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ISSUE #8

**ALL AFRICA RASTAFARI GATHERING :
MEDIA RELEASE
THE SHASHEMENE DECLARATION**



NUFF SAID :
IN MEMORY OF BRIAN JEFFERS & DEXTER ASSING
CELIA CRUZ : AFRO CUBAN LEGEND
FISTS OF FREEDOM : AN OLYMPIC STORY
RED ARMY



**CALABASH E-MAGAZINE
EDITOR IN CHIEF
KATRICE "IRIE TREE CEE" BEEPATH**



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EDITOR NEWS & NOTES

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- Haile Selassie I

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AH ..CALABASH TIME!!!.....dis month is de **RED ARMY** vibes...*is ole time steelpan ting.....*an we cyar forget dat Afro-Cuban sensation **CELIA CRUZ...Afro-Salsa...**an on top ah dat is de ...

FISTS OF FREEDOM, dem two breddas who stand up to boycott de 1968 Olympics....*is de story behind de story....*

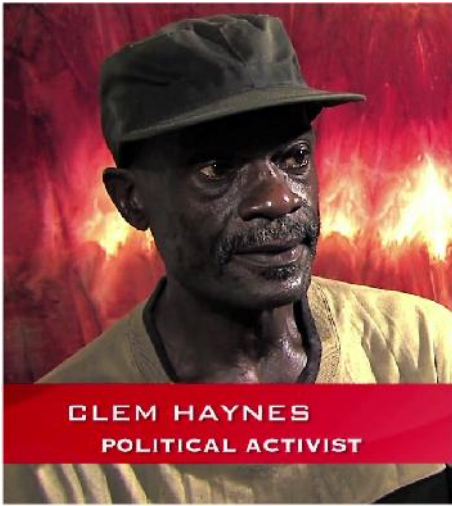
AND DE ALL AFRICA RASTAFARI GATHERING IN ETHIOPIA.... AND

WE WANT TUH LIVICATE DIS ISSUE OF "DE CALABASH" IN DE MEMORY OF TRINIDADIAN REBEL FIGHTERS BRIAN JEFFERS AND DEXTER ASSING



**ANDDD... AH PIECE AH
POETRY BY
BONGO JOE...**

NUFF SAID : IN MEMORY OF BRIAN JEFFERS & DEXTER ASSING



As the king of reggae has said..."*someone will have to pay, for all the innocent blood, that they shed every day, o children mark my words*"

For me, December 3rd 1973 was not a very significant day, same vibes in the village, doing the necessary things to ensure survival and safety. It was not until the morning of the 4th - its then the day of the 3rd became significant.

Last night, I was speaking briefly with brother Clem Haynes about the anniversary of Brian Jeffers and Dexter Assing two of NUFF'S fallen comrades. I couldn't remember the exact date of the killings. He mentioned that he was going to write an article and post it, so of course, all throughout last night, I was walking down memory lane.

The morning of the 4th of December I woke up early as usual (a bad habit I still have). I remember going up the hill to the road, usual thing, and walked up by Mr.Dookie's newspaper stand. I saw the newspaper, after which, I headed over to a set of houses we called "De Ghetto". Anyway, to make a long story short, I met up with some other brothers and discussions started. Needless to say, what it was about, I am not going to state details... because I can't remember it all, that was over 40 years ago.



In memory of Brian Jeffers and Dexter Assing, SALUTE! You gave your lives for change, those of us who are alive... We won't forget!!!

The following is a short article written by Bro Clem Haynes in memory of Brian Jeffers and Dexter Assing.

RAVIN-I

NUFF SAID : IN MEMORY OF BRIAN JEFFERS & DEXTER ASSING

*"BRIAN JEFFERS where ever your soul may be
The brothers think of you respectfully
Guerilla or freedom fighter
Your name we will long remember
For your sake I say
Someone will have to pay
It's the only way
Yes someone will have to pay"*

Sang the deceased calypso icon the Mighty Duke and immortalized the fallen members of the National United Freedom Fighters (NUFF) in song.

On December 3rd, 1973, two members of the NUFF, Brian Jeffers and Dexter Assing, were killed by the state's forces. Brother Dexter was a very committed revolutionary who knew what he was about, and who knew what the price of freedom entailed. We operated in the city, but belonged to different units, until I became known to the state as an active member of the NUFF and had to join the comrades in the hills.

Before I was on the run, I saw Comrade Brian on the few occasions when I carried foodstuff, or when I had to pick him up from the bush to bring him to town.

I remember the night I took to the hills of Caura, it was 16th May, 1973. Brother Brian was one of the men who came to meet and take me to the camp. From that time, until his death, we were very close — so much so that I remember on our march to Matelot, which took approximately eighteen days, from the Valencia hills. He and I were sheltering from a little rain under a piece of camouflage plastic.

He asked me for a pen and paper and he wrote:

*"To my brother... where ever you live, I will live. Where ever you go, I will go.
Your people shall be my people, And your "God" my "God"
Where ever you may die, I may die and there I will be buried"*

And is still etched in my memory.

NUFF SAID :

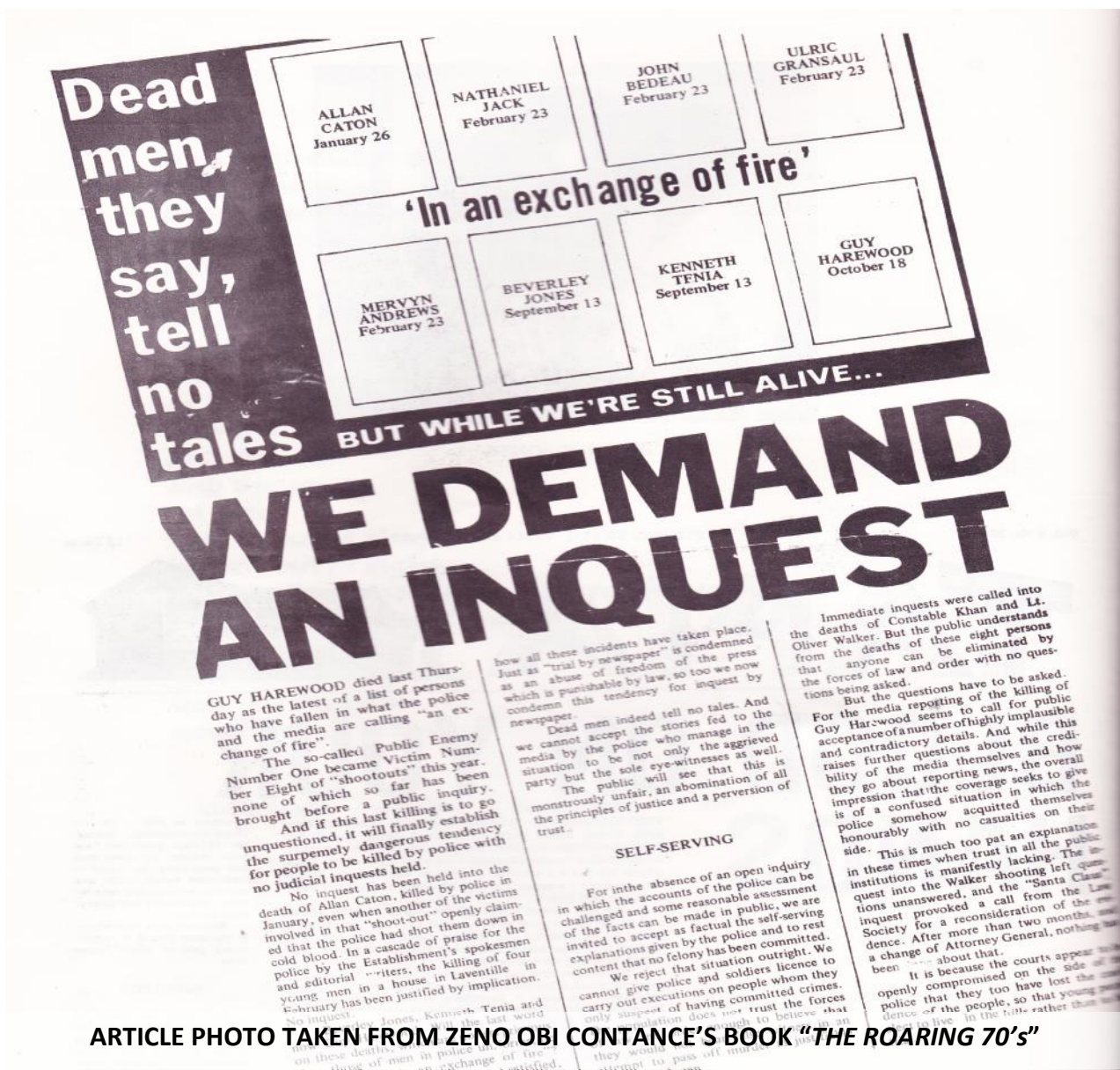
IN MEMORY OF BRIAN JEFFERS & DEXTER ASSING

Like my other fallen comrades, I still think of him dearly for his fearlessness, his dedication and his love for the exploited working class and oppressed people. On this anniversary of their death, one of the quotations comrade Brian loved was Che Guevara's, "*Wherever death may surprise us, let it be welcomed*" and they both went down in battle.

To my comrades who died along the way to liberation from capitalist exploitation and imperialist plunder of our natural resources, we say long, long live their revolutionary spirit.

NUFF SAID.

CLEM HAYNES



ARTICLE PHOTO TAKEN FROM ZENO OBI CONTANCE'S BOOK "THE ROARING 70's"

Brian Jeffers, Guy Harewood and John Beddoe were the leaders of the NUFF. Jeffers was the ideological captain; Harewood, the 'Commandante', was the military general, as it were, while Beddoe was the strategist par excellence. Police obsession with capturing Harewood would result in him 'dying twice'. Police actually revealed to the press that he had been killed on September 13, 1973 when in fact it was Kenneth Tenia who had fallen in Operation Search and Destroy. This battle with NUFF went on for about two years. When it was finally over, 15 NUFF Guerrillas, 3 policemen, 4 informers were dead. Dozens were injured on both sides and several caught in the crossfire of attack and revenge, several who, were it not for a 'war' of liberation in progress, would be termed innocent bystanders.

Living in the snake ridden jungle of the Northern range and the mosquito infested forest of the Fyzabad bush was certainly no luxury. But young men and women gave up homely comforts to wage a war of liberation against what they considered to be an unjust system.

*Once meh whole country could be corrupt
The poor cyah exist is like the scales ah justice must drop
Now is open defiance
We suffer too long in silence
Too long this regime have we in consternation
And tightening they claws of oppression
So if we throw bombs to motivate change
It eh strange*

*You waging war on a society
Whose baldheads are sore, their laws you abhor I see
But such terrorism how justified your reason
With honour guards protecting your establishment
They could buy cash reinforcements
To execute or shoot who desperate for change
It eh strange*

ARTICLE PHOTO TAKEN FROM ZENO OBI CONTANCE'S BOOK "THE ROARING 70's"

**ALL AFRICA RASTAFARI GATHERING FORMS CONTINENTAL COUNCIL
CONFERENCE DECLARATION CALLS FOR
INTERNATIONAL MORALITY IN RASTAFARI TRADING**

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**MEDIA RELEASE
FROM THE NYAHBINGHI NATIONAL COUNCIL (ET)**

**The conference, described as ‘mature and purposeful’,
will be held annually and Ethiopia will host it again in November 2018.**

Shashemene, Ethiopia – November 8, 2017: Over 130 representatives of 12 African countries, Brazil, Seychelles, United Kingdom, United States of America and the Caribbean, concluded the All Africa Rastafari Gathering in Shashemene, Ethiopia, on Tuesday November 7, 2017.

One outcome of the Gathering was the formation of the Rastafari Continental Council, which will convene in South Africa in May, 2018 to bring the report from this Gathering to Ras Tafari communities in Africa. This entity proposed to represent Rastafari in the African continent as a region.

With regard to the dual focus on Representation for Repatriation and intra-Africa trade, the Gathering resolved to advocate expediting the freedom of movement for Africans in Africa as a prerequisite for boosting intra-Africa trade. This issue was highlighted when two delegates, from Malawi and Jamaica respectively, were unable to enter Ethiopia on arrival, as both countries are ineligible for the issuance of visas on arrival.

Other resolutions were for Rastafari representation in African Union structures, responsible use of social media, and sustainability of the Gathering as an annual event with continued focus on intra-Africa trade.



However, keynote speaker Dr. Desta Meghoo, during the opening ceremony, cautioned the Gathering against being myopic and insular when thinking of trading relations and proposed a Pan-African scope for the production and manufacture of goods with the 'Made by Africans' brand.

Meanwhile, representatives of the Rastafari Global Secretariat, also present at the meeting, resolved to expand its regional framework for representation and to support the Shashemene and other repatriated communities' pursuit of legal status in Africa. Conference organizers described the gathering as mature and purposeful with delegates completing the agenda in a timely manner and successfully networking for trade.

Determined to advance the goals of cultural sovereignty, economic freedom and cultural industry in a creative economy, the conference Declaration emphasized the Rastafari ethos in the Nation's trading relations. It also urged accelerating the pace of the African Diaspora's membership as the 6th Region of the African Union.

Angola	Benin	Cameroon	Ivory Coast
Ethiopia	Ghana	Kenya	Malawi
South Africa	South Sudan	Zimbabwe	Seychelles
Brazil	Caribbean *	United Kingdom	United States of America

** Antigua & Barbuda, Jamaica, Guadeloupe, Martinique, Dominica, Montserrat*



The Shashemene Declaration

THE MAKING OF AFRICA WILL NOT WAIT

"We stand today on the stage of world affairs, before the audience of world opinion. We have come together to assert our role in the direction of world affairs and to discharge our duty on [this] great continent ... Africa is today at mid-course in transition from the Africa of yesterday to the Africa of tomorrow. Even as we stand here, we move from the past into the future. The task on which we have embarked, the making of Africa will not wait. We must act, to shape and mold the future and leave our imprint on events as they slip past into history."

(HIM Haile Selassie I, May 24, 1963)

1. We, the representatives of Rastafari communities and organizations from Angola, Benin, Cameroon, Ethiopia, Ghana, Ivory Coast, Kenya, Malawi, South Africa, South Sudan, Zimbabwe, Brazil, Seychelles, the United Kingdom, the United States of America and the Caribbean,

2. Gathered in Shashemene, Ethiopia for the inaugural All Africa Rastafari Gathering on November 1-7, 2017,

3. Determined to advance the goals of cultural sovereignty, economic freedom and cultural industry in a creative economy;

4. Reflecting the principles of international morality and practical application of the Rastafari Creed in all future actions and programs;

5. Recognizing the necessity of the Rastafari Nation, to realize its potential for development through intra-Africa trade;

6. Acknowledging the diversity of Rastafari and the role of Rastafari in the African Renaissance, creating Africa's present and her sustainable future;

7. Establishing a network of Rastafari skilled and professional persons, traders, intellectuals and consultants, collectively forging a new path to self-reliance and economic empowerment.



The Shashemene Declaration

WE REAFFIRM OUR COMMITMENT TO:

- Continuity of the Gathering as an annual event, with Ethiopia determined the best venue for the second All Africa Rastafari Gathering in November 2018.
 - Pursuit of strengthened Rastafari representation in the relevant African Union structures and processes
 - Creation and maintenance of a data base of Rastafari skilled and professional persons, traders, intellects, and consultants
 - Support for the repatriated Rastafari community in Shashemene Ethiopia and elsewhere in the continent in the quest for legal status and citizenship in Africa
 - Advocacy for the right of Rastafari communities to enjoy, along with the wider community, the right to a clean and healthy environment
 - Responsible and effective use of social media in functioning the Rastafari intra-Africa trade network
-

WE ARE CONVINCED THAT:

Unity within the Rastafari Nation is an essential element of African unity.

Freedom of movement for Africans in Africa is an urgent requirement for boosting intra-Africa trade.

Youth empowerment is a critical ingredient of sustainable development.

African-centered education must be more agriculturally inclined and reflect the importance of Rastafari in shaping the direction of a self-reliant Rastafari Nation and a self-determined Africa.

Holistic health and wellness are of paramount importance, and related products and services must be made accessible to the Rastafari Nation in a way that prioritizes the principles of Rastafari livity.

Access the services of the Haile Selassie I Foundation for Law and Society to defend the rights of the Rastafari Nation and develop legislature to support the interests of Rastafari.

The Shashemene Declaration

WE ARE DETERMINED TO:

Safeguard the Rastafari way of life for members of the community who are incarcerated.

Protect and promote the rights of women, children, elders and other vulnerable groups.

Press for membership of the African Diaspora as the 6th Region of the African Union.

Support Rastafari organization and centralization initiatives with regard to repatriation of from African Diaspora throughout the African continent.

Adopt ways and means of self-financing the work involved in the annual organization of the All Africa Rastafari Gathering, exploring the cooperative credit union as a means of financing business enterprises.

Establish a range of financing measures including an Afrikan Reparations Fund to engage in the self-repair aspect of reparations.

Stand in solidarity with the Rastafari community of Shashemene and other repatriated Rastafari individual communities in Africa in the quest for legal status and citizenship in Africa.

We urge the African Union, regional and international financial institutions, other relevant regional and international institutions as well as non-government organizations, with full respect for their autonomy, and all sectors of civil society, in cooperation with governments, to fully commit themselves and contribute to the implementation of this declaration.

We hereby adopt this declaration and commit ourselves as Rastafari representatives to ensure that the examples of Haile Selassie I and Empress Menen, infused with the universal principle of Ubuntu, be reflected in all our policies, plans, programs and trading arrangements.

‘So long as the spirit of Africa prevails and stirs within us, so long as we continue to think and work and act within the African context which we have created, imbued by the African atmosphere, which surrounds and pervades us, we are confident that the goals we seek shall be attained. We have created this spirit; it is our child’ (Haile Selassie I on Unity and Brotherhood).

Dated this 7th day of November, 2017

The Shashemene Declaration

RESOLUTION ON THE CONTINUITY OF THE ALL AFRICA RASTAFARI GATHERING

We the delegates of the inaugural All Africa Rastafari Gathering meeting in Shashemene, Ethiopia from November 1-7, 2017, comprising representatives of 10 African countries, Seychelles, UK, US and the Caribbean, with intent to initiate engagement in intra-Africa trade;

Expressing commitment to ensuring the continuity of the gathering with ongoing focus on intra-Africa trade;

Recognizing the Pan-Rastafari interest in developing trading links with, and repatriation to the African continent;

Noting the immediate expressions of readiness to host similar gatherings in other African countries.



Proposing that the Gathering be held on a regular and rotating basis throughout the regions of the African continent;

Hereby resolve to establish the Interim Continental Rastafari Working Committee as a mobilizing and coordinating entity, taking full organizational responsibility for future gatherings and to declare Ethiopia as host country for the next Gathering in November 2018.

Dated this 7th day of November, 2017

**BLACK CONSCIOUSNESS IS AN ATTITUDE OF
THE MIND AND A WAY OF LIFE,
THE MOST POSITIVE CALL TO EMANATE FROM
THE BLACK WORLD FOR A LONG TIME.**

- STEVE BIKO

The Shashemene Declaration

RESOLUTION ON REPRESENTATION FOR REPATRIATION



We the representatives of 10 African countries, Seychelles, UK, USA and the Caribbean, convening in Shashemene, Ethiopia from November 1-7, 2017, for the All Africa Rastafari Gathering;

Lauding the example set by the Republic of Ghana in granting Ghanaian citizenship to persons from the African Diaspora who have shown their commitment to African development;

Observing keenly the commitment of the Government of the Federal Democratic Republic of Ethiopia to issue an Ethiopian national ID to the Rastafari population of Ethiopia;

Commending the Government of the Republic of Benin for facilitating the integration of JAH family in the social and sustainable development of the nation;

Acting on the commitments laid out in the UN Durban Declaration and Programme of Action (2001);

Recognizing the preparatory actions of African-based Rastafari groupings in accessing lands and making other forms of preparation for Rastafari Repatriation;

Urging acceleration of the pace for formalizing membership of the African Diaspora as the 6th Region of the African Union;

Hereby resolve to strengthen the capacity of various national, regional and international Rastafari organizations to represent the Rastafari Nation on the AU ECOSOCC and in other structures to facilitate repatriation from the African Diaspora to the African motherland.

Adopted on November 7, 2017

The Shashemene Declaration

RESOLUTION ON FREEDOM OF MOVEMENT FOR AFRICANS IN AFRICA

We the delegates of the inaugural All Africa Rastafari Gathering, meeting in Shashmene, Ethiopia from November 1 – 7, 2017, with the intent to initiate engagement in intra-Africa trade, in the context of the African Union's Agenda 2063 and the United Nations Decade for People of African Descent ((Rasta say Decade of African Ascent);

Considering "...that intra-regional trade could play a significant role in accelerating economic growth and poverty reduction and enhancing food and energy security in Africa..." (UN ECA)

Recognizing freedom of movement as a prerequisite to boosting intra-Africa trade

Noting the unsatisfactory pace of the issuance of the African passport to the peoples of African Union member states and

Congratulating pioneering countries like Rwanda, Mauritius, Seychelles, Benin and most recently, the Republic of Ghana, for their policies of visa on arrival for African citizens; and welcoming the New Generation Electronic Passport

Urging member states to prioritize and to accelerate the pace of realizing the free movement of African peoples in Africa



Hereby resolve to forge linkages with governments, non-government agencies and the private sector, for study, advocacy and action, to influence the pace of achieving freedom of movement for Africans in Africa.

Adopted on November 7, 2017

The Shashemene Declaration

RESOLUTION ON RESPONSIBLE USE OF SOCIAL MEDIA

We the delegates of the inaugural All Africa Rastafari Gathering, meeting in Shashmene, Ethiopia from November 1 – 7, 2017,

Acknowledging the central need for ongoing networking, involving use of the Internet;

Recognizing the use of social media as an effective medium of communication;

Abhorring the abuse and inappropriate use of social media to engage in rude, disrespectful, slanderous and other behaviours not in accordance with the teachings of His Imperial Majesty, Haile Selassie I;

Hereby resolve to engage in responsible use of social media to secure and advance the gains of this Gathering.

We further resolve to contribute to existing Facebook page – or develop new social media sites demonstrating responsible use of social media in all posts.

Adopted November 7, 2017

RESOLUTION OF THE RASTAFARI CONTINENTAL COUNCIL (RCC)

On November 6, 2017 members of the All Africa Rastafari Gathering met to form the Rastafari Continental Council, initiated by representatives of the following twelve (12) African countries: Angola, Ethiopia, Ghana, Cameroon, Benin, South Sudan, Malawi, the Seychelles, South Africa, Zimbabwe, Kenya and the Ivory Coast.

Following intensive global community consultations, reasonings and exchanges, we did recognize and fulfill the need for unity in the inauguration of the Rastafari Continental Council (RCC).

It was further resolved that the first meeting of the RCC will be held in South Africa on May 23 -24, 2018 for reporting of action since the inauguration of the RCC.

An invitation will be extended to Ras Tafari communities in all African countries.

November 7, 2017

The Shashemene Declaration

RESOLUTION OF THE RASTAFARI GLOBAL SECRETARIAT (RGS)

At a meeting on Monday, November 6, 2017, we the delegates representing unification organizations at the inaugural All Africa Rastafari Gathering in Shashemene, Ethiopia, Nov 1-7, 2017, did recognize and affirm the need for a Rastafari Global Secretariat:

To expand the existing RGS regional framework for representation.

To establish a monthly conference call reporting vehicle for the RGS.

To globally support the Shashemene and other repatriated communities' pursuit of legal status.

November 7, 2017



Fists of Freedom

An Olympic Story Not Taught in School



It has been almost 44 years since Tommie Smith and [John Carlos](#) took the medal stand following the 200-meter dash at the 1968 Olympics in Mexico City and created what must be considered the most enduring, riveting image in the history of either sports or protest. But while the image has stood the test of time, the struggle that led to that moment has been cast aside.

When mentioned at all in U.S. history textbooks, the famous photo appears with almost no context. For example, Pearson/Prentice Hall's *United States History* places the photo opposite a short three-paragraph section, "Young Leaders Call for Black Power." The photo's caption says simply that "...U.S. athletes Tommie Smith and John Carlos raised gloved fists in protest against discrimination."

The media — and school curricula — fail to address the context that produced Smith and Carlos' famous gesture of resistance: It was the product of what was called "The Revolt of the Black Athlete." Amateur black athletes formed OPHR, the Olympic Project for Human Rights, to organize an African American boycott of the 1968 Olympic Games. OPHR, its lead organizer, [Dr. Harry Edwards](#), and its primary athletic spokespeople, Smith and the 400-meter sprinter Lee Evans, were deeply influenced by the black freedom struggle. Their goal was nothing less than to expose how the United States used

"THE DAY WILL COME WHEN HISTORY WILL SPEAK. BUT IT WILL NOT BE THE HISTORY WHICH WILL BE TAUGHT IN BRUSSELS, PARIS, WASHINGTON OR THE UNITED NATIONS...AFRICA WILL WRITE ITS OWN HISTORY AND IN BOTH NORTH AND SOUTH IT WILL BE A HISTORY OF GLORY AND DIGNITY".

PATRICE LUMUMBA



Fists of Freedom

An Olympic Story Not Taught in School



OPHR had four central demands: restore Muhammad Ali's heavyweight boxing title, remove Avery Brundage as head of the International Olympic Committee (IOC), hire more African American coaches, and disinvite South Africa and Rhodesia from the Olympics. Ali's belt had been taken by boxing's powers that be earlier in the year for his resistance to the Vietnam draft. By standing with Ali, OPHR was expressing its opposition to the war. By calling for the hiring of more African American coaches as well as the ouster of Brundage, they were dragging out of the shadows a part of Olympic history those in power wanted to bury. Brundage was an anti-Semite and a white supremacist, best remembered today for sealing the deal on Hitler's hosting the 1936 Olympics in Berlin. By demanding the exclusion of South Africa and Rhodesia, they aimed to convey their internationalism and solidarity with the black freedom struggles against apartheid in Africa.

The wind went out of the sails of a broader boycott for many reasons, partly because the IOC re-committed to banning apartheid countries from the Games. The more pressing reason the boycott failed was that athletes who had spent their whole lives preparing for their Olympic moment simply couldn't bring themselves to give it up.



There also emerged accusations of a campaign of harassment and intimidation orchestrated by people supportive of Brundage. Despite all of these pressures, a handful of Olympians was still determined to make a stand. In communities across the globe, they were hardly alone.

The lead-up to the Olympics in Mexico City was electric with struggle. Already in 1968, the world had seen the Tet Offensive in Vietnam, demonstrating that the United States was nowhere near "winning the war";

DR. HARRY EDWARDS LED THE OLYMPIC PROJECT FOR HUMAN RIGHTS, CALLING FOR THE BOYCOTT OF THE 1968 OLYMPICS.



Fists of Freedom

An Olympic Story Not Taught in School



the Prague Spring, during which Czech students challenged tanks from the Stalinist Soviet Union, demonstrating that dissent was crackling on both sides of the Iron Curtain; and the April 4 assassination of Martin Luther King Jr. and the urban uprisings that followed — along with the exponential growth of the Black Panther Party in the United States — that revealed an African American freedom struggle unassuaged by the civil rights reforms that had transformed the Jim Crow South. Then, on October 2, 10 days before the opening ceremonies of the 1968 Olympic Games, Mexican security forces massacred hundreds of students and workers in Mexico City's [Tlatelolco Square](#).

Although the harassment and intimidation of the OPHR athletes cannot be compared to this slaughter, the intention was the same — to stifle protest and make sure that the Olympics were “suitable” for visiting dignitaries, heads of state, and an international audience. It was not successful.

On the second day of the Games, Smith and Carlos took their stand. Smith set a world record, winning the 200-meter gold, and Carlos captured the bronze. Smith then took out the black gloves. The silver medalist, a runner from Australia named Peter Norman, attached an Olympic Project for Human Rights patch onto his chest to show his solidarity on the medal stand.

As the stars and stripes ran up the flagpole and the national anthem played, Smith and Carlos bowed their heads and raised their fists in what was described across the globe as a “Black Power salute,” creating a moment that would define the rest of their lives. But there was far more to their actions on the medal stand than just the gloves. The two men wore no shoes, to protest black poverty as well as beads and scarves to protest lynching.

Within hours, the IOC planted a rumor that Smith and Carlos had been stripped of their medals (although this was not in fact true) and expelled from the Olympic Village. Brundage wanted to send a message to every athlete that there would be punishment for any political demonstrations on the field of play.

But Brundage was not alone in his furious reaction. The *Los Angeles Times* accused Smith and Carlos of a “Nazi-like salute.” *Time* had a distorted version of the Olympic logo on its cover but instead of the motto “Faster, Higher, Stronger,” it blared “Angrier, Nastier, Uglier.” The *Chicago Tribune* called the act “an embarrassment visited upon the country,”

Fists of Freedom

An Olympic Story Not Taught in School

an “act contemptuous of the United States,” and “an insult to their countrymen.” Smith and Carlos were “renegades” who would come home to be “greeted as heroes by fellow extremists,” lamented the paper.

But the coup de grâce was by a young reporter for the *Chicago American* named Brent Musburger who called them “a pair of black-skinned storm troopers.”

But if Smith and Carlos were attacked from a multitude of directions, they also received many expressions of support, including from some unlikely sources. For example, the U.S. Olympic crew team, all white and entirely from Harvard, issued the following statement:



“We — as individuals — have been concerned about the place of the black man in American society in their struggle for equal rights. As members of the U.S. Olympic team, each of us has come to feel a moral commitment to support our black teammates in their efforts to dramatize the injustices and inequities which permeate our society.”

Smith and Carlos sacrificed privilege and glory, fame and fortune, for a larger cause — civil rights. As Carlos says, “A lot of the [black] athletes thought that winning [Olympic] medals would supersede or protect them from racism. But even if you won a medal, it ain’t going to save your momma. It ain’t going to save your sister or children. It might give you 15 minutes of fame, but what about the rest of your life?”

The story of Tommie Smith and John Carlos at the 1968 Olympics deserves more than a visual sound bite in a quickie textbook section on “Black Power.” As the [Zinn Education Project](https://zinnedproject.org/2012/07/fists-of-freedom-an-olympic-story-not-taught-in-school/) points out in its “[If We Knew Our History](https://zinnedproject.org/2012/07/fists-of-freedom-an-olympic-story-not-taught-in-school/)” series, this is one of many examples of the missing and distorted history in school, which turns the curriculum into a checklist of famous names and dates. When we introduce students to the story of Smith and Carlos’ defiant gesture, we can offer a rich context of activism, courage, and solidarity that breathes life into the study of history — and the long struggle for racial equality.

By Dave Zirin

Source: <https://zinnedproject.org/2012/07/fists-of-freedom-an-olympic-story-not-taught-in-school/>



Back by popular demand: Red Army -- The Band they couldn't ban.

Today it's interesting to think that Karl Marx might have raised an eyebrow to learn that the vanguard of the steelband movement in the Forties was a band called Red Army.

Even the solicitor Lennox Pierre didn't notice, despite being the guiding force behind the 1950 steelbands association and having been a socialist since he formed the Workers Freedom Movement in the 1940s.



Many years later when the OWTU sponsored the San Fernando steelband Free French in 1971, perhaps it was with Pierre's blessing for he was by then advisor to the union. But in 1945 when the bunch of well-dressed young men who limed around Green Corner and controlled the whores, decided to form a steelband, who was to guess what the role that would be thrust upon them?

"They was selling all kinda flags and bunting, so we say let we go in town and see what happening," recalls Mack Kinsale, one of the band's stalwarts of that day the boys went down Frederick Street to lime. "And we come across this Russian flag — we say this is a good looking flag because of the hammer and the sickle, so we say we will give the name Red Army."

That was just before VE Day in 1945 when everyone was expecting the war to over and celebrations to begin, so Kinsale and his partners went back to their yard on Woodford Street and started to paint their pans red and yellow. They stencilled the hammer and sickle on their T-shirts and that's how they hit the streets on VE Day, May 8 and on VJ Day, August 15, 1945.





Communism was just a word to them, one whose meaning they never considered, far less adhered to. “Tomahawk and grass cutter,” is how Wellington “Blues” Bostock referred to the hammer and sickle when interviewed by anthropologist Steve Stuempfle. They weren’t even the average unemployed scrunters who formed steelbands in those days. Rather, Kinsale, his brother Teddy and their friends Wellington “Blues” Bostock, Lenny “Bad Good” Russell, captain Kenneth “Diego” Allen, second captain Leonard Morris and others, were Port of Spain’s saga boys — snappy dressers living well off the women who serviced the American soldiers.

So if St James’ Sun Valley won the first island wide steelband competition in 1947, elbowing Red Army into second place, the saga boys of Green Corner won the best dressed competition.

And yet despite their dandysm, when they came out in 1946 on that first Carnival after the four-year wartime ban, passing along Queen Street, the ageing Albert Richards, grandfather of trade unionism in Trinidad took them for the real McCoy.

The ancient proletarian struggler, founder of the Trinidad Workingmen’s Association in the previous century, was living out his last days quietly as a druggist on the corner of Nelson and Queen Streets, when he saw the band coming down the road in front his establishment, Red Army emblazoned on their T-shirts, bearing a huge picture of Stalin. He ran out in front them and told them to stop and lower the banner. And he pinned paper money — twenty dollar notes, ten dollar notes, five dollar notes—all around the portrait of the Soviet leader.

“Every Carnival allyuh must pass here,” demanded Richards. “Make here your first stop.”

**WE ARE FIGHTING SO THAT INSULTS MAY NO LONGER RULE
OUR COUNTRIES, MARTYRED AND SCORNE FOR CENTURIES,
SO THAT OUR PEOPLES MAY NEVER MORE BE EXPLOITED
BY IMPERIALISTS NOT ONLY BY PEOPLE WITH WHITE SKIN,
BECAUSE WE DO NOT CONFUSE EXPLOITATION OR
EXPLOITERS WITH THE COLOUR OF MEN'S SKINS;
WE DO NOT WANT ANY EXPLOITATION IN OUR COUNTRIES,
NOT EVEN BY BLACK PEOPLE.**

AMILCAR CABRAL



Even the younger socialist John Poon, whose father sold cigarettes on Prince Street, used to visit the boys in their panyard at Blues' barracks on the same street. But Poon hadn't a chance to introduce them to his ideology, however, before the band left those cramped quarters to settle by Kinsale on St Paul Street.

If they were innocent of ideology, they had one thing in common with their namesake: for all their sharp looks, these saga boys were fighters—they had to be to control and defend their many women—and their band became embroiled in riots with almost every other fighting band except Invaders. Kinsale blames it on other bands' enviousness, but whatever the reason Red Army couldn't go on the road without a fight breaking out.

Why, they even got into a fight when they went on tour in British Guyana in December 1946 as the first steelband ever to leave Trinidad, and ended up spending Old Year's Night in the Georgetown jail, Breakdam.

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Soon, their notoriety became itself criminal: a bottle could hardly fall in Port of Spain, far less bus a head, but Red Army was blamed for it. Kinsale bitterly remember, for instance, being arrested and taken to court for fights when he was nowhere around: “You know how much time I get lock up and me eh know what going on?”

Lord Melody sang: “Who dead? Canan, Canan Barrow/Canan Barrow went to town and a Red Army badjohn lick him down.” The band was even once prohibited from going on the road for Discovery Day, and they were obliged to change their name to Lucky Jordan and reapply for police permission.

And yet Kinsale was never convicted for all the charges laid against him, for again unlike other scrunting panmen and badjohns, those Red Army boys were able to retain a lawyer—Edgar Gaston-Johnson, the best.

But mere combativeness does not a communist make, and the Red Army earned its name before they went Guyana, towards the close of 1946 when Butler was agitating down south and dockworkers were on strike up north. The workers were threatening licks for anyone who attempted to break the strike, so the police had Black Marias moving around to collect strike breakers and ferry them to the docks. And where better to find strong out-of-work men than in the panyards?

“But I had my bigger brothers working stevedore,” recalls Kinsale. “So I tell the fellas, ‘That is unjust, I have my brothers working on the wharf and to go and break strike—we eh so suffering, we could hold out on that.’ So when the police come by us we tell them we eh going.” From then on at least some police began thinking that perhaps the band really was “communist”, and perhaps it was this what made the white man from C Lloyd Trestrail to approach them in 1948 at the Grand Stand in the Savannah with ideas of sedition. It was perhaps their moment of apotheosis, for the band faded away in a year or two’s time, having nurtured virtuoso players such as Alfred “Sack” Mayers and Rudy “Two Lef” Smith and having given birth to the Merry Makers.

“This band is a nice band, I like it,” the white man from Trestrail came up and said to the boys. “Don’t say I fast and I don’t want my name to go back, but what it is allyuh playing for?”





It was the Sunday night before Carnival and Red Army was waiting with eleven other top steelbands to compete at the Jaycees Carnival show. They answered the man they were competing for a trophy, a challenge cup.

“A cup? And no money?” exclaimed the instigator. “Look, watch that crowd there in the Grand Stand—them people making tons of money. Get on to the same man who organize this thing and tell him allyou would like to get some cash.”

So the leading Red Army boys called the other captains around—Ellie Mannette from Invaders, Sonny Roach from Sun Valley, Neville Jules from All Stars, the big boys of the steelband world—and argued they should call for prize money and appearance fees or boycott.

They didn’t pull it off, though. For many panmen of those days the pleasure of playing was its own reward, and besides perhaps the youths were flattered by the enthusiasm of the upper class audience. Some just turned away from the Red Army boys, others accused them of running from competition. So they took up their pans and walked away, never gaining from the prize money which was eventually given that night.

It was the first attempt to organize panmen to fight for their collective interests and yes, Marx might have raised an eyebrow but perhaps Lenin would have smiled.

KIM JOHNSON
OCTOBER 29, 2016

**EDUCATION IS THE PASSPORT TO THE FUTURE, FOR TOMORROW BELONGS
TO THOSE WHO PREPARE FOR IT TODAY.**

**NOBODY CAN GIVE YOU FREEDOM. NOBODY CAN GIVE YOU EQUALITY OR
JUSTICE OR ANYTHING. IF YOU'RE A MAN, YOU TAKE IT.**

**I'M FOR TRUTH, NO MATTER WHO TELLS IT. I'M FOR JUSTICE, NO MATTER
WHO IT'S FOR OR AGAINST.**

**YOU'RE NOT TO BE SO BLIND WITH PATRIOTISM THAT YOU CAN'T FACE
REALITY. WRONG IS WRONG, NO MATTER WHO DOES IT OR SAYS IT.**

- MALCOLM X



"Our people
live and work
peacefully,
by being
God-fearing,
but the enemy
is trying to
devastate the
wealth of
the country
and destroy
our family in
the name of
modernization"

H.R.H. EMPRESS
MENEN WOIZERO
QUEEN OF QUEENS



**THE GREATER PART OF THE WORLD'S POPULATION
STILL LIVES IN ECONOMICALLY BACKWARD COUNTRIES
AND THE LIFE IT LEADS IS CONSEQUENTLY CHARACTERIZED
BY HUNGER, DISEASE AND OTHER SIMILAR PROBLEMS.**

**GLOBAL PEACE AND SECURITY CAN ONLY
BE PERMANENTLY SECURED IF ALL PEOPLE
OF THE WORLD POOL THEIR RESOURCES TOWARDS
THE COMPLETE ERADICATION OF
MAN'S COMMON ENEMIES –
IGNORANCE, HUNGER AND DISEASE ...**

- HAILE SELASSIE, NOV 2ND 1962



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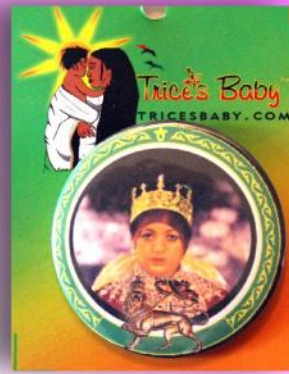
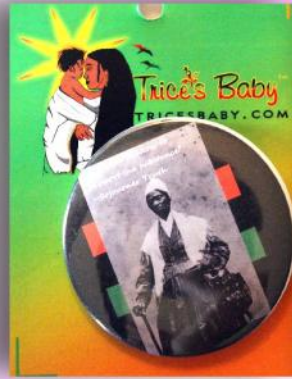
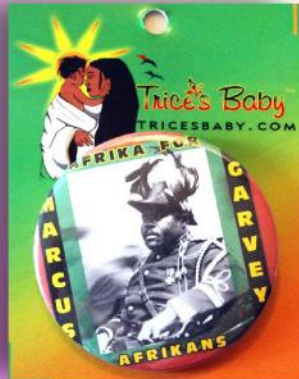
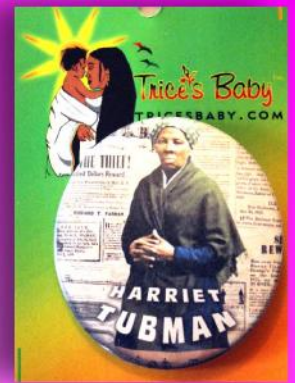
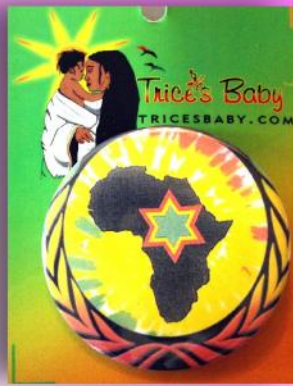
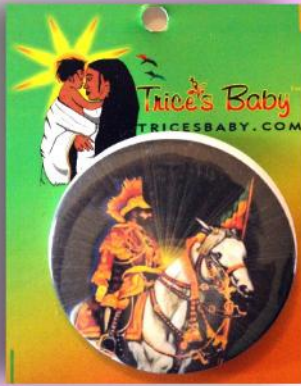
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WHO'S RESPONSIBLE?

So who's responsible for the fact that we were taken away?

Who's responsible for the act that we were stolen

Stolen from Mama Africa

Subhuman cargo in the bowels of the financier's ship

Oh what a wicked and dreadful trip

As we lay on naked plank

Our minds went blank

To escape the pain

The pain returned again as rats did breakfast at our big toe

Sufferation only the victims know

Blood, shit, piss, puss, vomit... the smell of blood

The smell of menstrual blood

**There were no toilet, wet wipes, stay free maxi pads, none of
that shit**

In the bowels of the stinky ship

Dysentery,

Not this century, but dysentery

The rapid and uncontrollably bowel movements

We were brought on upper deck

Washed down with buckets of sea water

Original bucket challenge

**We were made to dance
Not entertainment
Strictly exercise for the journey's sustainment
Thrown back in the bowels
With the exception of a Fireburn Queen
who jumped overboard Screaming,
Better to feed fish than to be carried into the unknown**

**As the ship continue to sail west
We tried our very, very best
Tried our best to fight them back
Even while laying on our backs
We tried through communication
But the enslavers had divided the nation
The enslavers being so wickedly clever
They exploited the language barrier**

**So who's responsible for the fact that we were taken away
Who's responsible for the act that we were stolen
And who's the author of Amazing Grace how sweet the song
that saved a wretch like He ?**

**Africans were not lost
So how can we be found
We were never blind
We could always see**

Bongo Joe





Celia Cruz was born in 1924. She was an Afro Cuban entertainer.

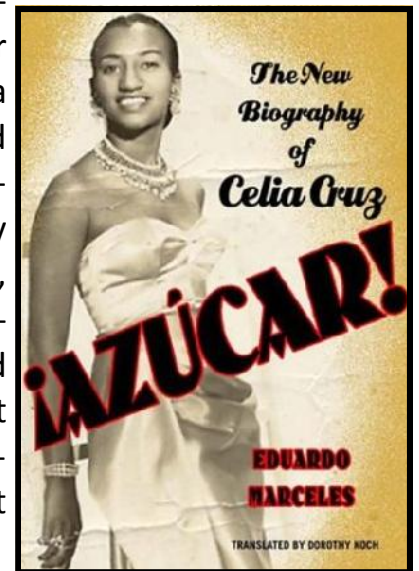


CELIA CRUZ

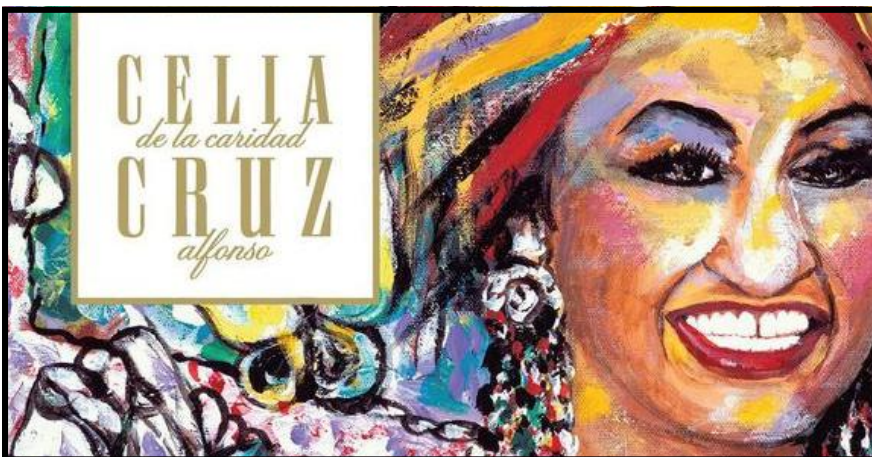
She was one of fourteen children, born in the small village of Barrio Santra Suarez, Havana, Cuba. Cruz was drawn to music from an early age. Her first pair of shoes was a gift from a tourist for whom she sang. A young Cruz sang her younger siblings to sleep, in school productions and community get-togethers. Soon she was taken to cabarets and nightclubs by an aunt and was introduced to the world of professional music.

Cruz then began to enter and win local talent shows. While her father attempted to guide her towards a career as a teacher, Cruz continued to be lured by music. In a 1997 interview, she said, "I have fulfilled my father's wish to be a teacher as, through my music, I teach generations of people about my culture and

the happiness that is found in just living life. As a performer, I want people to feel their hearts sing and their spirits soar." While attending Cuba's Conservatory of Music in 1947, Cruz found her earliest inspiration in the singing of Afro-Cuban vocalist Paulina Alveraz.



Her first break came when she was invited to join the band La Sonora Matancera in 1950. Cruz remained with the group for fifteen years, touring throughout the world. She married the band's trumpet player Pedro Knight on July 14, 1962. With Fidel Castro's assuming control of Cuba in 1960, she and her husband refused to return to their homeland and became citizens of the United States. Although they initially signed to perform with the orchestra of the Hollywood Palladium, they eventually settled in New York.





Cruz left the band in and pursued a solo career with Tito Puente. Despite releasing eight albums together, the collaboration failed to achieve commercial success. Their collaborations resumed their partnership with a special appearance at the Grammy award ceremonies in 1987. Cruz recorded with Cheo Feliciano, Oscar D'Leon and Hector Rodriquez in the mid- to late-'60s. Cruz's first success since leaving Sonora Matancera came in 1974 when she recorded a duo album, Celia and Johnny, with trombone player and the co-owner of Fania. She subsequently began appearing with the Fania All Stars.

Cruz' popularity reached its highest level when she appeared in the 1992 film, The Mambo Kings. Cruz also appeared in the film, The Perez Family. She sang a duet version of "Loco de Amor," with David Byrne, in the Jonathan Demme movie, Something Wild. In 1998, Cruz released an album featuring her singing with Willie Colon, Angela Carrasco, Oscar D'Leon, Jose Alberto "El Canario" and La India. Cruz continued to record and perform until sidelined by a brain tumor in 2002.

While recovering from surgery to remove the tumor, she managed to make it in to the studio in early 2003 to record Regalo de Alma. Her surgery was only partially successful and Celia Cruz died July 16, 2003. The passing of the "Queen of Salsa" left a huge gap in Latin music, but also a remarkable catalog to document her reign.

REFERENCE:

CRAIG HARRIS

ALL MEDIA GUIDE

1168 OAK VALLEY DRIVE

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Source: http://www.aaregistry.org/historic_events/view/celia-cruz-afro-cuban-legend

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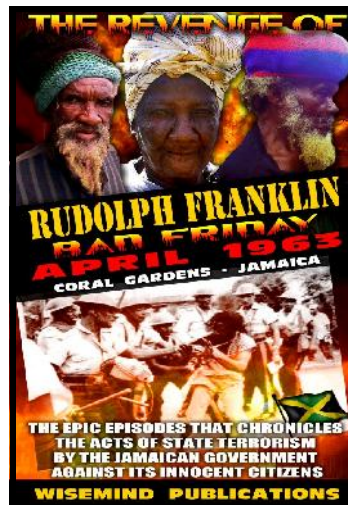
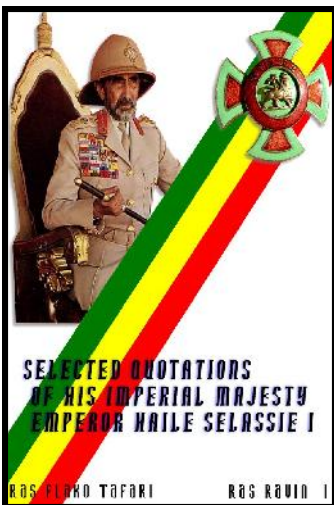
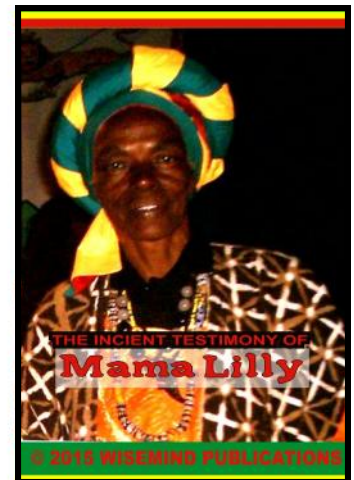
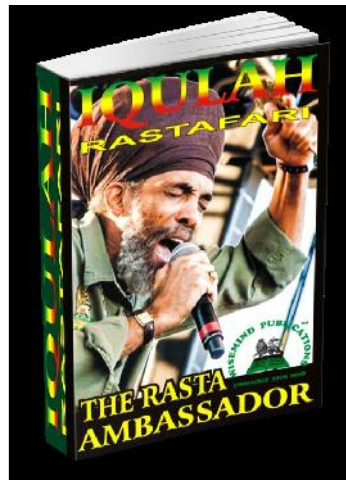
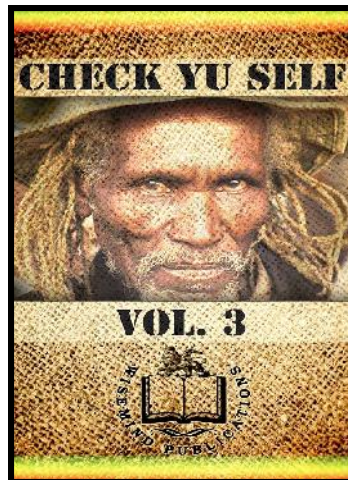
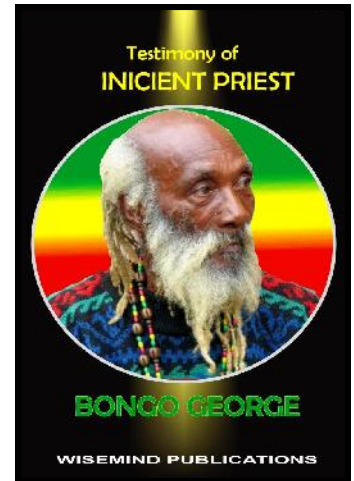
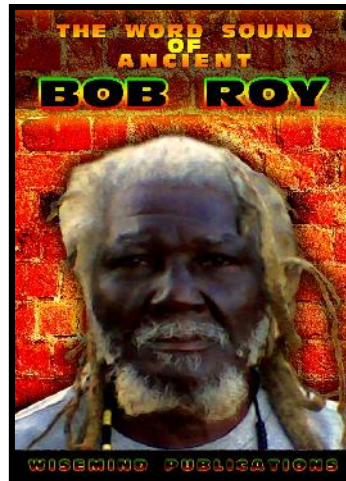
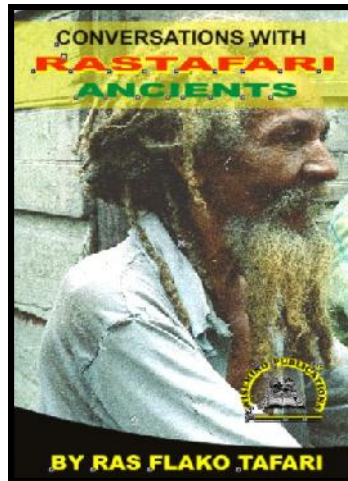
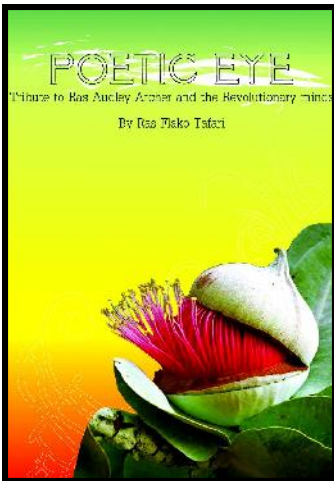
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