away... And after dat dem man attack Diptees place... Dat was ah place wey used tuh sell guns an ammo... So in ah way we was all involve in some way or de odder...ah whole heap ah people was involve... De people in Fyzabad kinda like dat... Dem was all grandchildren of Butlerites so resistance was in we blood... Yuh know wha ah mean?

\* \* \* **TO BE CONTINUED IN OCTOBER ISSUE** \* \* \*



**BUNGALOW IN P.C.O.L.  
USED TO BE A ONCE GATED  
COMMUNITY WHERE THE  
WHITE PEOPLE LIVED**



**PART OF THE FYZABAD VILLAGE**

# INTELLIGENCE



**RAS FLAKO TAFARI**

**T**HE AFRICAN NATION IS BLESSED WITH MANY GREAT TEACHERS AND

PHILOSOPHERS SUCH AS THE HONORABLE MARCUS GARVEY;  
I MAN WILL NOW SHARE FROM GARVEY'S VAST WRITING ARCHIVES HIS  
THOUGHTS ON INTELLIGENCE.

*"If you want help you must behave yourselves. No man gets much out of the world today if he is a rowdy. Some people who do not know how to present themselves behave badly and think that they are doing wonderful. The function of man is to live peacefully with his brother Man isn't responsible for his colour, he is responsible for his conduct and his conduct is a result of his mind. When that man thinks and acts you know who he is by his actions, so*

*he will be known as an upright and decent man That how you able to spot your decent and respectable citizen. We know people by their behavior. God made man and left him to be what he wants to be.*

*You will never be anything in the world except what you make yourself. I can help develop your intelligence, but I cannot give you wealth. It is no use be in the world without understanding the world Some of you think that when certain people die, even in youth, God has taken them, but sometimes the people take their own lives through ignorance .*

*If a man gets drunk and drives car at sixty miles an hour and goes over a precipice and kills himself, you cannot blame God for that. If a girl goes to a dance and puts on low bosom dresses and gets tuberculosis and die, you cannot blame God for it. It is their own ignorance that contribute to their death .God hasn't forgotten you because he made you, but the moment you become lazy and won't do for yourself, God is vexed with you.*

(CONTINUED ON NEXT PAGE)

**“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 1<sup>ST</sup>**

# INTELLIGENCE

*Most people know their neighbor's business but they do not know their own. First attend your own business and your own business is to first develop your own INDIVIDUAL INTELLIGENCE*

*If any man is going to live off my intelligence, he is going to pay me tribute for my intelligence. If you are so darn lazy then you better pay me for using my mind. That is what is happening to people all over the world, people who are too lazy to use their minds. If another man is using his mind for you, you better pay him. Help yourself by developing your own intelligence consistent with the society in which you live.*

*You know everything about life pertaining to the civilization that controls your life. You are part of the social life of your country, you cannot escape it, you must know all about your community. When you refuse to learn, then those learned must lead you.*

*The unhappy man in the world is the biggest fool, he is unhappy because he has made himself a fool. God has given every man a mind and whether he is black or white, he can use that mind. Therefore, anybody who is thinking in the particular is bound to have the advantage over the man who is not thinking.*

*Thought will help you: cultural thought, ethnic thought, the thought that props the very system of your daily life. And as high as you rise to think, so much will be your progress and success where so ever you are.*

*A man who is thinking right needs to have no country, because if he thinks intelligent he can succeed anywhere. The man who will not think will fail any where he goes."*

Such are the thoughts of The Honorable Marcus Garvey

Guidance and Blessings

**RAS FLAKO TAFARI**

**“BY WHAT STANDARD OF MORALITY CAN THE VIOLENCE USED BY A SLAVE TO BREAK HIS CHAINS BE CONSIDERED THE SAME AS THE VIOLENCE OF A SLAVE MASTER?”**

**- DR. WALTER RODNEY**

## **THE GARDEN**

**TIRED OF THE NOISES IN MY EAR  
BABYLONIANS DISTURBING THE PEACE  
I'M GONNA HEAD MANY MILES FROM HERE  
TO A PLACE WHERE I CAN BE AT EASE  
FAR FAR AWAY FROM THE HYPOCRITES AND THE PARASITES  
TO A PLACE BACK BITERS BETTER NOT BE  
SO MANY MILES FROM HERE  
TO A PLACE THEY COULD NEVER HURT ME**

**IM GONNA GROW ME A BEAUTIFUL GARDEN  
IN THIS BEAUTIFUL GARDEN IS WHERE I'LL BE  
FULJOYING THE SUN RISE AND THE COOL EVENING BREEZE  
THE PALM TREES IN THE WIND  
SOUNDING LIKE THE SEASHORE  
AND I'M AT PEACE**

**JAH IS GOOD  
GIVE THANKS AND PRAISES  
JAH IS SO GOOD  
JAH IS GREAT  
FOREVER KEEPING THE FAITH  
JAH IS TRULY GREAT**

**BY: BONGO JOE**

## **DIS MORNIN**

**I WOKE UP THIS MORNING WITH ONE THOUGHT IN MY MIND,  
YOUR BRAIN I WILL MAKE YOU FIND,  
I GIVE, I DON'T TAKE,  
A FRIEND OR ENEMY OF YOU I WILL MAKE,  
I WILL MAKE YOU THINK, I WILL MAKE YOU SHRINK,  
I WILL DRIVE YOU CRAZY, STOP YOU FROM BEING LAZY,  
I WILL MAKE YOU WALK TALL, SO YOU WONT FALL,  
YOU WILL HATE ME, YOU WILL LOVE ME,  
IN THE END YOU WILL BE FREE,**

**I WOKE UP THIS MORNING WITH ONE THOUGHT IN MY MIND,  
YOUR BRAIN I WILL MAKE YOU FIND,  
THINK FOR YOURSELF AND NOT FOR ME,  
THINK OF YOURSELF AND NOT OF ME,  
THINK FOR YOURSELF AND YOU WILL BE FREE,  
YOU DON'T KNOW WHAT TO MAKE OF ME,  
YOU ARE NOT SURE IF TO LOVE ME,  
YOU ARE NOT SURE IF TO HATE ME,**

**I WOKE UP THIS MORNING WITH ONE THOUGHT IN MY MIND,  
YOUR SELF I WILL MAKE YOU FIND,  
YOU WILL STAND ON THE SIDE AND OBSERVE ME,  
WONDERING IF I AM CRAZY,  
YOU WONDER WHY I SAY WHAT I SAY,  
YOU WONDER WHY I DO WHAT I DO,  
YOU WONDER IF YOU COULD DO IT TOO,  
FIRST YOU HAVE TO TRY ON MY SHOE,  
YOU HAVE BEEN PROGRAMMED HOW TO THINK,  
YOU HAVE BEEN PROGRAMMED HOW TO ACT,  
YOU HAVE BEEN PROGRAMMED AND THAT IS A FACT,**

**I WOKE UP THIS MORNING WITH ONE THOUGHT IN MY MIND,  
YOUR SELF I WILL MAKE YOU FIND,  
IN THIS MATRIX OF SOCIAL CANNIBALISM,  
YOUR MIND IS IN PRISON,  
I WILL MAKE YOU THINK,  
I WILL MAKE YOU SHRINK,  
YOU ARE UNDER AN ILLUSION,  
YOU ARE UNDER A SPELL...**

**SIMPLY PUT... YOU ARE ON YOUR WAY TO HELL.**

**I WOKE UP THIS MORNING WITH ONE THOUGHT IN MY MIND,  
YOUR SELF I WILL MAKE YOU FIND**

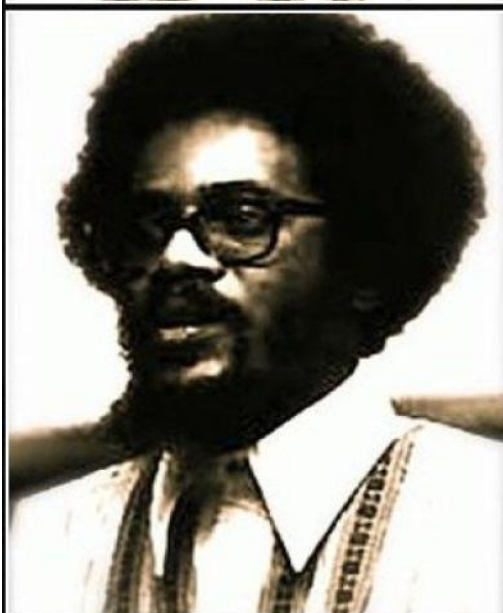
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Revolution is the most dramatic  
appearance of a conscious people.

— *Walter Rodney* —



If there is to be any proving of our  
humanity it must be by  
revolutionary means

— *Walter Rodney* —



For the only great men among the  
unfree and the oppressed are those  
who struggle to destroy the  
oppressor.

— *Walter Rodney* —

**“SOMETIMES PEOPLE HOLD A CORE BELIEF THAT IS VERY STRONG. WHEN THEY ARE PRESENTED WITH EVIDENCE THAT WORKS AGAINST THAT BELIEF, THE NEW EVIDENCE CANNOT BE ACCEPTED.**

**IT WOULD CREATE A FEELING THAT IS EXTREMELY UNCOMFORTABLE, CALLED COGNITIVE DISSONANCE.**

**AND BECAUSE IT IS SO IMPORTANT TO PROTECT THE CORE BELIEF, THEY WILL RATIONALIZE, IGNORE AND EVEN DENY ANYTHING THAT DOESN'T FIT IN WITH THE CORE BELIEF.”**

**- FRANTZ FANON**

**“NATIONAL LIBERATION, NATIONAL RENAISSANCE, THE RESTORATION OF NATIONHOOD TO THE PEOPLE, COMMONWEALTH: WHATEVER MAY BE THE HEADINGS USED OR THE NEW FORMULAS INTRODUCED, DECOLONIZATION IS ALWAYS A VIOLENT PHENOMENON.”**

**- FRANTZ FANON**