



INRI



Edition No. 4

I NEGUS RECORDS INTERNATIONAL

July 2020 -





Bless~sed RasTafari Greetings ~ How good and how pleasant it is to give th~ahnks & praises through works and Service. InI say the highest form of Praises is to be productive.

Welcome one & all. It is with pleasure that I present to our community this 4th Edition of the cultural magazine 'I Negus Records International'. The first edition was launched on March 2nd 2020 (Adwa Victory Day). The 2nd Edition was released on 16th June 2020 (Leonard Howell Earth-day). The 3rd edition was a 90th Coronation Anniversary edition released on November 2nd 2020. This 4th Edition is released on His Imperial Majesty's Earthstrong 23rd July 2021.

2021 has seen the steady increase of webinars & zooms, where RasTafari and Pan-African international communities have been reasoning, debating, strengthening the development of Africa and organising practical relief to the St Vincent & Grenadines citizens following the volcanic eruption. There has also been a steep rise in the availability of webinars discussing and sharing topics that speaks to personal wellbeing and orientation of our people to original source knowledge and economical development including new currencies.

In addition, there are re-energised efforts by individuals and families to look more strongly to Africa to relocate, as a means to secure Peace-of-Mind and relief from the growing constraints placed on citizens in the West under the guise of a 'pandemic'. This 'pandemic' has been used as an immediate and pressing strategy to further impose the continuation of the Euro-centric agenda of population control. Whilst the masses are being urged to take a 'vaccination' and accept a chemical injection that will likely cause harm, there is no mention through mainstream media of alternative natural approaches to strengthen immune systems and naturally fend off any virus. It would appear that huge financial profits are the motives in play for these 'drug pushers' within the population control agenda.

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In this edition you will find a range of edifying articles from contributors in Ethiopia, Jamaica, USA and the UK. Included are topical matters relating to the Unity of RasTafari, Reparations, Cultural Poetry, Critiques of current events, New Book Releases, Rasta Roots Music, and the customary advertisements.

This publication endeavour's to promote the works of fellow Activists, Intellectuals, Ghetto-ologists, Artists, musicians, producers and like-minded ones in our community who wish to make use of this literary platform to share their views on matters relative to the ongoing process of total '*Emancipation from Mental Slavery*'. Articles of educational value, social commentary, critical thinking/analysis of the times we are living in and the cultural arts are most welcome for future editions. Be sure to link the Email below to forward your articles!

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INRI wishes to thank all contributors of articles to this fourth edition. The international response has been heart-warming! (Articles from contributors are not necessarily the views of the Editorial team)

"Our greatest asset is our unity and we must exploit it to the fullest"
His Imperial Majesty Haile Selassie 1st

"Therefore, if a man cleanse himself, he will be a vessel for honour, sanctified, useful to the Divine master, prepared for every good work" (Timothy 2:21)

"Jah gave the word ~ great was the company of those who published it"

Magazine download available from www.rascostafari.com



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REFORM THE UNITED NATIONS NOW

By Ras Elijah Tafari



Emperor Haile Selassie I addresses the United Nations assembly – 24th October 1970

"The choice of this age and the very future of our humanity is simple: collective survival, or collective extinction. When the stark choice is thus revealed in all its naked horror, dare we hesitate as to our choice? The choice we know; the means we can rediscover in a reinvigorated and mature United Nations. The will to act, and the courage and determination to implement the decisions we must take, matter. Let this session be the rebirth of the United Nations, and the reaffirmation of our faith in the ever-continuing validity of the purposes and principles for which it was established. A grave responsibility rests upon us: to ensure our own collective survival, and the future of unborn generations. May the Almighty grant us the wisdom, courage and determination to rise to this supreme challenge and reap a rich reward!" *Extract from the speech by Emperor Haile Selassie I to the UN - 24th October 1970 (Taken from HIM Important Utterances pg 525)*

Let us begin with these words spoken by the King of Kings, "*The Choice of this age...*", and ask ourselves how much more starkly today do we face that choice between collective survival and collective extinction? The awareness of this choice is at the heart of this article, and it is out of the need to rediscover the means by which to reinvigorate and make "mature" the United Nations that Reform the United Nations Now (R.U.N.N.) was born. The goal, in essence, is to re-awaken the world's awareness to this reality, and to galvanise that global attention to focus on the conceptually simple, yet critical reforms that are necessary within the UN, particularly regarding the Security Council's power of veto, in order for the organisation to fulfil its potential and purpose in ensuring Mankind's peaceful survival in this critical time. To thereby invoke a global reaffirmation of "faith in the ever-continuing validity of the purposes and principles" for which the UN was established to uphold, and with that weight of global consensus, to demand those reforms that are necessary for it to do so.

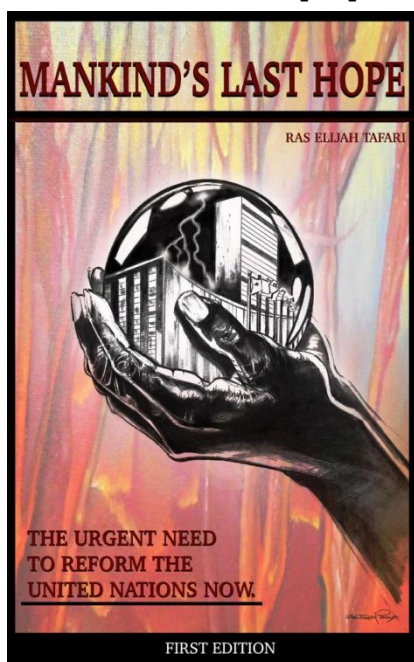
Part of RasTafari, being the manifestation of His Imperial Majesty's words that "*we must become a new race*" refers to us seeing and choosing for what is best for the whole of humanity. His work is our work, and both the importance of the Charter and the United Nations must, likewise, be seen as worthy to defend and reform. For us, the choice is simple, Collective Survival. Re-affirmation, based on purpose and principle. Selah.

"Our choices matter"

R.U.N.N. realizes that it isn't just RasTafari as a movement, that this is a choice of the very future of humanity, for all of humanity. It is a choice that must be offered, in order to build humanity with purpose and principle.

After the 2019 AFRIKIN conference "A New Way of Being" a group think tank was developed in order to look at the systems of process within the United Nations and how such issues as representation can be addressed within the current framework. Central to that reasoning was the United Nations Security Council(UNSC) and their veto power. After looking into the UNSC, and seeing that no progress could occur at the speed necessary to deal with urgent matters, the first focus became how to remove the veto power in order that true democratic process can occur. This power of veto at the hands of "The Big 5" undermines the very notion of Unity, and is, at heart, the continuation of colonial rule, being exercised at the table of world governance that was created to end colonial rule! If nuclear weapons are the subject on trial, the judge cannot be the maker of those nuclear weapons, so we move to have a jury and judge that are impartial.

We formed a draft proposal of what else needs to be accomplished after the veto power is removed. How to remove the veto power from the United Nations, is the subject of a book that was produced as a result of these meetings, written by Ras Elijah Tafari entitled, "Mankind's Last Hope. The Urgent Need to Reform the United Nations Now".



The book was published on 2nd November 2020 in alignment with HIM Coronation and the AFRIKIN 2020 conference. It was given to all the speakers on the panel, as well as multiple universities and other interested parties and the group R.U.N.N. was formally launched. After seeing one's register on our website <https://reformtheunitednationsnow.com> building branches and connecting across the globe, we began regular meetings. Planning how to build and exert pressure, and move in a manner of urgency to address this need to reform the United Nations, beginning with the education we need to share, in ways, and through media that are instantly accessible to all demographics. Central to this is organization, so we have developed a Board of

Directors and begun the process of becoming a Non Profit Organization internationally. To our delight, many of those who have taken leadership positions are RasTafari, however we are clear that this is not an evangelical movement, nor a movement that is theologically based. We are focused on Reforming the United Nations Now, starting with the removal of the UNSC veto power.

We see this topic needs addressing on many fronts, one being that first class and second class status within the UN is colonial in approach, and fully effective as such by means of the veto power. Simply put, how can real progress happen when the UNSC (Russia, China, UK, France &

USA) get the final word on what the world can do together for peace and security. Many realize this is the problem, and we are coming in after decades of people trying to reform the UN in one way or another. We feel it will take a collective push from the masses and their respective governments. But first, it takes accepting the choice, and seeing how crucial removing the veto power is to avoiding the unthinkable alternative! It will take pressure, awareness campaigns aimed at all sectors of society, and the birthing of new ideas. His Imperial Majesty refers to this as the "Supreme Challenge", and though it is massive, the way we perceive the situation can bring the advantages to light. The UN is an organization in which updates and reforms are periodically necessary in order to maintain and maximise effectiveness at achieving its stated goals in an ever evolving world, and are thus provided for in its Charter. The fact that we want to reform it, means we also believe in it. Having an organization that needs correction, that consists of multiple governments, allows a more open discourse, in contrast to a nation or leader being singled out as being a hindrance. We propose a 2/3 majority vote from the General Assembly, as is already written in the charter, to pass any bill, but without the proviso for any one nation to veto it. This is how consensus can actually empower collective security.

A Grave Responsibility rests upon us

We have watched the separation and the division of people increase, and the splintering of those who want good will not help us in achieving the massive global tasks ahead. We face global problems, and thus



need global solutions. When we can stand together, then there is collective security. There is not time for arguments, when mankind's survival is threatened by nuclear weapons, global warming, and corporate takeover of resources. Big nations must work with small nations and vice versa, to solve problems that neither are able to fix by themselves. We feel we can be a bridge, the way We were when RasTafari stood against Apartheid. It was a global call that was heard, and it's a global call that will lead to the removal of the UNSC veto power.

This is a grave responsibility that we take seriously. It is a joy to be able to work and meet new people who have a likewise call and desire. It has been a strength to all in this current state of lockdown, to collectively reason and look to bigger works and aspirations, linking with those who have been social justice advocates, and human rights journalists, and professionals who have risen above a grouping, nationality or religion: they are members of that new race. We are working for collective survival, and if we do all we can, life itself is the richest reward. We conclude where Atse Haile Selassie First Concluded, "May the Almighty grant us the wisdom, courage and determination to rise to this supreme challenge and reap a rich reward!"

If anyone would like to learn more and get involved here are the links!

<https://reformtheunitednationsnow.com>

The Book "Mankind's Last Hope" by Ras Elijah Tafari is available on Amazon or <http://blog.raselijah.com/shop/products/book-mankinds-last-hope-by-ras-elijah-tafari-autographed/> You can email us @: reformtheunitednationsnow@gmail.com

This is the video link to Ras Elijah Tafari speaking at the AFRIKIN conference on the subject of United Nations Reforms and more. <https://www.youtube.com/watch?v=FE1F1CpEgvg>

This movement is based on principles above personalities; but, with that said, it also must be acknowledged that the opportunity to present these ideas and to form this movement is because of the Hon. Vaughn Benjamin and his family, both directly and indirectly. That AFRIKIN's foundation, as well as the reason Ras Elijah Tafari was asked to speak was because of AKAE BEKA (Vaughn Benjamin). The Book, "Mankind's Last Hope" is dedicated to the Hon. Vaughn Benjamin, and builds on the teachings of His Imperial Majesty, and how we can continue to build as a family as it relates to everyone equally. As this family builds and buds, it is in a Heart of Reverence that we salute our teacher, and respect all that was laid out by those who came before us.



We Thank You Jah for all you have done, do now, and will do unto all generations. We Pray that we do all that is possible for us to deserve Your mercy. Kabir le Igziabeher. Power of the Trinity, Haile Selassie First, One JAH.

Ras Elijah Tafari
(USA~February 2021)

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## ANNOUNCEMENT

### RASTAFARI INIVERSAL DECLARATION ~ A DOCUMENT WELL WORTH THE WAIT

*By Dr.Mama Desta Meghoo*

*"This is indeed a momentous and historic day for Africa and for all Africans. 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 to the great continent whose 250 million people we lead. Africa is today at midcourse, 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 mould the future and leave our imprint on events as they slip past into history.*

*We seek, at this meeting, to determine whither we go and to chart the course of our destiny. It is no less important that we know whence we came. An awareness of our past is essential to the establishment of our personality and our identity as Africans. This world was not created piecemeal. Africa was born no later and no earlier than any other geographical area on this globe. Africans, no more and no less than other men, possess all human attributes, talents and deficiencies, virtues and faults. Thousands of years ago, civilizations flourished in Africa which suffer not at all by comparison*



*with those of other continents. In those centuries, Africans were politically free and economically independent. Their social patterns were their own and their cultures truly indigenous.*

*Africa has been reborn as a free continent and Africans have been reborn as free men. The blood that was shed and the sufferings that were endured are today Africa's advocates for freedom and unity. Those men who refused to accept the judgment passed upon them by the colonisers, who held unswervingly through the darkest hours to a vision of an Africa emancipated from political, economic, and spiritual domination, will be remembered and revered wherever Africans meet. Many of them never set foot on this continent. Others were born and died here. What we may utter today can add little to the heroic struggle of those who, by their example, have shown us how precious are freedom and human dignity and of how little value is life without them. Their deeds are written in history."* **HIM Emperor Haile Selassie I, OAU Speech excerpts, May 25, 1963, Addis Abeba, Ethiopia.**

*INI the African RasTafari New Faculty of Overstanding Committee (ARNFO), current generation of Elders and youth alike, inspired by His Imperial Majesty Emperor Haile Selassie I & Her Imperial Majesty Empress Menen Asfaw, and motivated by the faithful Fathers and Founders of the RasTafari Movement whom influenced contemporary spiritual schools of thought globally; after spent months of research and reasoning, have completed INI stated mission. As loyal servants who love and revere the great faith of RasTafari, our duties of leadership and collective experience and teachings have manifested The RASTAFARI INIVERSAL DECLARATION. The declaration, also known as a manifesto, states the origins, fundamental principles and way of life which RasTafari people at home and abroad, in this time, demand protection, promotion and preservation from all "people and governments in Africa and worldwide." INI, the ARNFO Committee are ready to present the Declaration through a hybrid launch in various locations and online in 7 languages namely Amharic, English, French, Spanish, Swahili, Twi and Zulu on the most important hola day for RasTafari world-wide, July 23<sup>rd</sup>, B-earthday of Qadamawi Haile Selassie.*

*Fifteen months of fact finding; reasoning; reviews of historic documents; assessing the ARNFO questionnaire; recalling word sound - in the African oral tradition; 6 webinars with over 30 RasTafari Bredrin and Sistrin of various stages, mansions, organs, professions; and equally importantly RasTafari learn-ed from the Jerusalem School Room, ALL contributed at different phases in the spirit of the Swahili term, *kujichagali* (self-determination) and the Zulu principle of *ubuntu* (I am because you are) and finally in the Amharic concept of *andinet* (unity). From Pinnacle to Bak-O-Wall to Bullbay to Scotts Pass; from Howell, Hibbert, Hinds & Dunkley to Rasses Bonargees, Planno, Sam Brown & others... we have drawn knowledge and Iverstanding of INI past. While recognizing INI present and future with an emphasis on African indigenous ideals and traditions and language driven by a generation of continental born Rastafari. Finally, the declaration provides clarity as to INI relevance, role and duty with attention to INI livity including ganja, dreadlocks, ital and most importantly INI stance on Africa and Black Supremacy, the center of RasTafari cosmology, the ideology of a Black Jah and King of Kings, His Imperial Majesty Emperor Haile Selassie I. RasTafari vision of*



liberation, redemption, repatriation and reparations is all addressed in the declaration and INI are honored to have accomplished this great task for INI by INI.

*“There is no power or authority without responsibility, and he who accepts the one cannot escape or evade the other.” HIM Emperor Haile Selassie I.*

(ARNFO)(19/06/21~Ethiopia)

**Commentary by Ras Cos Tafari** ~ Appreciation to the ‘African RasTafari New Faculty of Overstanding’ (ARNFO) for accomplishing the noble task in shaping the future trajectory of the movement. There were a series of six webinars from March 7<sup>th</sup> to May 16<sup>th</sup> 2021 hosting various international speakers contributing to international discussions. Subject matters were as listed in the adjacent flyer. The RasTafari movement is active and present in the affairs of today and embedded in the fabric of most communities. There are many spiritual elevational movements on the planet today and I perceive that these were inspired whether indirectly or directly by the presence of the RasTafari mystic traditions. We know that countless millions are inspired by one of our prolific wisdom teacher’s Bob Marley. The works also of Bunny Wailer and countless musical prophets of the early Reggae era of lyrical mystics are undoubtedly contributing to the ushering in of the new Golden Age. Securing personal Sovereignty and Indigenous Nationalisation is now the order of the day.



## RAS'TAFARI SPIRITUALITY

*By Danijah Tafari*

*Love Jah and Live, hate HIM and die.*

In their relentless push to be seen and heard, a huge number of people in the current times, following the Rastafarian teachings and doctrines rarely accept divine orders. They devise and practice a culture of their own making with very little accurate account of Jah words, works and orders, with which all-traditional Rastafarians were pre-occupied. Many of the new-seekers remain in unknown error, some suffering from severe amnesia, usually end up lost in the big bad broad ways of the decaying material worlds. Becoming superficial, artificial and not real, they function Rasta as simply a thing among many things.



Unfortunately, many new comers embracing the Rastafari Faith and Culture, while seeking new spiritual life, are led into the mire of the sociological and material maze. Caught-up, they enter into a world of fantasy, make believe delusions and illusions, battling phantoms within the never-ending wars and struggles of good verses evil. Now, in our advanced human cultures how do we identify what is rationally good, and what is ultimately evil? Especially so, when your truths are my lies, and your heaven is my hell. Are we to remain perpetual enemies?

Consider this recent example of contrary activities. The burning fire and flames have literally returned into the chest of all those who were, through the medium of popular music, chanting symbolic flames and using metaphorical fire to burn down everything that they disagree with, as if they were acting on behalf of Jah judges, juries and executioners. Hotter fire was returned and many of the fire-blazers were gripped in terror. Enticement to action and warfare, are for those

engaged in destruction and death, whether spiritual, material or physical, they are in opposition to the Living Creed. The 'motto' of the real Rastafari soul, livity and spirit is 'Peace and Love' to every one, baddy & goody.

Another example of the distorted route the movement of RasTafari is being driven into, is through the legacy of Robert Nesta Marley. Crowned king of Reggae music, the man became a myth. The facts and the realization that his musical compositions and lyrical contents, touched the hearts of so many people and nations around the world, was simply because he expressed and commented on many areas of the present human conditions. People individually recognized and relating to the music's essential truths, concurred and remained transfixed.

Yet, after so many years since his passing in 1981, forty years ago, his image and legacy continues to be exploited for commercial purposes only. While the essence, true nature and spiritual source of his inspiration and energy remain hidden, un-researched and little known. Becoming an idol to be worshipped, some people have elevated Bob Marley above the Emperor and King, through whom Mr Marley was able to identify and found the seat, throne, spirit, personality and representation of the living God-Head on Earth.



The life of the Christ two thousand years ago, is the perfect example of right living. He did not give the world religion, but taught how to live with love. Jah is Love. Today, religion is highly personal; find your own individual truths. Believe the words of Jah without hesitation; give Him complete devotion in words and works. Worship within His divine order only, without any forms of deviations. All divine inspired sacred texts are useful for enlightenment and education. However, the original Orthodox cultural traditions are under brutal attacks, both from within and without. The words of Jah serve you, and you serve it, in a corresponding agreement. The double minded person, function good and evil; a deadly duality, Jah will never be there. Remember! Be sure about that, no doubt!



The modern movement of RasTafari began as a people who prayed daily and petitioned JAH the Almighty God, to free them from material, physical, mental, intellectual, spiritual and psychological captivity. Following the divine order, *"seek HIM first and all things will be added after"*, the roads to individual and collective liberations were no easy task. Many were called, but only a few obeyed the voice and words and live to it truly. It is a life long Journey, even after the seeking, find what was lost.

The victories achieved through the modern Majesty of the King of Kings, the conquering Lion of Judah, the next stage of the progressive agenda, were the total liberation of the African nations and the Continent on which they stand. The Millennium Renaissance is real, one thousand years of rising action, to resurrect and renew the Global African Civilization. This focussed and driven action fully achieved during the closure of the twentieth century, the drive to the future began in earnest at the beginning of the twenty first century. We are now at the crossroads towards the ultimate goal. Take the wrong turn, and as you slip you slide and gone, without any form of conscious awareness of what is really going on, the judgement is dreader dread! There are severe consequences for wrong actions, yet right in your own eyes.

Get ready! On the horizon and coming into view, is humanity's confrontation with JAH new civilization, unknown to all – to be known by all, whom are found worthy through His righteous



judgements. Rising above the material planes and physical nature, reach out to a higher state of consciousness. Right now all protocols, attitudes and behaviours among the Real Rastafarians are governed by genuine love. From the beginning One Father and Master created all human life, with a free will. Even to do wrong is their right. Ras Tafari spirituality is to faithfully serve Almighty JAH – EZABIHIER, including His purpose and plans for all humanity, if you are with HIM.

**Danijah YekunoTafari**

(©2021~UK)

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A Perspective on the birth and life examples of Q'adamawi Haile Selassie I

By Ras Wayne

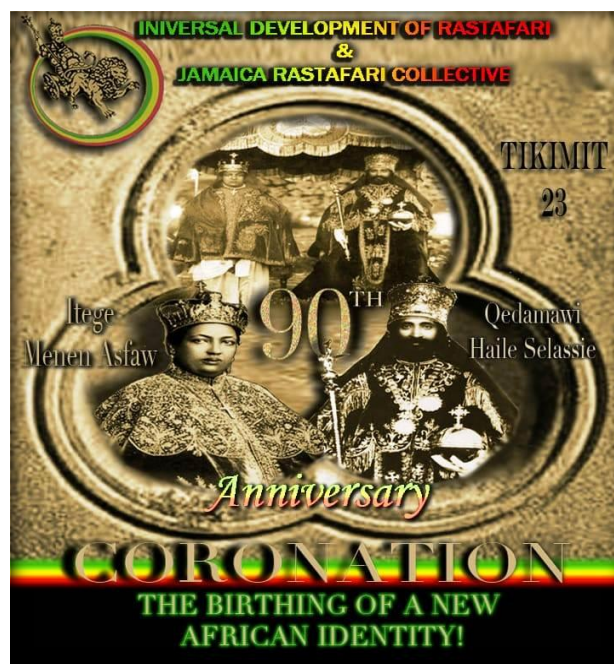
The birth of Lij Tafari, the birth of the Ras Tafari Movement, and comparative challenges in the delivery of “becoming Members of a New Race”

The birth and ascendancy of Lij/Ras Tafari to the heights of Ethiopian sovereignty and world recognition could/should be seen as a symbolic impregnation of the seed of racial identity and social justice for Ethiopians and her children scattered across the world. The empowering life examples of Q'adamawi Haile Selassie I, especially in dealing with the white supremacist structures of the Western world must be fully examined and critically analyzed for their foreboding lessons on the fallacies of this dominant system and the potential they hold for African redemption and salvation.

This 128th year since the birth of Lij Tafari and 90 years since HIM coronation, signifies the impregnation of African consciousness and an Ethiopian/African identity in the hearts and minds of the Children of Ethiopia, especially in the West.¹ If InI view the coronation in 30-year increments, InI



will discover trimesters similar to the duration of the pregnancy that brings forth a child or human life. In reviewing each trimester since the 1930 Coronation, InI would discover multiple efforts to abort and terminate the pregnancy of



¹ For those who ascribe to the science of numerology, 1, 2 & 8 remain visible and therefore, important both in relation to the age of Tafari Makonnen (128) and when the 90 years since the Grand Coronation is added [128 + 90 = 218] It is said that the numerology energy represented by the number 128 resonates with doing things together. According to one numerology site, there is also a strong independent vibration that insists on **alone time, doing things that can only be done by oneself. At those times, the energy has its own goals and purposes. It doesn't want interference from others.** [Time of COVID???

But mostly the energy represented by the number 128 enjoys company and relates well with others of its kind — "others of its kind" being energy that is also inclined to be comfortable with relationships.

The energy resonates with teamwork, relationships, and diplomacy.

Ethiopian and Ras Tafari consciousness in African minds. InI would also discover that in this the final trimester, significant efforts are at play to further dismantle the perception of peace and unity in Ethiopia and traumatize Black Africans everywhere. Still, Africans across the globe, including Ethiopians are awaking up to the reality that the white supremacist status quo is unsustainable and failing/falling. Africans are now experiencing the birthing and delivery of a new ethos, a new black identity - Ras Tafari is the cornerstone of that identity.

A synopsis of the 1st Trimester of African Consciousness

After the April 1930 transition of Empress Zauditu, Ras Tafari prepared for the Grand Coronation. This signalled to the Children of Africa and to the world that Africa now had a Black King who commanded the attention and respect of the world. African peoples all over now had a moral defender of their cause for equality, justice and human dignity!

1930~Arnold Ford and other Caribbean and American Ethiopianist went to Ethiopia in anticipation of or to celebrate the Grand Coronation. It is often said that Dr. Leonard Howell, who is credited among the 1st Ras Tafari followers in Jamaica and leader of the Pinnacle commune was also in Ethiopia in 1930.

Melaku Bayen

In 1930 Melaku Bayen and Kentiba Gabru were commissioned to engage African American input in the Ethiopian empire. They sought and received advice from W.E.B. DuBois on Monetary policies, Finance/Banking, Education, Mining, recruitment of engineers etc.



02.11.1930 – Leading nations of the world, and Ethiopians the world over bowed to and hailed Ras Tafari as Q’adamawi Haile Selassie, King of Kings, Conquering Lion of Judah, Light of the World!!! (among other titles). W.E.B. DuBois noted that that “Ras Tafari was crowned King in 1928 and Emperor on November 2, 1930, amid the pomp of one of the oldest branches of the Christian Church”. Significantly, he determined to call his country, “Ethiopia, the land of Burnt Faces” and not Abyssinia, from the Semitic tribe of Habesh.” This was a direct linking of Ethiopia and Emperor Haile Selassie I to Blacks in America and the world. It was also aimed at arousing the sentiments of American Blacks to the aid of Ethiopia and her Emperor.

1931~Ras Tafari gave an inclusive governing mandate to the Ethiopian people ~ *The 1931 Constitution*. 1931-1935 Ethiopia experienced extraordinary economic and social development. Many people from across the Americas sought information on Ethiopia and identified themselves as Ethiopian and African



Abortive efforts on and victories for the positive seeds of Black consciousness 1935 – 1954

Italy through the instigation of the British and French launched their attack on the Ethiopian Emperor and empire. Blacks from all over the America’s including the Caribbean stood up and defended Ethiopia with moral and economic support. Some even volunteered and served the Emperor. Ras Tafari rose with dignity and integrity in the presence of the world, spoke to and for the conscience of the world and saved the impregnated

seed of African consciousness & goodness.

1936 ~ Du Bois noted that “The hands which the Land of Burnt Faces is today stretching forth to the God of things-that-be, are both physical and spiritual; and both today and yesterday they have entwined gnarled fingers about the very roots of the world.”

1941~HIM returned victoriously to Addis Ababa, having soundly defeated the Italians through the use of Morality and involvement of self-interested Europeans. (May 5th Victory Day)



1941–1953 Haile Selassie I wrestled the reigns of Ethiopian sovereignty away from British influence and manipulation, through carefully orchestrated I- plomatic.

1954~Saw the culmination of HIM I- plomatic manoeuvres with the historic visit to the United States, Canada and parts of Europe. During this period, HIM was also able to secure limited military hardware to feign off encroachments by European and rogue actors.

Also during this era, the foundations of the Ras Tafari Movement were laid, and the Ethiopian/African identity seeded within InI consciousness acknowledged the Ivine personage of Q’adamawi Haile Selassie I as JAH (God in Man (InI)

Still, the late 1950s and early 1960’s also saw a shift from an Africa/Ethiopian consciousness in Blacks in the west. Many of InI laid claim to regional and national identities, leaving Ethiopia and Africa outside of our aspirations. Litigations for American Civil Rights and agitations for independence in the Caribbean and Africa served the dual purpose of elevating nationhood above continental interest and diminishing the glow of Ethiopian awareness in the consciousness of the people.

At the end of the 1st trimester, in 1960 forces in Ethiopia with the instigation of Western interest attempted another abortive scheme while the Emperor was visiting Brazil. Q’adamawi Haile Selassie I quashed the effort and punished the perpetrators.

A synopsis of the 2nd Trimester of African Consciousness

- 1960 and 1961 saw Africans from Jamaica and parts of the Caribbean make historic Missions to Ethiopia/Africa. These Missions were to facilitate the call for repatriation to Africa. All must read the Reports on the Missions.



1960’s saw the dismantling of the British colonial political rule in Africa and the Caribbean.

1963 Haile Selassie I called Africa together for the establishment of the OAU and the African Economic Commission.

1964 HIM met with 30 newly independent African states in Cairo and admonished patience, tolerance, diligence and morality as main ingredient for African political,

social and economic success.

- 1966 HIM visited Barbados, Trinidad, Haiti and Jamaica signalling the “big tent” inclusiveness of Ethiopian identity. He was welcomed by all and worshipped by Ras Tafari followers in Jamaica

as the 'LIVING MAN'. In turn, he admonished organization, centralization and Inity of works and actions for personal and communal development.

2nd Trimester Abortive efforts on the positive seed of Black consciousness

In the second trimester between 1974 and 1990 Ethiopia experienced the most debilitating assault on the Ethiopian/African monarchy and on the person and embodiment of the Ivine Majesty Q'adamawi Haile Selassie.

For the sake of peace and in accordance to HIM Ivine will, the Emperor stepped away from his throne. A revolution ensued and Ethiopians were cast under the spell of communist radicalism.



During this same era Ras Tafari adherents through the medium of positive Roots rock reggae messaging, proclaimed that JAH LIVE, JAH NUH DEAD, and JAH WOULD NEVA GIVE THE POWER TO A BALDHEAD. Time alone will tell... The growth and advancement of the Ras Tafari Movement ensured the continuity of the seed of African dignity and the necessity of Black spiritual consciousness.

Assaults were launched on the medium of positive messaging. Some of the messengers of Ras Tafari and those who unequivocally proclaimed Ethiopian and African unity were terminated, Peter Tosh, Free I, etc. Roots Rock Reggae was



marooned to the fringes of contemporary popular culture and was replaced by a hardcore gangster-minded messaging.

The sons and daughters of Ras Tafari however infiltrated this medium and used it to continue to reach the hearts and minds of InI people.

Synopsis of the 3rd Trimester of African Consciousness, abortive efforts and the Rise of Ras Tafari

At the beginning of the 3rd trimester of this impregnated seed of Black consciousness, InI witnessed the fall of the governments who instigated communism in Ethiopia and across the Eastern block of Europe. Mengistu and the Derg fled Ethiopia and were replaced by Meles Zenawi and a federated-like system of governance. Ethnic identity and separatist notions of existence was seeded across Ethiopia leading to conflicts in and between the Ethiopian family.

Eritrea broke away from Ethiopia, Tigrayan's sought greater autonomy, and Oromo's were fed a narrative that multiple Ethiopian monarchs including Q'adamawi Haile Selassie I oppressed them. Many yearned for opportunities to govern and payback those who they believed disenfranchised them.



In 1992 this final trimester also saw the establishment of a strong Nyahbinghi presence in Shashamene Ethiopia, and a very visible role of Ras Tafari sons and daughters in re-establishing the seed of One Ethiopia and the goodness of InI Ivine Majesty in the minds of

Ethiopians at home and abroad.

The 1990s also saw a re-emergence of conscious Roots rock reggae, with messages from leading ambassadors such as Hon. Bunny Wailer, Burning Spear, Culture, among others. Brothers like Garnet Silk, Luciano and multiple DJs joined the chorus delivering positive African-centered messages to millions of InI people. Goodness was on the rise again.

2000-2010 saw a rise in the hopes and aspirations of Africans in the West. It also signalled significant vulnerabilities in the American sense of safety and security. Some Blacks made and executed plans to return to Africa/Ethiopia, and others vested further in the false narratives of “CHANGE” in the American and western geopolitical directives. Activities included:

- 2001 Attacks on the World Trade Centers in NY
- The polarization of the world’s political conscience (Bush said world leaders were either with America or against America. There was no middle ground) African leaders were coerced into false choices without content or context. Supporting white supremacist agendas, perhaps against their own interest
- USA launched retaliatory attacks on Afghanistan and started Wars in Iraq
- 2005 The Marley Foundation hosted, and celebrated AFRICA UNITE in Meskal Square, Ethiopia. Many Black celebrities and other African-loving people converged on Ethiopia signaling their innate belief in Ethiopia’s role in the remaking of the global “GOOD”
- 2007 Ethiopia celebrated its new millennium the year 2000, and thousands of Blacks visited, but did not repatriate as was expected.
- The economic and financial structures of the West began to show external fractures (internally they all knew that they are playing Ponzi schemes with people’s money)
- As many Blacks contemplated their socioeconomic and political fate, they were seduced by the verbosity and optics of a ‘black messiah’ Barak Obama. He pushed the notion of American exceptionalism and the impression that he and perhaps, talented blacks represented that exceptionalism. This con job lulled Black and Brown people into a state of euphoria. It was pure mockery!
- Obama launched assaults on several governments in Africa, including Ivory Coast and Libya. He also promoted AFCOM and American military bases across Africa, including Ethiopia.
- During Mr Obama’s presidency coverage of atrocities against black lives increased on social media and in the mainstream media. The optics represented the REAL situation of blacks over the past 400 years; it also gave impetus to the launch of a ‘sponsored movement’ on black lives.
- The final decade of the 90 years gave further rise in the expressions of white supremacy, and Blacks taking a keener look at potentially leaving America and the west.



Perhaps the best summary of the direction and possibilities for reclamation of InI Black identity and return to InI original vine were the events of July 23, 2019 and November 2, 2019. On July 23, 2019 Ethiopians, Pan Africans and Ras Tafari children collaborated in hosting the 127-birthday celebration of Ras Tafari at the Embassy of Ethiopia. On November 2, 2019, IDOR hosted the 89th anniversary of the coronation of Q’adamawi Haile Selassie and Menen Asfaw at the Embassy of Ethiopia. It seems as if the call for “open de gates mek wi repatriate” were being answered.

Many other attempts were made to discredit the seed of Ras Tafari consciousness and the Divine African Irit. Most telling is the ongoing and very recent assault on Black lives in America and across the world. The response to those assaults,

while still unfolding, is creating a new thrust toward justice, African unity and the necessity of the Black African messiah.

Now in the final stretch toward the celebration of the Birthing of a New African Identity, InI witnessed simultaneous calls for social justice for Blacks worldwide and attacks on the structure of Ethiopian politics and even on the erected monuments to Ethiopian sovereign identity. The final abortive effort took place in Ethiopia with the assaults on multiple Ethnic groups, desecration of monuments to Pan African leaders and on the images and life's work of Q'adamawi Haile Selassie I. All the assaults have failed!!!



The 90 years since the crowning of Q'adamawi Haile Selassie and Empress Menen Asfaw represented the 3 trimesters in the pregnancy stages of Black and Brown peoples New African Identity. Today the impregnated SEEDS of a positive Ethiopian identity are fully matured. The people are ready. Today is the day of delivery. A day when all of InI MUST be prepared for the birthing of the product of the seed sown in 1930 and the relevance of the birth and life examples of Q'adamawi Haile Selassie I AND Menen Asfaw. InI can no longer romanticize the era of the impregnated seed. It is now time to deliver the REALITY OF MEMBERS OF A NEW RACE MANDATE. This includes the stripping of all false notions of self, being, and imposed realities. InI must set and implement practical Repatriation and African community developmental strategies. InI MUST see the GOOD, BE THE GOOD, and attract goodness from all who are prepared to become something they have never been and for which their education and experience and environment have ill-prepared them. ALL must become bigger than InI have been more courageous, greater in spirit, larger in outlook. InI must become **Members Of A New Race**, overcoming petty prejudice, owing our ultimate allegiance not to nations but to our fellow men within the human community. BECOMING LEADERS TO BE RESPECTED, BECOMING RAS TAFARI. This is InI Destiny!!!



Ras Wayne Rose

(IDOR~Iniversal Development of RasTafari)
(USA~November 2020)

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## **RAS TAFARI MOVEMENTS ~ AN EXHIBITION FEATURE IN THE PAN AFRICAN WING (PAW)**

At Guenet Leul Palace – Addis Ababa University - Institute for Ethiopian Studies

**By Mama Desta Meghoo**

HIM Emperor Haile Selassie I stated

*“Education is a means of sharpening the mind of man both spiritually and intellectually. It is a two-edged sword that can be used either for the progress of mankind or for its destruction. That is why it has been Our constant desire and endeavour to develop our education for the benefit of mankind”. While Poet President of Senegal Leopold Sedar Senghor cautioned, “The civilization of the twentieth century cannot be universal except by being a dynamic synthesis of all the cultural values of all civilizations. It will be monstrous unless it is seasoned with the salt of negri-tude, for it will be without the savor of humanity.”*



**GUENET LEUL PALACE**

Addis Ababa University (AAU) Institute of Ethiopian Studies (IES) is establishing a Permanent Pan African Wing (PAW) at the very location where OAU Founding Fathers converged in 1963 during the inaugural Organization of African Unity (OAU) Conference, Luel Guenet Palace home to AAU. Dr. Takele Merid, Director of IES states, “...the first display of the IES Museum was launched deliberately on this day to commemorate the grand continental event. Our decision (for PAW) is in line with African Union’s Agenda 2063 where calls have been made for an African cultural renaissance inculcating the spirit of Pan Africanism.” The African Union has deemed 2021 The Year of Arts, Culture and Heritage and PAW will be a fitting space, located in the left wing of HIM Emperor Haile Selassie I’s former Palace; current venue for the Ethnographic Museum and the prestigious recently restored, Ras Mekonnen Hall. IES has an extensive collection of content in their archives including gifts, letters and photographs from and of the OAU founders and other distinguished African and international guests to be featured in PAW.

It is in the spirit of His majesty’s speech on education that PAW will be established permanently at IES to educate and enlighten through this chronicle of Ethiopia’s impact, contributions, connectivity and current relevance to Pan Africanism, appropriate for the diplomatic capital of Africa. Nothing happens before its time, and IES has decided the time is now and I am honored that Director, Dr. Takele has appointed me to facilitate and co-curate PAW, featuring a section on the RasTafari Movement.

The Victory at Adowa – the epic triumph of a united Ethiopia; under the leadership of Emperor Menelik II over a fascist Italian offensive on the ancient and sovereign land of King Solomon and Queen Sheba on 2 March 1889; galvanized the newly sown Pan African Movement in the African Diaspora and in corners of the Continent, firmly under the yolk of colonialism. Four years later on 14 August 1893 influencers of the Pan African Movement - Edward Blyden, Booker T. Washington and Bishop Alexander Walters of the African Methodist Church were



amongst 100 participants at the Chicago Conference presenting papers on topics, addressing the movement's trajectory, including *"The African in America"* and *"What Do American Negroes Owe to their Kins Beyond the Sea."* The conference was followed by the London Congress September 1887 spearheaded by Caribbean attorney and activist, Henry Sylvester Williams', laying ground for the 23-25 July 1900 first Pan African Congress (PAC). The congress aimed to create closer ties between Africans worldwide, enhance political/race relations with whites and ensure restoration of full human rights for Africans including political and economic rights. Ethiopia, Sierra Leone, and the Gold Coast were officially represented in 1900. Subsequent PAC's were convened with other Pan African notables like George Padmore as Garveyism and the Harlem Renaissance mushroomed as powerful political and cultural manifestations of the Movement. A verse from Marcus Garvey's Universal Negro Improvement Association (UNIA) anthem expressed the sentiment towards the victorious African nation, the beacon of the black movement, Ethiopia.

*"Ethiopia thou land of our Fathers, Thou land where the gods love to be  
As storm cloud at night suddenly gathers  
Our armies come rushing to thee."*

Ghel-aw-dewos Araia, Ph.D reminds us in *"The Historical and Ideological Foundations of Pan-Africanism"* that the struggle for independence began a century before with the, *"...early harbingers of Pan-Africanism...Prince Hall, who demanded the repatriation of Blacks to Africa...confronting the State Assembly in Massachusetts in 1787, and Paul Cuffee...who actually ventured in resettling 40 African Americans in Sierra Leone from the United States in 1815."* Yet the Adowa victory was a symbolic and substantive pivot for the liberation of Africa as the proud lions of Ethiopia proved that independence could be achieved and sustained through solidarity. Prof. Kinfu Abraham writes in *ADOWA – BLACK POLITICAL AND CULTURAL HISTORY From 1796 to 2007*, *"The decisive victory over Italy at Adwa cemented Ethiopia's independence and had profound impact on the quest for dignity and respect for Africans throughout the world. Pan African movements that were inspired by Ethiopia gave hope to those seeking justice in the eyes of God and the world."* The win had political, economic, cultural, and spiritual significance - essential attributes of the Movement. Ethiopia's victory arguably triggered the demise of entrenched colonial powers post the Berlin Conference of 1884-85. As Ethiopia's sovereignty remained defended by the 1930 coroneted Emperor Haile Selassie I, covered in the National Geographic, Pan Africanism was still in the forefront. The Emperor solidified not only diplomatic ties with Europe and America but worked closely with budding African leaders including Ghana's Kwame Nkrumah, Egypt's Gamal Abdel Nasser and South Africa's Nelson Mandela who received Ethiopian training and travel documents to assist in



dismantling apartheid. In other ultimate acts of Pan Africanism, the Emperor would establish the Organization of African Unity (OAU) in 1963 in Addis Abeba, and go on to champion the independence of African nations still under colonial rule captured in H.I.M's moving 1968 United Nations (UN) speech turned famous song, WAR, by reggae icon Bob Marley. *"Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned...everywhere is war...."*

*"We have the blessing of the wealth of our vast resources, the power of our talents and the potentialities of our people. Let us grasp now the opportunities before us and meet the challenge to our survival."* Ghana's 1<sup>st</sup>

President, Hon. Kwame Nkrumah, rightly viewed as a continental leader of Pan Africanism, made this statement over 50 years ago. This notion will be applied at PAW where we will chronicle Ethiopia's impact, contributions and relevance to the Pan African Movement yesterday, today and tomorrow. PAW will include items such as the original Treaty of Wuchale, Battle flag of Emperor Menelik II, traditional of Empress Taitu, gifts from African Heads of States to HIM Emperor Haile Selassie and more. PAW is long overdue in the host country of the African Union. I am honoured to work with the IES exceptional team and the visionary Dr. Hassen, IES former Chief Curator who first spoke of his aspiration for the Pan African Wing over ten years ago. We look forward to opening in August 2021 with a dynamic display of rare books, letters, ephemera, art, photographs from the PAW IES archives with contributions from various Pan African and RasTafari collections.



Photo: African Heads of State at Guenet Leul Palace May 1963

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QUESTION TO A EUROPEAN RASTA

Posed by Makeda Blake-Hannah to Ras Julio

Makeda Blake-Hannah ~ *I am very curious about White Rastas. What connection do you feel to Africa and African history and culture? How and why do you identify with an Africa-based culture that exists because of its opposition to everything European, especially Italy? I am very curious.*

Ras Julio response ~ I give thanks for your very important question. I feel it is appropriate to share that these words can represent my opinion and surely one of many.....but I cannot speak for all the 'white Rasta'. Please let me also express that usually I don't really like to use expressions like 'us white Rasta' or 'Black Rasta' but I will do it here for the sake of clarity in this reasoning.



Starting with the connection with Africa the motherland, I think it doesn't take a religious belief to recognise that we are all coming from there. Science and anthropology make it very clear where the cradle of mankind is and whosoever does not accept that will have to seriously reconsider their sources. Having said this, it is legitimate to ask: why do we see some white/Caucasian people growing their locks and claiming Africa as also their home land? Some of them also want to go and live there, are they eccentric? Have they missed the point? What is the energy behind that? I could list a number of factors but I want to simplify and narrow up the circle. I think the answer is in your very question: it lays in the word "connection". Everything resides in this word. The path of RasTafari is a journey to the origins, to the ancient, to the original source. We learn to go deep within and search for the origins of our physical and spiritual existence.

- 1- Looking for the source of our spiritual existence we find God Almighty, Haile Selassie, the Bible, the spiritual network with the rest of the Creation and the living beings on this planet. We see the true living force of everything and in everything inside and outside of us. That is the spiritual aspect.
- 2- Looking instead for the source of all our human physical experience and existence, we start to go back and we trace our life within this heart, and we start to see that we are all humans, all inhabitants of this planet, all descendants of the same original people and consequently all Africans in a sense.

RasTafari is a filtering of all the excessive misconceptions that we find on our path to liberation. Recognising we all come from the same place on this earth is essential to the understanding of humanity as a world community and not like separate groups of people. This is a kind of more rational explanation, maybe more objective.....we can go then into the emotional and cultural aspect of it. Many of us feel an incredible sense of connection and belonging to this continent and many aspects of its culture, traditions, ecology....just the deeply vibrant feeling of original belonging to a majestic place like the Mamaland. Some of IanI had personal experiences with the African soil or culture & people during the early stages of our life. These experience have totally conditioned our existence even if remaining dormant until we realise, once we sighted Rasta, that that was our very destiny from start and those experiences were there as pre-figuration of something that would have found its fulfilment with the acceptance of RasTafari.

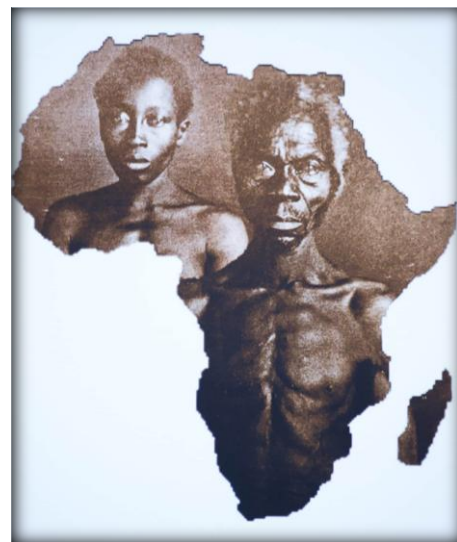
I for example, was unexplainably attracted to anything that was African since I was a small child....early memories of these feelings I can locate at around 5-6 years old. Anything African was so tremendously exciting and magnetic. It had a sense of belonging that I could not explain and even now I may fall short in explaining to you along these lines. At age 11-12, I was listening African music, looking for African art, playing bongo drums. Yes it is not the original culture in

which I was born and it will never be as such, but the question is, what matters most? What we leave behind or what we go towards? This connection beyond any rationale, may seem a bit simplistic at first glance but I can assure that they go really deep in our human sense of self and direction in life. They are like some kind of early age imprinting that we carry on with us for the rest of the journey of life.

My family comes from the south of this country Italy, my father's side is from Sicily which is alongside Gibraltar, the closest piece of land to Africa outside of Africa, in the Mediterranean area. My grandmother and some relatives, could have been easily mistaken for Algerians or Egyptians by their appearance. Sicily was ruled by North African muslim kings for many many centuries, it was part of the North African kingdoms...There were so many Africans in Sicily for centuries and centuries and of course their culture and their genes abundantly shaped the island population until today. The North African rulers also brought workers, and unfortunately also slaves, from other part of Africa such as central and West Africa. So the very dark skinned African presence was on the Island and in all the south of Italy. Sicily looks just like Morocco or Tunisia ...some parts look like central Africa. In the south of the island the local traditional dish is cous-cous, the dialect is a mix of Italian, Ancient Greek and Arabic words. The local elder of the communities are referred to as Raiss, which has a very similar meaning and root of the word Ras. We use to go there every summer (and I still do), I remember feeling very clear that that was my kind of place and living condition...there was a sense of anciency that was calling without I understanding what it was. I realised when I sighted RasTafari that it was the call of Africa that has always being present in I. Maybe this is now a little bit too biographical but it is just to share a feeling that may help this reasoning.



The power of Africa is greater than what many may think. The word is again connection. Sometimes rationale based, sometimes it is sensory based. It is the beauty of it and I think it should be left to flow. Let's go into the delicate part of it...the background of the African holocaust and slave trade. One could say: "hey white Rasta, what do you know?...you never experienced the trauma and the agony of 400 years". Well, you know what? That is true! We have never experienced anything like that and my forefathers were never brought to the west as human cargo. I will never know what that must feel like to hear the sound of a whip or to not be able to trace my nationality beyond a couple of generations back. But I did not choose to be that way and I am not responsible for what happened before my lifetime. The point is just to accept what is the kind of connection that white Rasta can have towards Africa and NOT pretending like we know. What I am trying to say is that black and white Rasses should just accept that we have obviously different kinds of connections to Africa and make a very basic distinction. In clarity there is space for everybody. The question is not "Can white Rasses have a connection to Africa?" but "how white Rasses have a connection to Africa?" White Rasses and Black Rasses will NEVER have the same kind of connection to the mother land because of historical reasons. It's as easy as that! But one does not exclude the other. Acknowledging this difference is what helps solving the issue that is still very present amongst Ian'I people.

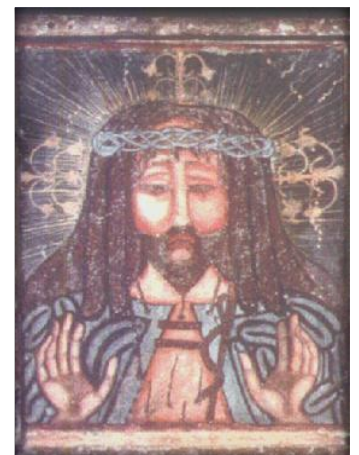


Black african descendent people are immediate descendants of Africa, white skin people or asians are just a little more remote descendant but still have the same origin. Africa's people is the original people of this planet, we all must agree on that. By original I mean Black African people appeared before and populated the rest of the world from Africa. Black people are closer to the origin of course, white people are a little more distant from that origin, generations and migrations made the skin become a little fairer, maybe hair straighten up a bit, here arises a next question: Can something that is more distant from the original source be still connected to that very source? Let's look at human body for example. The heart is the pulsing source of life, from there, blood goes to different organs. Some of these organs are closer to it and some are more distant. The closer organs receive blood earlier than the distant ones. Does that makes the distant organs less connected to the heart? Is the brain less connected to the heart than lungs or spleen because is more distant? Is the knee less important for deambulation than the hip because it is more distant from the spine?



So let's try now to see the source not only as Africa but as Rastafari Livity, spirituality and doctrine. Black people were the first to be called and to receive the revelation, whites and asians came after. The source remain the same, so we can apply the same reasoning. If Rastafari doctrine and Livity is the living pulsing heart and we are organs receiving the life stream by it, can a more distant organ claim less connection to the heart than a closer organ? Or maybe we should realise that the point is, just like in the human body, is not who is more connected to the source but what is the essential purpose and functions of the individual organs. Black people are the original receivers of the revelation, that is a matter of fact and it could only be like this because of prophecies, the exile, slave trade and so forth. Isaiah speaks very clear when talks about "the rest of Israel... from the islands of the sea" (Isiah.Ch11) and there are many other chapters I could quote, but at this point, can the final call of the Most High be relegated only to a specific group of people on this earth? Can God send his Messiah only for one set of people? Are we so bold as to apply this partiality to the Almighty Father which is the Father of the entire and only human race?

Let's look at the previous revelations, the Abrahamitic covenant and the Christian covenant. Paul's letter to the Hebrew speaks in a very clear sense of this. God chose Abraham to become father of a nation that cannot be counted because its people are too numerous, Abraham generated Isaac and he generated Jacob. From Jacob came the 12 patriarch's there was Judah from whom the Messiah will descend. Judaism preserved the covenant with Jah until Iyasos Krestos arrived. Very important: so far Judaism was only prescribed to Palestinian people with the only exception of the Felahsha, the Ethiopian Jews. When Christ arrives we have the new revelation: Christianity. It sprouted from Palestine but it spread to the four corners of the earth. What was originally a faith confined to one set of people and one geographical area, then evolved into a universal call and became the largest faith on this earth. Saint Paul clearly states that both the Jews and the Gentiles have a purpose and a function in the Messianic plan. One comes first and the other later, but they are both essential to God's mission and this is the point that



results. Uncomfortable to many, they have the same possibility to connection with the Almighty God of Israel. Paul was a “perfect” Jew, born from a Benjamin tribe (considered somehow different from the other tribes and exclusive), educated according to the most complete Judaic education system, devoted to the maintenance of the purity of the Hebrew race, but also he himself realised and stated that the blood lineage was not any longer essential to accept the new revelation of Christ which was based on a spiritual lineage. Paul is also more direct. The blood and geographical lineage will NOT be enough and will not be a guarantee to be part of the new call of Iyasos Krestos. Being Jew will not ensure anybody any exclusivity in front of the Father. The message is: in order for this world to be redeemed in soul and actions, all ethnic groups are needed. Even though Palestinian Jews had the primacy (they were called first), the call was then extended to the entire human race. It is exactly the same with black and white Rasta. African people are the first to have received the revelation and are the blood lineage. In fact as Iyasos the Christ was born a Jew amongst Jews, so the King of Kings Haile Selassie I was born as an African amongst Africans. The revelation of the King of Kings then started to spread across the ocean fulfilling the old RasTafari Chant “Over land and sea... I heard a calling over land and sea” and the faith started to move across the world as fast as a fire ignited from a spark. Even though this spark is far, it doesn’t diminish the power of the fire.

The same with RasTafari, even though the origin is in Jamaica, the long distance and cultural background differences do not diminish the intensity with which this spiritual way of life fills the existences of many human beings without colour or class limitations. The point is just the same of Saint Paul’s Letter to Hebrews. Black people came first because they are the lineage, they are the direct descendants of ancient Israel but, in

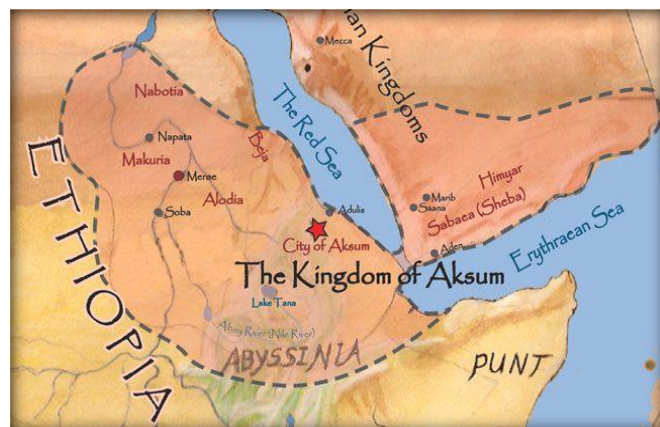


order for the Revelation/Revolution to take place and really make a difference on this planet, we need all people, all nations. The promise made to Abraham was “I will make you father of a nation”, God never said I will make you father of the Hebrew nation or the black or white nation. Can the greatness of God’s plan be confined to a specific location or population? Can the redemption be extended only to black or white or Asian people? The examples can be numerous to show that, even if God choose one set of people for his immediate revelation, he would never be interested in establishing an exclusive (and everlasting) relationship with one people where others are consequently excluded. So consequently, even though the RasTafari culture and faith are originated in an African context they are not necessarily restricted to that very context and this opens the possibility to all ethnic groups, to identify themselves in RasTafari and be RasTafari.

This is not watering down the movement or undermining the Black liberation struggle or the Black origins of RasTafari, which have all our respect and devotion, but looking at it with a view that maybe InI Patriarchs and Matriarchs in Jamaica during the 30’s and the 40’s, could not have sighted this worldwide spread. It was difficult maybe at that time, understandably so, to conceive the idea that a European or North American or Asian youth would hail the King of Kings and grow locks. But this is the prophecy, the four corners of the earth! Maybe if somebody would have asked Abraham if he thought that the faith that he originated would have reached so many different places and ethnicities, I wonder what he would have replied? RasTafari has so much to offer to the world and to the wellness of mankind that it has become a reference point for the world population. The Livity is the cure to problems that are universal because they are rooted in the very essence of the human emotional and psychological dimensions. RasTafari has literally saved the lives of many people that were scattered and confused in the hands of

babylon. RasTafari is the pulsing life motivation for uncountable numbers of people on this earth. Shaping peoples worldviews and life approach has already saved so many lost sheep...so after 90 years from that Coronation day we need to get ready for a global approach. Tomorrow the entire world will be populated by Rasta...let's prepare ourselves to have the open mind and progressive spirit for that. The Movement is in such growth that we need to take clear positions in order to not get blocked, like has already happened for a long time in racial issues. Obviously this is not referring to you, beloved sister, that are open in heart and views but to the dark cloud of racial divisions, still present amongst our people sometimes. Clarity and distinctions open the way to resolution.

Concerning Ethiopia now, the reasoning is that Ethiopia is Zion and its glory cannot be limited to only one people. The Bible speaks clear, with the advent of the King, Zion will become the Mother of the nations. Ethiopia is the cornerstone of all mankind and surely of all Bible oriented spiritual believers. All nationalities have the right to glorify Zion and proclaim its glory, no partiality. For instance I see Mecca as the referenced holy city for all Muslims, not only Arabs or those only dwelling in the Middle East. When it's time for your pilgrimage, you may be from Saudi or from Morocco or Yemen....you still have the right to enter Mecca's holy place. Here again the chant: "Zion Gates are open wide" and what about the Italians and Ethiopia? That is a good question and not a new one for me. Having trod RasTafari since my teens and resided amongst Rasta in Jamaica, Ethiopia, London, I have met all kinds of fire regarding the "children of Mussolini" issue. But it was a curse turned into a blessing because it strengthened I to be the person that I am now.



Fire come to burn or purify, so let we go into the reasoning. I will keep it short starting from the Good Book: Psalm 110: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Here explained, the Italians were His enemies but He had the power to put them at His footstool. Well, Italian RasTafari are in a sense, that footstool. The King showed that since the end of the Italian occupation, he did not exclude the Italians from the country and in fact he welcomed those that could help improve the country. The personal doctor of the King was Italian, I think nobody would let an enemy be his own doctor. Another important thing: in His magnificent mercy, when the King liberated Ethiopia from fascism he also liberated Italy and the rest of the world. He became for many the Italian anti fascist symbol of hope and freedom. Many Italians found in Ethiopia the freedom and security that was impossible to find in Europe at that time, many of them stayed after the invasion and found fortune working with the King. The brother of my grandfather was brought into Ethiopia to fight but after the liberation he decided to stay, he opened a shoe factory (very possibly with the help of the King) and stayed there for 10 years. He was sadly forced to come back because the situation was so hard here at home at that time and his help was needed to feed the family after the war. He came back to Italy against his will and suffered his entire life because he wanted to stay in Zion. Very probably he also had a family and children which, technically speaking, would be the Ethiopian side of my family. I also went to the Birth office in Addis Ababa to look for their names amongst the records but unfortunately Ethiopian bureaucracy can be very very slow and I had to drop that mission. But this biographical story is just to show the example of something bigger than I.

Ironically Ethiopians and Italians became one nation. There is no other nation in the world that has a closer relationship and integration with Ethiopians. Believe you me this is not patriotic or nationalistic talk because I started burning Italy and its culture since I was 12 years old, but

something to broadly meditate about. The King was so merciful and so open in views and spirit that He also allowed the invaders to melt and integrate with the invaded. Why? Because He looked at the heart of man and was not limited by prejudice. He knew that, in Bob's words: "*in every man's chest there beats a heart*".



So he not only forgave the Italians but allowed them to become Ethiopians, it is almost inconceivable, but let's look at the Bible again. What does Christ do after resurrection? He goes into Sheol and freed up the damned souls. So even the enemies of God had been liberated through His unlimited compassion and mercy and given a chance to enter Zion and eventually live in Zion. So it is a massive teaching in which the honour and glory is on The Majesty and it shows us that where man sees division, God instead sees unification, because His plans are to cross any human prejudice and really create

a new race. The King's consciousness is a direct highway from man soul to God Himself, there is no limits in nationality, it is the beauty and the mystery of His plan. It is not by chance that the King was the first head of state to visit Germany after WW2, breaking what was at that time a diplomatic taboo.

I-man sighted the King in a vision by the age of 11, I didn't even know who that person was in my vision, I would only realise years after sighting a picture of the King. I was called to Rasta without knowing any Rasta, there were no Rasta in my region as I had been the first called in central Italy. No bredren, no sistren, no elder, no Binghi...nothing like that, only the Bible and Marley's songs. I was instructed about RasTafari on an inner level spending time in the bush and in my room during my teen ager years instead of going party with my-age-mates. Only when I later met other RasTafari I realised that we were thinking the same way and I realized that the King teaches us one by one.



I went to Jamaica the first time on a quest for knowledge at the age of 17 and started to regularly go to Ethiopia from I was 21. I visited all the main mansion's/HQ's in London to inform them that there were Rasta in Italy too, very few of them burned fyah, many of them glorified the Almighty for His non-partiality. I was Secretary, Vice-President and then Chaplain for the Italian based Rasta community. There is not one day in I life that I do not work for RasTafari. There are many other things but we can reason on them in due time.

These biographical references are not to blow my own trumpet because I am not that kind of person but only to show that the power of this Livity has the force to incinerate any thoughts of racial or geographical background. The thirst for RasTafari is unquenchable and knows no nations bounds. The only thing we need to do is to strive to be Member's of that New Race that the King speaks about. That is what I am interested in. Birth & nationality are a starting point, Zion is the destination. The revolution is the Revelation. With love and respect !

Ras Julio

(Italy~Dec' 2020)

Article provided courtesy of Makeda Blake-Hannah ~ Jamaica

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## Minister Grange of Jamaica requests increased support from UNESCO and UN for Activities in pursuit of Reparatory Justice



This was a notable event on the Reparations journey

**“Kingston, January 22, 2021** – The Minister of Culture, Gender, Entertainment and Sport, the Honourable Olivia Grange, is advocating for increased support from UNESCO and the United Nations for activities in pursuit of Reparatory Justice for Afro-Descendants of Jamaica and the Caribbean.

This request is being made in the context of a Webinar staged to commemorate the World Day for African and Afro-Descendant Culture on January 24, 2021. In this regard, the Minister advocates that *“United Nations, having declared the International Decade for People of African Descent, goes even further by leveraging their global influence in creating instruments that will encourage States to develop actions and activities focused on reparatory justice, recognition and development for African and Afro-descendant peoples.”*

The Webinar was organized by the Ministry of Culture, Gender, Entertainment and Sport through the National Council on Reparations, a Unit of the Ministry, and featured local and international presenters, notable for their engagement with African and Afro-Descendant ideologies and programmes. For the Minister, while acknowledging that UNESCO’s designation of a World Day for African and Afro-Descendant Culture was *“a step in the right direction ... it is only a step in a series of moves that must be engaged if we are to ensure that people of African descent receive the equal rights and justice they deserve on account of the injustices suffered in our past”*

The Webinar included a presentation by Ms. Saadia Sanchez-Vegas, Director and Representative of the UNESCO Cluster Office for the Caribbean. She also read the World Day Message from H.E. Audrey Azoulay, Director General of UNESCO. Other presenters included Commissioner Margarette May Macaulay of the Inter-American Commission on Human Rights (IACHR); Dr. Jermaine Omar McCalpin, Assistant Professor, Chair of African and American Studies; Professor Godfrey Palmer, OBE CD, Jamaica’s Honorary Consul (Scotland); Professor Earle Taylor,



Jamaica's Honorary Consul (Namibia); Mrs. Barbara Blake Hannah CD, Cultural Liaison Officer, MCGES; Ms. Nattecia Bohardsingh, BA LL.B (Hons); Mrs. Laleta Davis Mattis CD JP, Chair, National Council on Reparation.

The theme of the Webinar was **People of African Descent: Defamation, Race Relations and Developmental Institutions** The session examined the impact of the negative portrayal of Africans and people of African descent on the socio-economic realities of our people. The idea was to use this forum to chart a way forward for the actions which need to be taken, including in the matter of reparatory justice for our people.

While acknowledging the role played by Rastafari in positioning Africa at the centre of Jamaican culture and reflecting on the global acclaim our culture has received, and even amid the challenges we face as a people, the Hon, Minister asserts: *"Through it all, Jamaica and Jamaicans have impacted global arts and liberation movements, including across the Continent. We have promoted equal rights, justice and peace, and, heralded by Bob Marley, the globally unifying concept in **One Love**".*

[https://www.youtube.com/watch?v=Pslnx3f4QRg&list=RDCMUC8X0kkF7HNdWUxTMjAagJxw&start\\_radio=1&fbclid=IwAR0JEGMBAIE8STxTOWTGyaEB70hU6\\_O3D2EzHGQXiDsOgSgbJUq8H4Murg4](https://www.youtube.com/watch?v=Pslnx3f4QRg&list=RDCMUC8X0kkF7HNdWUxTMjAagJxw&start_radio=1&fbclid=IwAR0JEGMBAIE8STxTOWTGyaEB70hU6_O3D2EzHGQXiDsOgSgbJUq8H4Murg4)

**Article and link supplied by Barbara Blake-Hannah**  
(Jamaica~Jan' 2021)

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CULTURAL POETRY IN MOTION

Poetical Recitations of Marcus Garvey

Oh my people of the world another day has come
To test your worth of Racial character
Your lives and homes you see are threatened everywhere,
The time is now for you to do and now to dare

Our youths must struggle with the facts as they are seen
And blaze the trail for home and life redeemed
Your hope I claim is in the courage of this time
So go ye forth and win the battle that is sublime

Now pandemonium break the Earth is trembling fast
No oceans, seas nor lakes shall save the first or last
Our suffering has been long our cries to Jah ascending
He's counted every wrong that calls for amending

Africa sun is shining above the Horizon clear
The day for us is rising, for Africans far and near
Our Jah is in the frontline Heavenly battalion he leads
Onwards make your banners shine ye men of Noble deeds

So into battle let us go with the Cross before
The angels great from high to low, watch for evermore
We see the enemy scatter, and watch their ranks divide
With Jah there is no fetter for whom he doth provide.

Believe in Jah ~ Lift yourself, Lift your family, Lift your clan,
Lift your Race. Lift your country, Lift your Nation and be an Imperial whole.

Garvey Poetry combination ~ Verse 1 & 2 'Go & Win' (1933)/Verse 3, 4 & 5 'Battle Hymn for Africa' (1927)/Verse 6 'Your Duty Today' (1933).





Sis Judy
(UK~Nov' 2020)

ISAIAH's SONG

Do not be afraid
I will help you find a way.
When you are lost just call my name.
Redeemed children of Israel.
You will surf on stormy waves
You will dance on red hot flames
You will elevate by faith
You will ascend a higher plane
I will cut the ties that bind
I will liberate your mind
I will gather sons and daughters
Scattered in 4 corners
And your enemies are trembling
For they know the lamb is coming
And the 7th seal is opening
And you will rise up in my name
O children of Israel!

SURVIVORS JOURNEY

My canvas once blank now stained with the blood and the sweat of slaves.
And yet I know I am saved by my spiritual DNA.

And though my African ancestry, Remains to me a mystery, intuitively I rise, from
muddy waters and isms that once broke my soul.

When the wind was taken from my sails, I drew sustenance from holy words and the
earth that is the fullness thereof

And put in motion healing for feelings that lead me down dark alleys and I saw the
light, even though my eyes were closed and mouth open in prayer and chanting.

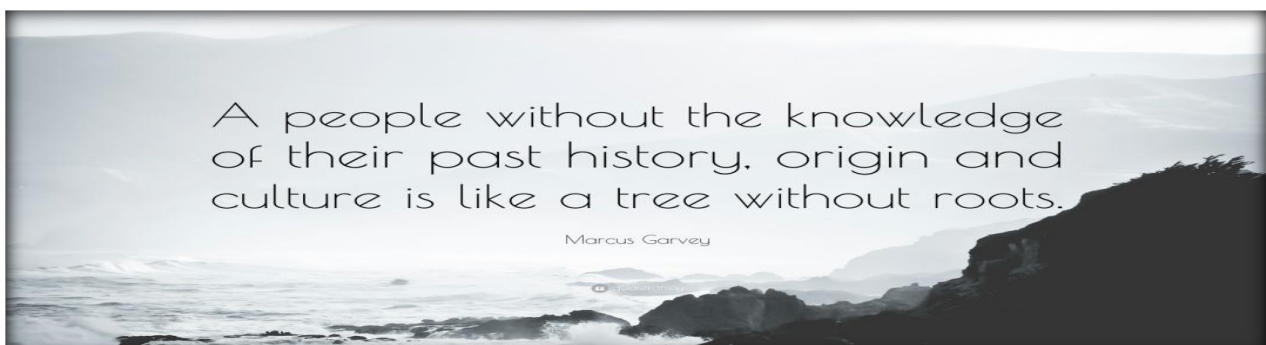
Moving meditation took me to a place of elevation and as I removed the veil I saw
higher self and hope ahead

And this journey is hard, I keep wondering down cul de sacs!! Occasionally, stuck,
messed up, yes, but the Trinity has my back

And I draw strength from those who came before me and through grace I aim to be,
Upright unshakeable unbreakable of service to others who go after me

Be it Ra, Jah, Yah, tap into the Supreme Being. Faith and love will be the vaccine that
saves.

Sis Judy
(UK/Gambia~Jan 2021)



BLACK LIVES MATTER

Black Lives Matter, as we are undisputedly, human beings
Until these inhumane acts cease, we shall continue rallying, campaigning, fighting and
appealing...

For an end to police brutality, shootings and killings,
The sorrow, loss of lives, as our blood continues spilling...

On the sidewalk, Black people targeted in vehicles and public places
By Police officers in uniform, overtly acting racist...
Driving anger, resentment, affecting civil and equal rights
Adding to the pressure, as we continue the fight...

For black liberation, universal love, with unity amongst people
One Race the Human Race; as a real manifestation...

Black Lives Matter, lest the future looks grim
No progress, more status quo, as police continue to gun sling?
Licensed to kill, another black man dead, indiscriminately, not intelligence led...
Justifying their actions, under false pretence
Igniting the flames of conflict, at black people's expense...
Innocent victims, no justice or recompense
It's been going on too long, and it makes no sense...
Killing innocent black men, reflects the ultimate violation and offense...

In the 21st Century, with all its conflicting priorities
Policing the black community, reflects more distrust, anxiety, and life threatening iniquity...

Creating more barriers, through poor community relations
The critical factors, fall out symptoms, remain chronic and debilitating...

No room for racist practices, against any human being
Police shootings and killings doesn't happen to white men, as a regular part of their living...

The time is now, before things get worse
Bad seeds sown, that could have sensibly been reversed?
Black Lives today, White Lives tomorrow
All Lives Matter, we need to see Justice, not more sorrow...

By Raoul Dero/Universal Poet

(UK~14th October 2017 ©)



Black Lives Matter demonstration in Oakland, California

GEORGE



Mr President from the chosen few, give me residence to contend with
you a line or two

Make the change before the change makes you

Show me respect and not disdain, for I'm the ant and you the giant

For my poor brother George Floyd I was gobsmacked

But when I saw the medal of the Governor General I was gone

For the knees been going on for so long

For generations and generations, from before the first crucifixion

How could you be so cruel my neighbour cruella?

Have you no face, no conscience? And we the people have not the sense we were born with

We abide by laws made by the sick, when we have given all and you have taken all

And you have taken our blood, our soul, our gold, our goal

And in return for your jail, even God's earth you have taken

You have gone too far eh cruella? No conscience no face eh?

Deaf ears day and night, generation after generation

The people cry out for equal rights and justice, now they are shouting Black Lives Matter

To no avail for you don't care, you turn a blind eye and you talk of civil rights and charity

Your talk talk talk is cheap and of no substance, we see what you do to the poor animals

Their blood cries out like George and all, what you gonna do when the right time come?

Run to Mars? Murderers cannot contend with the stars

You are a bigger fool than I thought to compete against mother Earth and her children

The sun, the breeze the rain, what can you do when they fail you like you have failed them

With your lies and your guns, your bombs, your poison gas

Where will you run to when Mother Earth quake and vomits from
your sickness?

FOR GEORGE AND ALL IS GONE ~ BUT NOT FORGOTTEN

Sis MMP

(UK~July 2020)



FEAR

I can smell Fear these days...
Let alone see it, hear it and feel it.
It's all around INI,
And it is pitiful in the ways it shows itself.

Fear. believes it can hide behind formalities and "culture" and civility....Perfume and Incense...
It stinks so much it can't help but overpower even the strongest aromas or sweetest of scents

Its eyes draw wide open and dart from side to side
Diverting truth when it's confident of its forceful gaze

It imagines itself singing great hymnals from the mountain tops
While its voice whimpers and cries of mindless chatter caught in the tails of the wind
It resonates from within, an energy... so ugly, so empty, so unaware
That it is forever seeking available residence without
Because it doesn't even trust its own self.

It's a kind of fear so intensely afraid of itself, of its essence
That whatever beautiful form it takes hold,
Turns gradually and entirely into an unsightly mess of grotesque insecurity and anxiety
Unable to see or perceive beyond itself
This kind of fear
That I am smelling, seeing, hearing and feeling these days
Is profoundly pitiful
And I want to be as far away from it as possible

Wellette Seyon

(Blak Ourstory Month 2021)

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## LOCKDOWN??

The simplicity of life is so profound / But now they want to restrict you on your personal ground

Look how dem ah handle we / Dem ah talk about self isolation  
But Rasta master isolation from long time / From even before Coral Gardens

We ah watch Father prophecy unfold / We ah watch Father prophecy unfold  
We ah watch how Revelation unfold / We ah watch Revelation unfold

We ah watch it unfold in real time/This is not a movie no more/ The real revolution is at the core  
The real revolution cannot be televised / This revolution will not be televised  
For this revolution is telepathic / Whilst the system is in a frantic downward panic

Decoding the old world order / De-colonising the old world order  
We ah go bring Jah True world order / We ah go bring een Jah true world order  
The fittest of the fittest will survive this ascendancy / The fittest of the fittest will survive

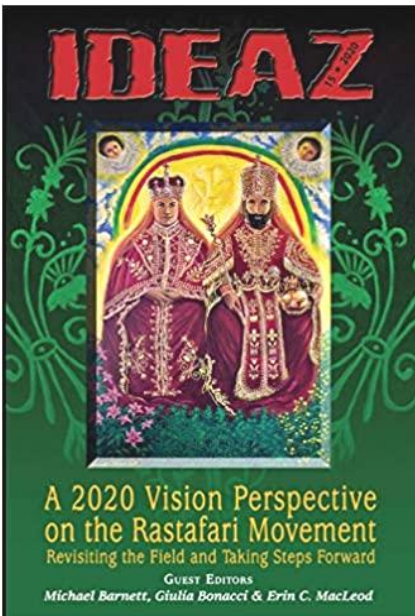


Lock-down who?? / When the going gets tough the tough get going  
You cant lockdown spirituality / It is not confined to 3D  
You cant lockdown spirituality / Some of we are pre-destined to be free

**Cos Tafari**

(UK~February 2021)

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New Release ~ A 2020 Vision Perspective on the RasTafari Movement ~ Revisiting the field and taking steps forward.

Co-edited by Michael Barnett, Giulia Bonacci and Erin MacLeod.
The various Contributors to this edition offer perspectives on the RasTafari historical context and views on the way forward for the Movement.

One of the contributors Deena-Marie Beresford writes on
CHARTING THE MATRIARCHAL SHIFT IN THE RASTAFARI MOVEMENT

RASTAFARI WOMAN REBORN

“RasTafari women are on the rise and their evolution cannot be stayed. Today, the emergence of the “Blue Fyah” energy by Rasess Jahzani Kush, PhD has reawakened their latent Divine Feminine and given them a path to self-actualization within the Rastafari Livity. Through a trinity of gatherings, known as the ‘Empress Menen Asfaw Blue Fyah Leadership Retreat’, Rastafari women gathered, shared skills, developed projects, and reinforced the Teachings of The Ivine (Divine) Majesties, Haile Selassie I and Empress Menen Asfaw.

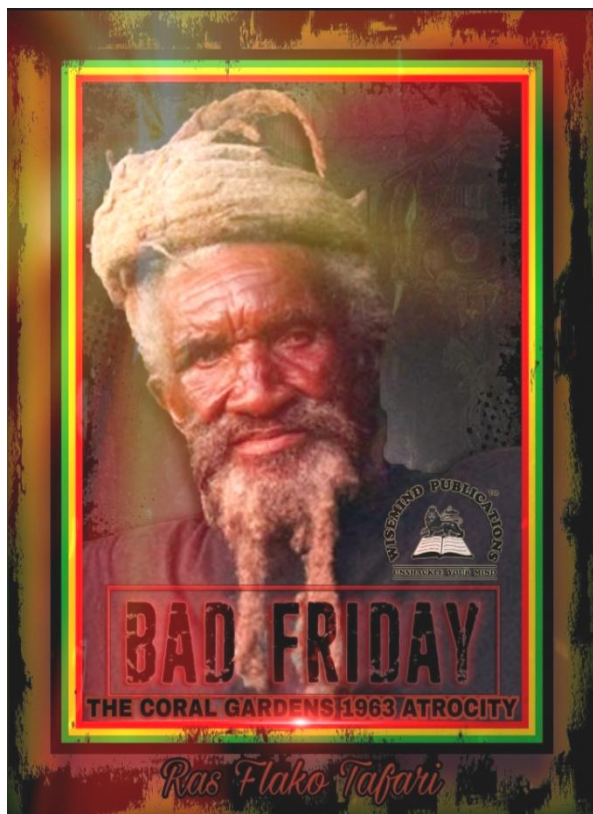
The three-day long inaugural event began with Sister Trea presenting the morning MEDI (Menen Enlightenment Dawning Iwa). This offered opportunities for meditation, affirmation and Ises (Praises). Thereafter, Dr. Asantewaa Oppong-Wadie delved into the Ivine (Divine) nature of Empress Menen Asfaw, showing a clear path to her Divinity. I later presented workshops on crochet, offered lavender foot wash, and led the Chant Writing workshop. It was truly heart-warming to witness the presentation of chants livicated (dedicated) to Empress Menen Asfaw. Dawtas were chanting choruses such as “Let her rise, rising high, teach I n I (us) your virtue, raise her up on high” and “Empress Menen, Empress Menen, Blue Fyah, Blue Fyah....” Some additional highlights included Mama Thea’s ASLI Pure Body Salts workshop. Therein, Dawtas explored the infusion of Himalayan pink salt with lemongrass, lavender, mandarin, peppermint and a plethora of other essential oils and dried flowers. Sister Montez’ Waist Beads workshop shared some great historical information on the significance of the beads as sistren (sisters) created beads in a variety of colors and according to their Irits (mindset). Sister Diane shared some great insight on womb care. And lastly, Empress Ruth blessed the event with her melodious songs entitled “Inner/ Deeper” and “Lioness”.

Earlier signs of a matriarchal shift were observed at the Brooklyn, NY-based Church of Haile Selassie I. According to Halpern (1998), the Daughters of Zion women’s group met on Saturdays to discuss women’s issues and family concerns and to plan events for the entire congregation. This is an active and growing church that aspires to lead the larger Rastafari movement, which it views as hopelessly mired in factionalism and an outworn traditionalism. In an August 1994 official church newsletter addressed to the broader Rastafari movement, Sister Sonya, a Jamaican immigrant and mother of five, wrote: “*Rasta woman, the time is now to stop calling yourself a Rasta woman. That name represents a colonial name given to the woman of a Rasta man. The Daughters of Zion realize this name represents a domiciled conception which only undermines the socio-religious development of the daughters and subjects them to medieval practice. Today we the Daughters of Zion need to take an active part in the development of the Rastafarian community*”

Deena-Marie Beresford

[Extract Page27/28 ©2020] (USA~2019)

IDEAZ available NOW ~ ISBN 978-1-7252-9702-9



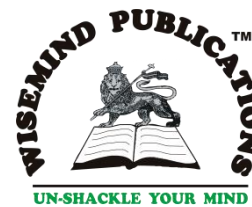
This book is now on general **release** as an Ebook available on Kindle and other Eplatforms. On the front cover is Bongo Isaac one of the survivors still active today and a member of the Pitfour Nyahbinghi camp in Montego Bay, St James Parish, Jamaica.

Ras Flako Tafari is one of the founders of the Rastafari Coral Gardens Committee formed in 1998 now called the Rastafari Coral Gardens Benevolent Society following a name change in the year 2000.

Extract from the preface ~ Written By Ras Cos Tafari

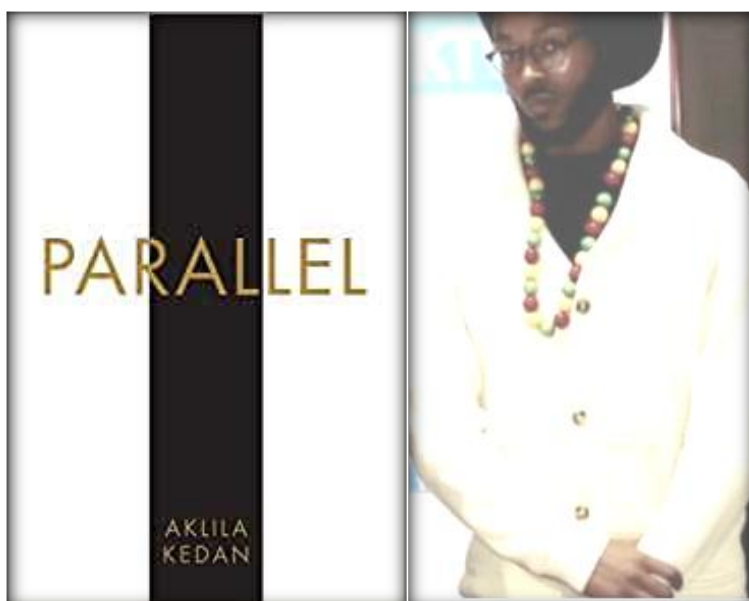
“The period of enslavement by colonial powers in the centuries preceding the Coral Gardens incident is well documented. Harsh details of Jamaicans day-to-day living during that era can be found in a book entitled ‘Samuel Sharpe ~ From Slave To National Hero’ by author C S Reid. Even though Jamaica had supposedly received independence in 1962, the mindset of the former colonialists enslavers continued to be active in the island setting the context for the rationalisation by the authorities for the excessive force, terrorism and persecution meted after 11th

April 1963. Amongst others who have written on this matter is Barbara Gloudon a well respected Jamaican, author, playwright and Journalist. In an article in the Jamaica Observer 7th April 2017, she states in her closing paragraph *“It could be likely that the majority of people who still defend the memory of Rastafarians and Coral Gardens are mainly elders. It would be instructive to know what they recall”*. This book written and compiled by Ras Flako Tafari is in one way, an answer to that call. It contains transcripts of live recorded interviews with some of the surviving elders who were present during the mass persecutions. It is starkly sealed with the names of the deceased and the survivors whom are still present”.



Released by Wisemind Productions ~ Jamaica ~ May 2021

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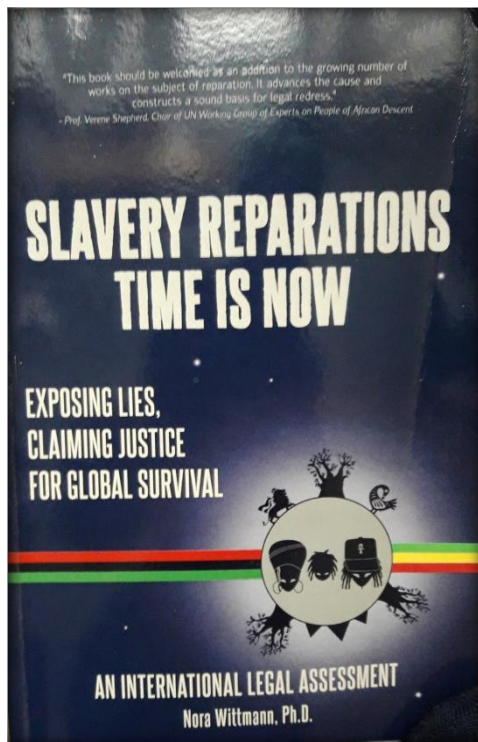


**PARALLEL** has been written by myself Aklila Kedan, showing the existence of Divinity in a real and historical sense. Jah is the uniting force whilst remaining distinct, that can be interpreted in many ways. Any positive and righteous way is correct. I hope you enjoy reading the book as much as I’ve enjoyed writing it.

The black centre represents the beginning as it was written. Scripturally connecting to the scientific theory of dark matter. It is centred as it also connects with melanin. Which I believe is the biological centre of life. The two white lines represent the light substance which is needed for clarity

representing the Christ and his two appearances.

**~ ISBN 978-1-5114-1094-6 ~ Available NOW**



**NORA WITTMAN's** book **'Slavery Reparations Time is Now,** subtitled **'Exposing Lies Claiming Justice for Global Survival. An international legal assessment'** is a crucial contemporary analysis of the legal case for Reparations. Nora drives a sound blow to the arguments leaned upon by former enslavers & colonisers that transatlantic slavery was 'legal at the time', most usually coupled with their assertions of non retro-activity. Nora Wittman details with thorough research the legal systems existing in the African continent that governed all aspects of social life, at the time the enslavers arrived. This information dismantles the arrogant superiority complex that the European legal systems are 'the' only reference point from which to assert the legality of enslaving millions of Africans. The book stands on sound research articulated with a logic that connects instantly with the reader. This logic applies now, in today's world, immediately, and embraces the salvation of the planet, as a principle that is intrinsically linked to the concept of Reparations for the healing of the African continent and her descendants.

**Available NOW ~ ISBN 9783200031555**

## **BLACK PROPHETIC FIRE ~ DR. CORNELL WEST**

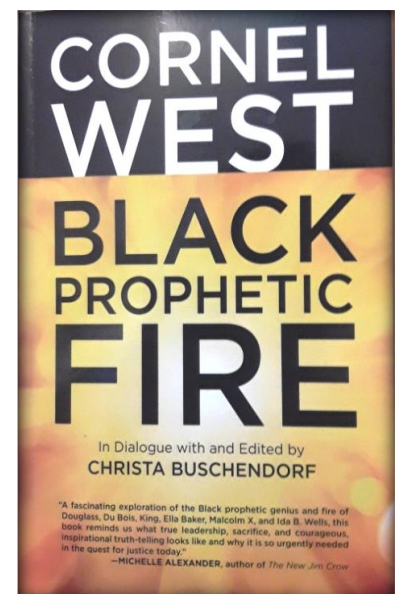
**Building** on the emancipative intellectual foundations of the likes of Ivan Van Sertimer, John Henry Clarke, Francis Cress-Welling and others, there are some key players in this contemporary era, speaking into the conditions of our African-American family. Cornell West is one of these. An uncompromising intellectual, firmly seated in his roots, he critiques some of the key figures in recent history and contextualises the current state of USA politics in how it particularly impacts Black people. A champion for critical thinking and critical consciousness as tools to make sense of this era in relation to the emancipation of our people. His lectures involve references to Artists from the classical Black American musical traditions.

### Extract from the Introduction

"Are we witnessing the death of Black prophetic fire in our time? Are we experiencing the demise of Black prophetic tradition in present-day America? Do the great prophetic figures and social movements no longer resonate in the depths of our souls? Have we forgotten how beautiful it is to be on fire for justice? These are some of the questions I wrestle with in this book.

Since the assassination of Martin Luther King Jnr., it is clear that something has died in Black America. The last great efforts for Black collective triumph were inspired by massive rebellions in response to Dr. King's murder. Yet these gallant actions were met with increasing repression and clever strategies of co-optation by the powers that be. The fundamental shift from a we-consciousness to an I-consciousness reflected not only a growing sense of Black collective defeat but also a Black embrace of the seductive myth of individualism in American culture"

**ISBN 978-0-8070-1810-1**





# THE CASE FOR REPARATIONS (Part 1)

By Sheeba Levi-Stewart



## Why reparations?/Who should receive reparations?/Who is liable to provide reparations?

This Paper will aim to put forward answers to the questions above, with a brief discussion of the facts, as well as the human experience of African enslavement and displacement. Examining impact and outcomes; from the relentless terror experienced by one Race to the contrasting social and economic ascension of the other.

It will also be necessary to consider why there has been no attempt to address the gross injustice against African men, women and children. These inhumane acts have left us in an inequitable and unbalanced position that is continually underpinned by race discrimination and disadvantage. Identification of the key players and benefactors of the enslavement trade and plantation slavery will also be undertaken as a starting point in the quest to attain resolution.

### **Capture and Enslavement**

The concept of slavery has existed in various forms within societies throughout history. The practice has co-existed alongside, and involved local customs and rules decided by participants within the community. However, only one Race has been subjected to centuries of brutal capture and forced enslavement under inhumane conditions, far removed from their Homeland and way of life. Author and researcher Marika Sherwood has noted that the Europeans obtained their human cargoes from African traders who could not have imagined the conditions of slavery which prevailed under pious Christian slave owners<sup>2</sup>. This is because the system of slavery practised in Africa did not include brutal and inhumane treatment.

The horror of capture and enslavement began with ships sailing from the West to the continent of Africa. Slave ships such as the *Eliza*, that sailed from Liverpool in May 1700, the *Thomas and John* from Rhode Island in August of that year and the *Robert* which sailed from Bristol. Over centuries, hundreds of ships made the transatlantic journey with their human cargoes of captured African men, women and children.



*“Over the almost four hundred years of the slave trade, from the late fifteenth to the late nineteenth century, 12.4million souls were loaded onto slave ships and carried through a “Middle Passage” across the Atlantic to hundreds of delivery points stretched over thousands of miles. Along the dreadful way, 1.8 million of them died, their bodies cast overboard to the sharks that followed the ships. Most of the 10.6 million who survived were thrown into the bloody jaw of a killing plantation system, which they would in turn resist in all ways imaginable.”<sup>3</sup>*

The Africans’ experience of slavery at the hands of Europeans is without a doubt the most horrific act inflicted on one Race by another. The forced capture, when many lost their lives, was just the beginning. They were made to march in chains to the slave ships, leading to the relentless cruelty and humiliation of the plantations, colonisation and perpetual discrimination. Researchers have estimated that between a tenth and a half of the captured Africans died on their way to the coast. Further studies give the conservative estimate



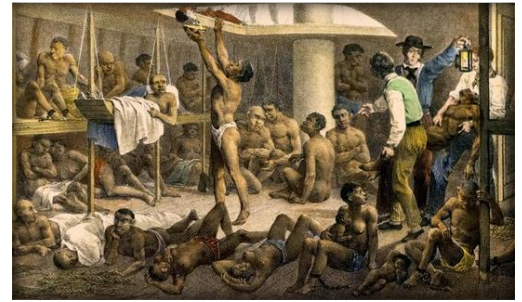
<sup>2</sup> M. Sherwood, *After Abolition*, 2007, p6

<sup>3</sup> M. Rediker, *The Slave Ship- A Human History*, 2007, p5



that 15% or 1.8 million Africans perished while held in barracoons and factories along the African coast and during the Middle Passage.

*"The chief causes of death on ships were dysentery, followed by small pox. A third cause was sheer misery; sometimes slaves willed themselves to die out of sheer depression and hopelessness. They would refuse to eat, and the crew would resort to force feeding, or some would jump over the ship's side and drown in the sea."*<sup>4</sup>



A million and a half died in the first year of labouring on the plantations. Between capture, the journey to the slave ships, the Middle Passage and a year of plantation existence, at least 5 million Africans perished at the hands of Europeans<sup>5</sup>.

*By the eighteenth century, the practices of forced Atlantic migration and chattel slavery had grown to such proportions that departure from the Gold Coast aboard a slave ship in 1721 could lead a captive to no fewer than fourteen American destinations. Topping the list was Jamaica: a third of ships sailing from the Gold Coast between the period 1721 and 1725 delivered their human cargoes to work in the cane fields of England's premier sugar-producing colony, Jamaica."*<sup>6</sup>

The extreme levels of violence and torture that were used to keep the surviving Africans in enslavement are well documented. Yet, the matter has never been addressed in a judicial manner or even subjected to reasonable discussion.

The detriment suffered by Africa and its people has not only been physical and economical. Over centuries, every attempt has been made to obliterate the names, languages and cultural identity of the captured Africans. This entailed using horrendous methods to suppress the captives' natural instinct to resist.

So, as well as long term exploitation, the enslaved Africans have had to live with the loss of a rich cultural heritage; replaced by the forced concept of African inferiority and European superiority.

### **Less Than Human**

To keep the people taken against their will enslaved and in attempting to legitimise the horrific way they were treated, the Europeans created the myth that they, (Africans) were not quite human. This falsehood enabled Europeans to pretend to each other that they were justified in treating African men, women and children as commodities.



Africans were sacrificed to accelerate production and income. Their life expectancy was never considered, as Europeans felt that a ready supply of replacements was available on the continent. Slaves were not seen as precious commodities, they were seen as dispensable articles to be utilised and discarded. Africans were on a lower par than livestock on the plantations as livestock were not as easy to replace.

It has been noted that the supply of food and other basic necessities for the captives were decided solely on the basis of profitability. The slave owners analysed that it was efficient and more profitable to work the captives to death in a short period with unrelenting hard labour than to extend their lives with sufficient nutrition and work breaks.

The whip was constantly used to increase production. At 4 am each morning the whip would be used to rise the captives for their 18 to 20 hours of slave labour.

<sup>4</sup> [http://www.bbc.co.uk/worldservice/specials/1624\\_story\\_of\\_africa/page53.shtml](http://www.bbc.co.uk/worldservice/specials/1624_story_of_africa/page53.shtml)

<sup>5</sup> M. Rediker, *op cit*.

<sup>6</sup> S. E. Smallwood, *Saltwater Slavery*, 2007, p9

## **Who Are The Benefactors of The Slave Trade?**

*"Right from their initial contact with white men began, their forced contributions to the prosperity of people who sipped their tea with the finest gentlemanly etiquette while reading a copy of the London Times."*<sup>7</sup>

The statement above, by German author Werner Zips sums up the reality of the reason behind centuries of terror, humiliation and displacement for the African Race; the creation of wealth for Europeans. Werner goes on to say -

*"Along with the sugar in their tea, they were also consuming the blood sweat and tears of the slaves, essentially oblivious to the "taste" of any causal connections between their sweet treat and the Inhuman living conditions that prevailed on the "Middle Passage" from Africa to the New World."*<sup>8</sup>

## **Banking and Commerce**

The rich pickings from the plantations were used to fund the British economy. Trading houses, insurance companies and banks emerged to underpin the thriving British economy after 1660. The expansion of overseas trade, especially in the Atlantic, relied on credit and bills of credit (like modern travellers cheques), which were at the heart of the slave trade. Similarly, the maritime insurance, which was focused at **Lloyds of London**, thrived on the Atlantic slave trade.



Provincial banking emerged in the 18th century because of the need for credit in the long-distance Atlantic slave trade. For example, Liverpool merchants involved in slave trading later formed **Heywoods Bank**, which eventually became part of **Barclays Bank**. Other modern banking names, such as **Lloyds**, emerged in this way and inevitably had links to the Atlantic slave trade. The Bank of England was also involved. When it was set up in 1694, it underpinned the whole system of commercial credit, and its wealthy City members, from the governor down, were often men whose fortunes had been made wholly or partly in the slave trade.



The **Bank of England** stabilised the national finances and enabled the state to wage its major wars of the 18th century. These wars were aimed at securing and safeguarding overseas possessions, including the slave colonies and to finance the military and naval means that protected the Atlantic slave routes and the plantation economies.<sup>9</sup>



**Baring Bank** also profited from the trade in slaves and had an agent Atkinson & Hosier, in Jamaica. The Baring Brothers were the bankers of Caetano J Nozzolini a slave trader on the Cacheu River in Gambia. They also banked for Pedro Blanco, one of the wealthiest slave traders.

**The Royal Africa Company** played a major part in the slave trade and earned vast revenue for the British Government. Between 1675 -1725 this institution held a monopoly on all English trade to Africa. The company had



<sup>7</sup> W Zips *Black Rebels*, 1999, p25

<sup>8</sup> Ibid

<sup>9</sup> J. Walvin *Slavery and the Building of Britain*, 2011

a network of colonists as agents who were responsible for receiving slave cargoes in Anglo American ports.

In 1828 Alexandra Baring MP attempted to convince the House of Commons that; *“the misfortune of slaves is much exaggerated....they are in reality well fed and house and generally treated with justice and kindness.”*

Among those revealed to have benefited from slavery are ancestors of David Cameron, former minister Douglas Hogg, authors Graham Greene and George Orwell, poet Elizabeth Barrett Browning, and former chairman of the Arts Council, Peter Bazalgette. Henry Lascelles, an ancestor of the Queen's cousin. Samantha Cameron, wife of ex PM David also has ancestors who were slave owners.

*David Cameron*



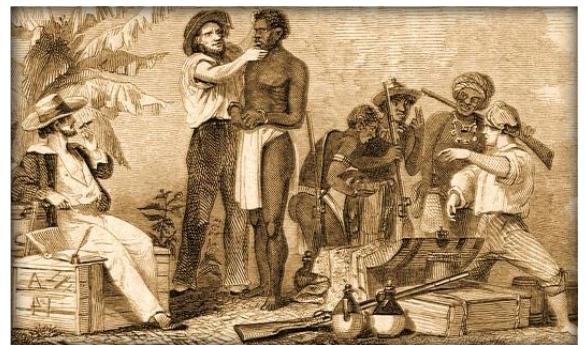
The wife of Joseph Crawford, British Consul in Cuba from 1842 had slaves on her plantation. Other British Consuls also owned slaves as did Judge Backhouse whose Liverpoolian family was involved in the slave trade. Some families used the money to invest in the railways and other aspects of the industrial revolution; others bought or maintained their country houses, and some used the money for philanthropy.

These are just a few of the families and individuals who used the proceeds of slave labour, trading in slaves and the industries which were the off-shoots of the slave trade to build prosperity in Britain.

### **Compensation for Loss of Property**

It is well known that the British Government paid out £20 million to owners of captive Africans after abolition. Charles Blair, the great grand- father of author George Orwell received £4,442 for his 218 slaves, worth £3million in today's currency. Compensation was paid to 3,000 families for loss of their “property.” The largest payment went to MP James Blair who owned 1,598 slaves. He received £83,530, equivalent to £65million today. Blair had homes in Marleybone, Scotland and Central London.

After slave ownership was supposedly abolished, the Africans were still under the pressure of European greed. They were not granted any form of compensation or even remuneration for their years of hard labour. Instead they were “apprenticed” to land owners. All this did was prolong the hard labour, poverty and dire living conditions of the Africans while the European landowners continued to gain and prosper.



The African population of the Caribbean felt unjustly treated in the years following Apprenticeship. In Jamaica, those who continued to work on plantations were often paid irregularly and their wages were low. They felt unfairly treated by the island's judicial system and were deprived of free access to the land they had cultivated as slaves.

The Africans rebelled in Morant Bay and attacked the courthouse. Armed forces brutally repressed the uprising, executing nearly 500 people and flogging another 600. There was even more detriment from the impact of Morant Bay. The consequences were keenly felt by the African population of Jamaica and other Caribbean islands. Local parliaments were disbanded and many islands became Crown Colonies directly ruled by British governors. This made it even more difficult for Africans to participate in local politics and gain representation.

*This discussion will continue ~ there is much more to say. We look forward to continuing.*

**Sheeba Levi-Stewart**  
(UK~2015)



## THE STATE OF THE NATION

By Cos Tafari

### Could we truly live in harmony?

As a reflective thinker, this is a question I meditate on sometimes. After all, is not our supposed intention total emancipation from mental slavery? Is not our stated intention economical development? Is not our stated intention the liberation of Africa and by extension, the liberation of all mankind? Is not our stated objective the extinguishing of Babylon systems and therefore the Babylonian mentality outside and within?



What are the pre-requisites to living in harmony? The answers are already codified in many of our ancient texts, the most immediate that springs to mind are the Laws of Ma'at. Virtues such as integrity, honesty, consistency, dependability, responsibility, honour-in-transactions, reliability, gratitude, compassion, sincerity are just a few words that lived-through-action, will promote harmony. It is noticeable that in today's world, the opposites to the above words are generally the norm. Many will utter whatever springs to mind as a matter of expediency rather than an expression of commitment to the words being uttered!



Personal conduct is the true measure of any individual. Is their word their bond? Are they rooted in preservation of Family? Are they looking after their offspring ensuring their wellbeing? These are pivotal questions that point to one's code of moral conduct. The conduct required to define whether a person is operating within the laws of Right-ness or Right thinking, is how a one can be truly known. The close interpersonal dynamics that a one displays is an accurate judge as to whether a one is operating within that moral code of pure Love & Right thinking. It is not the accumulation of assets or achievements towards the community. If achievements are not grounded in a Love that is also reflected in how a one treats those close, their own children for example, this is not genuine love. This imperfect form of love is most usually displayed for show or to attract praise or to keep up appearances. In a passage in the Bible Jah states *'How can you love me who you cannot see, but yet don't love those who you can see'*. We constantly hear of ones who do not support their youths. This is not good. This is at odds with the teachings of our Jah & King. This is at odds with a moral code of conduct. This is at odds with our ancient African societal laws and civilised social order. These are not laws that anyone can 'go around'. There are set laws of universal Righteousness, Balance, Order and Civility. Even the RasTafari nation cannot fully flourish outside of living these laws as a day-to-day livy. The destination is the Kingdom of the Almighty, in which only sacredness, principles and pure love can abide. No one can deceive Jah! Anyone whose conduct is at odds with the moral conduct required for righteousness is only deceiving them-self.

Rhetoric remains a pressing stumbling block to collective development. Meaningful and practical action must be amplified and ones with an overstanding of the art of diplomacy should be placed/elected into leadership positions to motivate progress. The beating of chests and ranting aloud with plenty zeal & fervour is not appropriate for the leadership approach required for the current era. Further, those actions can be distractive to the accepted goal of unity. I am reassured our collective victory is on track, when noticing the steady rise of RasTafari and Pan-African intelligentsia who are forging the forward path, whilst fully aware of the global reset and challenges ensuing. Cognizant of the fact that InI are navigating unchartered territory I salute the courage and steadfastness to the mission. 'No surrender No defeat'! Strength and honour to

all who resonate in the frequency of Divine Order, Love, Civility and Progress, eschewing intransigence. Selah.

If there's one thing we remain assured of, King Ras Tafari & Queen Wazeiro Menen is Righteous. Their works is their testimony, their personal conduct is their living examples.

### **The Herb**

Whilst appreciating the community efforts being made belatedly to position ourselves within the global trading of the now worldly 're-accepted' benefits of Ganja, there is an aspect of its use that requires due consideration. It is the smoking of Ganja in today's context.



Much of the sacredness of its use has become superceded with recreational use. Naturally it is good for recreational use if the reasonings during such use remain creative and positive. If it is used to fuel unsocial behaviour and negative actions, this is harmful to the cohesion and stability of society. As such, more guidance should be made available for youths to educate them as to its disciplined use which in turn maximises the benefits from this miracle herb. When I realised my son started smoking, I took him to Jamaica where in the cool of an evening, I smoked with him to observe his 'meds' and give guidance to ensure that he would master the herb in the right way. Used appropriately, it induces reflective, contemplative moods that radiate thoughts of tranquillity to all and to Nature. Hence the original Rasta mantra 'Peace & Love'. Each one must know for themselves how best to use this Herb and cultivate some personal discipline around its use. One strategy is to include periods of ganja fasting, where smoking is concerned. This can be daily, weekly, monthly or for some even a few years, to ensure the I is in control of it and fully mastering the divine heights. It is confirmed from a healer I have reasoned with, that reckless use can cause a breach in ones Auric field unwittingly allowing entry by mischievous or malevolent entities that may influence a ones behaviour in negative impulsive ways. A one must be the master of their own mind at all times. As stated in a 'I Jahman Levi' song with lyrics from a bible passage *"it is better for a man to conquer himself than a King to conquer and capture many cities"*.

### **Colonialism in Medical Health Systems.**

Why should the European perspective on health strategies be the monopolising belief system? The imminent calling of the time is for our people and the world masses to de-colonise their minds from the 'conventional' approaches to Medicine. There are manifold alternative approaches to health and wellbeing that are holistic, yet these are not promoted by mainstream advertising campaigns, radio or television for obvious reasons.

The word Pharmacy means 'the preparer of drugs', from the Greek word Pharmakeus 'a poisoner/a sorcerer/casting spells'. Pharmaceutical companies are the creator of poisons. We all know of the side effects from various Pharma products. In fact, every Pharma product comes with a fact sheet openly listing the side effects, even a simple blood pressure tablet lists 30 potential side effects. It is an unfortunate situation that many of us will have friends and close family members who 'are under that spell' and who ascribe to conventional medical approaches and will suffer more, perhaps die prematurely, and all we can do is stand aside and watch. I personally have experienced such a predicament. The words 'I told you so' have no merit or provide no comfort for the emptiness felt in such a predicament.

It is known that the current virus pandemic is manufactured at The Wuhan Institute of Virology. Several Chinese whistleblowers had spoken out from very early in the outbreak. There are

countless professionally made documentaries in the public domain that attest to that. Yet over a year later since the outbreak, WHO (World Health Organisation) and USA officials have only just decided to send investigators to Wuhan to 'investigate the outbreak'. A year later!! It seems that all the documentaries that



were in the public domain from early 2020 were deliberately sidelined as conspiracy theories. According to these documentaries and whistleblowers, the Chinese government decided not to close their borders when the outbreak first occurred and the WHO didn't insist either. It seems evident that the WHO under the leadership of Dr Tedros Adhanom Ghebreyesus, is culpable in this global contamination as they were aberrant in their duties to safeguard world health. Cognizant of these facts how can the mass public place any trust in 'authorities' ?

Why then should the Euro-centric strategy to the current pandemic be the only strategy, culminating in a 'vaccine' that all are being pressured to take? Answer - It is the continuing roll out of colonialism on the minds of the masses. The Pharmaceutical financiers, executives and their minions have accelerated into 5<sup>th</sup> gear their propaganda machinery. Mainstream advertisements, Radio, Television, Billboards, adverts on buses/trains, heads of governments and politicians all chanting the same mantra. What ah ting!! As these pharma drug-pushers and politicians are continuing to present an imminent and present danger, I have been continuing the research ethic.

Consider the word 'Iatrogenic'. This word means 'illness or death caused by medical examination or treatment'. Most conventional approaches to health that involve pharmaceutical products is actually Iatrogenic. A quote from a website [www.mkchristopher.com](http://www.mkchristopher.com) reads : *"Because of the extraordinary narrow context of medical technology through which contemporary medicine examines the human condition, we are completely missing the full picture. Medicine is not taking into consideration the following monumentally important aspects of a healthy human organism: (a) stress and how it adversely affects the immune system and life processes; (b) insufficient exercise; (c) excessive caloric intake; (d) highly-processed and denatured foods grown in denatured and chemically-damaged soil; and (e) exposure to tens of thousands of environmental toxins. Instead of minimizing these disease-causing factors, more illness are caused through medical technology, diagnostic testing, overuse of medical and surgical procedures, and overuse of pharmaceutical drugs. The huge disservice of this therapeutic strategy is the result of little effort or money being appropriated for preventing disease.*

One's personal approach to one's own health and wellbeing must be respected by these medical colonialists. Natural remedies to maintain good health remains a fundamental right under Universal Law/Natural Law/Common Law. A 'vaccine' is not the only approach and in that respect remains a personal choice for the individual. It is worth considering Iatrogenic's in this context meaning 'death or harm by medication', as there are statistics mounting of cases of harm, disabilities and death after accepting the 'vaccine'.

These are intense times, no matter how busy one's daily routine is, one must make time daily to hold a med, still the mind and allow the Holy spirit of Jah, to enter one's presence and carry out its work of rejuvenation. Selah

**Cos Tafari**

(UK/Jamaica~May 2021)





## 2 - MUSICALLY SPEAKING SECTION

### Our History - by Ras Ivi and the Nyabinghi Family of Rastafari

Executive Producers Abbazero and Jah Levi,  
Folklorica Records, California

Musical Director Glen Browne

“Everything comes in the fullness of time. Tek time, Iyah! Time is the master.” Over the years, these familiar lines have echoed in the portals of Rastafari reasoning. Everything comes to fulfillment in its proper time. And so it is with the release of **Our History**, a seminal compilation of Nyabinghi chants authored by Ras Ivi Tafari.

Recorded while the international Rastafari community prepared to commemorate the 50<sup>th</sup> Anniversary of the visit of His Imperial Majesty Emperor Haile Selassie I to Jamaica, this CD is intended to mark one of the most momentous events in Rastafari history and to refocus the minds and hearts of the faithful on the broader journey and spiritual mission of the movement.



A teacher, writer, drummer, international representative, devoted family man and faithful student of the teachings of Emperor Haile Selassie I, Ras Ivi Tafari emerged as a leading figure in the House of Nyabinghi in the 1980's during his tenure as the I-lect of Records (1986-1994). Since that time no single individual of his generation has worked more tirelessly to evolve consensus around the sacred protocols of Nyabinghi sacramental and ceremonial practice or to codify and disseminate them.

Ras Ivi is a prolific chant master who, in partnership with his longtime wife, Sis Ibie (Paulette Wright) and their children, has authored an ongoing series of chants that have been integrated into Nyabinghi worship over the last 25 years.

The term Nyabinghi originated in Africa before the anti-colonial movement, in Kigezi, Uganda, where the term referred to an African warrior queen and drummer, Queen Muhumusa, also known as Queen Nyabinghi, who fought against European rule. The term entered the Jamaican vocabulary of racial protest in late 1935, shortly after the invasion of Ethiopia by Mussolini's fascist troops, when the first Rastafari began referring to each other as 'Nyaman' spiritually aligning themselves with the cause of African liberation.

The term Nyabinghi was interpreted to mean, "Death to black and white downpressers [oppressors]". As Rastafari cultural practices continued to develop, Nyabinghi was extended to cover the three-part drum set used to chant praises unto Jah Rastafari as well as to the songs composed and sung to their rhythms of resistance.

From the late 1940s through the 1960s, as the Rastafari were routinely treated as fugitives and persecuted by colonial authorities, Nyabinghi chants embodied the spiritual resolve of those who vowed to "Never stop chant de fiya until Babylon walls fall down!" Rastafari Elders remember this as the early street meetings and the camp-and-yard *grounation* period of the movement's development in Kingston. During this time, chants were largely adopted from the heritage of other African-Jamaican musical traditions. Adaptations of hymns from Revival and Revival Zion were most prominent in those years, but borrowings also came from Kumina, Convince, and other African-based traditions.

By contrast, the chants on this CD mark a new chanted dispensation as they flow entirely from the I-ritical inspiration of the King of Kings, Lord of Lords, Conquering Lion of the Tribe of Judah, Emperor Haile Selassie I. Ras Ivi's I-ritical inspirations are—with additions by a handful of others—now transforming the congregational practice of the movement's oldest and most foundational mansion to a more exclusively Rastafari-derived basis in its praises of the Most High. Here is announced a new chapter in the Nyabinghi hymnal.

It is important to note that **Our History** is more than merely a compilation of chants. History is recalled and embedded in these selections for ongoing edification, education and consciousness-raising. The eleven hymns on this unique CD are organized and presented in a purposeful way. While each is thematically distinct, all embody forms of selective remembering intended to sustain the 'nation consciousness' of the Rastafari as a distinctive people with a common history and shared destiny. This compilation remains true to the Nyabinghi saga—carrying listeners over the highest mountain tops and through the deepest valleys of the Rastafari journey.

For those familiar with the *Churchical Chants of the Nyabinghi*, **Our History** will be a source of inspiration; and for those who are more general reggae enthusiasts, this is definitely a collector's item. For all, it is a powerful and fitting way to commemorate the Golden Jubilee Anniversary of His Majesty's visit to Jamaica (April 1966) and the Centenary of Ras Tafari Makonnen and Empress Zauditu (September 27, 1916). *I-yant I-yabinghi 'till a morning time!*



**Extracts from the Liner Notes ~ 'Our History' CD album ~ Released 21st April 2021**

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"A STAND TO BE TAKEN"

Foreword by Cos Tafari ~ Most in the music fraternity will have heard of **Faybiene** since the release of the Mighty track, '**Prophecy**'. I replicate here an extract from an article (with some alterations in photo layouts) of an interview conducted with Faybiene by 'Peter I' some years ago.

When: 2004 / **Where:** Brooklyn, NY /
Reporter: Peter I / **Copyright:** 2004 – Peter I

Faybiene Miranda Interview

Faybiene Miranda is a legendary name in reggae, not the least because of her lyrical stand in the music. Although banned from airplay by the Socialist government during the mid seventies, the first recording, 'Prophecy', became a hit and is regarded as one of the biggest classics from this period. The follow-up 'Destiny' wasn't regarded as being of the same calibre, even though I personally rate it almost as high as its predecessor. After this, not much was heard of Faybiene apart from a couple of 45's out of Canada and a contribution to an English compilation LP back in the mid eighties.



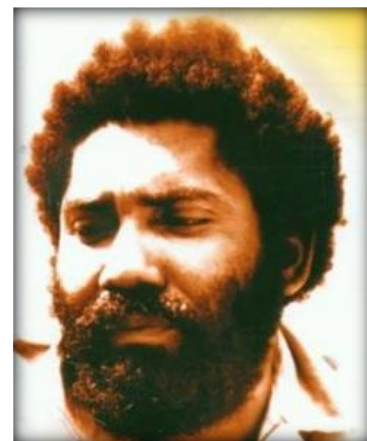
Now residing in New York, she gave me this interview on three occasions in the autumn of 2004. My thanks to Faybiene, Ifetayo Cultural Arts, Moonie, Bob Schoenfeld (in honour), David Corio, Russ Bell-Brown, Donovan Phillips, and Steve Barrow.

You came out of a very dynamic era in the music, but there was certain obstacles in the way as a female, wasn't it?

Yeah. The issue of my environment at the time, as a woman, there weren't too many people at that time that I thought very supportive of women regardless of what they were doing unless they were really being portrayed superficially, or mimicking what American artists was doing.

It's not only in reggae, but female artists on the whole has been sort of victimized by, as you suggest, being seen as objects or only being 'appealing' if they are shaped by the stereotypical image what a female singer is supposed to be... you know what I'm talking about, right?

You know, I think that with anything that anyone does, if you don't have an awareness of how you see yourself developing or evolving, especially as an artist, it's going to be very easy for someone else to manipulate you. If you don't really have a clear vision of why you are doing something or what your purpose is to begin with – it's pretty easy to just sort of fall to the wind. As for me I've always been clear from the very beginning about my writing, historically the information – the metamorphosis that I actually underwent as a woman coming out of an American experience, and realising how much information I had to unearth to find my roots as a woman of colour. I saw writing as a personal form of liberation and articulation of things relevant such as spirituality, consciousness, human rights, the emancipation of women from denigrating roles, children, Global visions, etc. I was greatly inspired by the revelation of Marcus Garvey, a patriarch of Pan-Africanism and Jamaican National Hero. So, some of the first poetry or prose that I really began to write focused on socio-political issues of the times and also, I wanted to make a personal tribute to this man, to this leader. I began sharing that work with the legendary Jack Ruby, AKA Lawrence Lindo his birthname. Jack Ruby really set a path for so many of Jamaica's artists. Primarily at that time people associated Him with Burning Spear.



Jack Ruby

Right. But back to where life began for you. You were born in Panama, Panama City? Well I was born in Panama City and I actually came to the United States very early.

You left at four years of age with the family to America? Right, and returned for a year to begin school in Panama and then left again by the time before I actually finished first grade and be back to the United States, living throughout the United States.

How come your family left for the States? My father was American and he was determined to reach his homeland, my mother being Panamanian and they were married and just relocated to the United States.

What sort of stuff did you grow up with, musically, both in Panama and the States later on? Well, not really Panama, it was the United States.

Can you recall still what was being played down in Panama? In Panama? Well of course Panamanian music, exclusively. My mother sings and, y'know, the radio plays Spanish music and...*Mainly merengue in other words?* Yes. But that was what I was dancing to, Panamanian music. It's just a liveliness about the music that even today... well, actually when I was in Cuba a couple of years ago it was almost a semi home-coming because of just the music, and the vibe

was so similar to what I remember growing up as a little girl and dancing to. And then of course growing up in the United States for me I totally loved rock music.

What sort of acts? Who did I love? I loved the Doors, Jimi Hendrix. I actually saw the Doors, I saw Jimi Hendrix. I listened to... I loved Joni Mitchell because of her lyrics, Laura Nyro, Marvin Gaye, Bob Dylan – lyrically again...

Richie Havens? Definitely Richie Havens... gosh...The Greenwich Village scene, that's good. I always liked the San Francisco music, I think I saw Cream.

The Grateful Dead (chuckles)? I didn't really care too much for the Grateful Dead, but I...

Janis Joplin I suppose? Oh, definitely Janis Joplin. But when I heard Bob Marley and the Wailers, it superceded anything that I ever heard, rhythmically, musically, the content, the spiritual fire, y'know, this was it. And I just remember at one point coming up to New York with a friend of mine from Jamaica who was a fashion designer I took up, to help her to get some kind of a stage show, and walking up trying to find any Bob Marley and the Wailers music and nobody had ever heard of him at that point, it must have been '75. Just interesting how quickly after that the music would begin to really penetrate America. It was the kind of music that inspires me: hard lyrics, something that you could move to – not just with your feet but with your body, and like a call to arms, music that said 'wake up', y'know, 'do something, say something, be something'. And most of the music was always about loving somebody, well, I think what I write about is about love, it's about loving yourself and loving your own power... loving humanity, loving earth, loving freedom, loving truth and rights.

More about humanity on a whole? Compassion, generosity, the spirit, co-existence.

A higher tolerance perhaps, seeing the individuality among people? Exactly, and thinking beyond the surface of life and finding an association with your ancestors, with humanity's ancestors looking at what a possible future can be if we re-evaluate our priorities. Holding people accountable in leadership positions, y'know, that is for me music and poetry, the responsibility that I had to play that part, because everybody has a role to play. That was what my listening was about, the bottom line, y'know, the fiscal line: 'who's gonna pay?' (chuckles). And if one person have to pay everybody gotta pay.

So moving up to the recordings with Jack, what brought 'Prophecy' to his attention? It was that trip to Kingston that made it? We had the trip to Kingston, he read my work, he wanted Spear to record 'Prophecy'. That was the – I told him if I ever did anything, if anything was ever recorded, that because my purpose and motivation was to uplift people by what I wrote, I wanted to pay tribute to Marcus Garvey, and that was the song I wanted to have recorded.

How aware were you, while still living in the States, of the works of Marcus Garvey? Oh, at that time? Nothing.

What a revelation that must've been, learning about him at that time – in Jamaica? That's why it was such a shock, 'cause I said: "Imagine, this kind of literature has been hidden from us", never presented. I mean, of course I don't know if you know, but growing up in America in the sixties there's barely a sentence – maybe two or a paragraph at the most if it's needed – attributed to slavery in the United States of America, let alone any leaders that one might've identified with.

America has sadly enough, hardly dealt with its shameful past, they cover up a lot of this in the history presented, although I believe it has changed for the better in later years at least. You know. So finding out about Marcus and of course meeting with people like Mutabaruka and



Kiddus I for instance, these were brothers that were very literate, I started being exposed to these kind of publications.

Can you recall that first meeting with Muta? I mean, I can imagine you met several of the stalwarts of the music at Kiddus I's restaurant, he had like an Ital kitchen, some sort of combined cultural center and cafe at the time? Actually I think that the first time that I saw or met Kiddus is probably around Bob's yard.

OK. Island House, 56 Hope Road? Yeah. And then after that I think we just would see each other around... it's interesting, y'know. I had always been saying that one of the reasons for coming out of America was I want to live in another country, especially a black culturally significantly enriched country like Jamaica. Moving through the Rastafari path, for some reason I didn't really find myself victimized as a woman. I really felt very supported and nourished by the brothers that I met.



That's what I was going to ask you, how you experienced Jamaica having a somewhat conservative view on women's role, at least compared to where you came from. It's not only there, of course, but speaking Jamaica for now? Well I think that probably for a Jamaican man, especially those trodding the path of Rastafari, y'know, as in anything each man and each woman has their own path, and they generate around themselves either a magnetic force that attracts people to them that they're interested in, or they repel them because there's no interest in or no open mind to find something new. And I'm pretty sure that I represented quite an enigma to many people. Because as much as I probably was considered an attractive woman, I was very rough and tough in that, I could hold my own, y'know. And as Carl (Gayle) would say I, could play soccer barefoot.

(Chuckles) So you know there's a (chuckles)... And I was articulate, and I was writing these strong poems and lyrics. I mean, we're talking Mutabaruka reading my work and wanting me to publish with him, you understand what I'm saying? And someone who could as easily be performing at a little pub in Ocho Rios, face make-up and glitter, and then afterwards get on the back of a motorcycle and go to a Binghi. So there's a reason if anyone is interested in anything other than the routine ordinary that they would want to find out who and what I am, it's this sort of human nature. You want to expand your horizon, it's usually expanded by virtue of people you surround yourself with. So I think that for myself I rarely ever felt an expulsion from what was considered male society, if anything I was usually maybe the only sister amongst reasonings y'know, sessions of reasoning or movements. I've been tested in Binghi's where it was clear from remnant of lipstick on my mouth, or glitter off of my eyelids and lots of jewelry on, that I was not the evident Rasta woman. I had to reason myself on different occasions and I was even welcomed, or at least not invited to leave the premises. And then of course I'm also a very demonstrative, loving heart. So whether there was a lot of taboo's about that 'oh, you're not supposed to touch a brother' or this and that, I would greet you with a hug. You know, if you were unsettled about that then you need to let me know that, but that's my prerogative to live how I wanna live. And I'm sure – I mean, it surprised some people where they would see these very big, serious-faced dread brethren, and when I would come – like even with Horsemouth, and just hold his head between my hands and kiss him a little on the forehead or on his nose and just say y'know, 'how you doing?'

(Chuckles) Mmm ~ 'Cause I just loved the spirit of people Peter. So I would have conversations actually around why sisters were treated a certain way, 'cause I didn't feel I was being treated in those ways. And that's not to say that I didn't...

Of course you didn't want to be treated as an exception from the rule? Exactly! Not at all, which is why my writing reflected that. And I remember for a piece that I had written in the book 'I Am That I Am', there was a lot of (inaudible) around that because some people... you



know, some brothers thought how this is a woman's liberationist piece, and I said well (sighs): "Until women are liberated men definitely are not". And I remember Mikey Smith calling me one day and it wasn't too long before he passed, and he just called me to say "thank you for this poem". He said, "This is so long overdue, thank you, I love it". So my thing was 'why are sisters treated in this way?' And to the sisters: 'why come to Rastafari because the man is there, he can't lead you, you have to lead yourself'. You know, 'if you don't believe in yourself why get involved?' You know, 'are you wearing your head covered and your dresses down to your ankle because this is what you want to do?...are you just following or are you respecting the tradition because you are authentic?' Because if not I'd rather be told that I can't come in because I haven't prescribed to the rules and regulations, because these are the rules and regulations and if I cannot abide by them then I'm not gonna force myself but I also wanna be respected for who I am, so you rather just owe yourself that, basically. Any brother or sister, anything that you take up on and you say you're standing on the shoulders of someone else, you gotta be really sure that your feet are grounded, or else you're gonna fall by your own wayside. It's not about somebody else tripping you up or causing you to lose your way. It's how I say: 'who's gonna be your saviour if you can't save yourself?'

As a poet, how did you find this to fit in the poems to a riddim, adapting it...Was the riddim to 'Prophecy' already something Jack had recorded? No, actually I wrote the melody for 'Prophecy', and then Jack had us rehearsing I think at his spot with probably some of his studio musicians.



Jack Ruby with Black Disciples Band

The great Black Disciples band? Yes. But then we went to Randy's I believe one day and I just sang the song for them and started doing the arrangements on that tune with Touter, Chinna, Horsemouth... who else...?

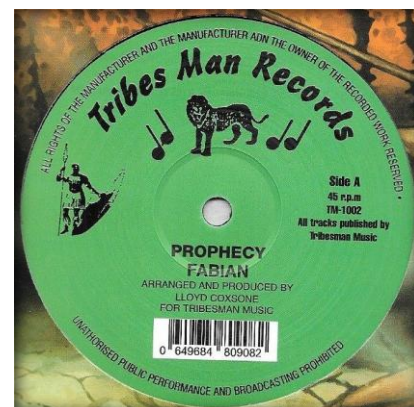
Robbie (Shakespeare)? Robbie. And then the horn section with...

Bobby Ellis? Bobby Ellis, Dirty Harry, and one more I can't remember. Yeah, and I think we just knocked that out in like two takes or something. And that was it. I remember it got banned...

Yeah, 'Prophecy' was apparently banned by both JBC and RJR at the time 'according to Section 15 in the Emergency Act'~ Right.

I mean, how did you feel about that? The first song released and it got banned on the radio (laughs)?! ~ I remember.....

Although it wasn't to your disadvantage this time ~ Right. It was my first recording, so people weren't aware of me, and that was how people were gonna become



aware of me. What did happen was... Well, actually Errol Thompson used to be a DJ on Jamaican Broadcasting – JBC.

Right, he produced 'Turntable Time' ~ He said to me one day, it's like: "So dem ban 'Prophecy'? You couldn't do supp'm lighter??" And I said: "That was the lightest load I had".

(Laughs) ~ He started laughing (chuckles). He said: "Man, you didn't even get a chance!", y'know. "You could've done supp'm easier", like.....

OK, the stations didn't have any obligation to explain to you why they banned your song, the authorities just banned whatever for whatever reason or purpose. But did you hear any explanation somewhere afterwards why they banned this tune specifically? Sure. Oh I heard that it was considered like sort of an outcry or call for people to resist or to sort of rise up against the government, which I thought was strange because of PNP at the time.

Yeah, Manley~ And I was like... just really feeling them (laughs)! So I didn't know why they would've considered this... I mean, it was clear it was about Marcus Garvey. But I guess it was also clear that it was speaking directly to the hearts of the people. Because at the same time I think three tunes at that time that had been banned from not only radio airplay, but supposedly sound systems wasn't supposed to be playing it either on the streets, it was 'War' (The Wailers) and 'Discrimination' by Ras Karbi.



For the complete interview check out the Reggae Vibes website.....here is the link ~

<https://www.reggae-vibes.com/articles/interview/2019/08/faybiene-miranda-interview-part-1/>

Remembrance to Faybiene Miranda ~ Now in the realms of the Ancestors



BABA RAS ~ THE MAJESTIC BAND

Born in an old slave house in Spanish town Jamaica, I rose up hearing sound systems all around until coming to England to finish schooling. This then led to building a sound system **IMPERIAL I**, with some friends after school. Working in the sound system took me all over England until I decided to create a band **THE MAJESTIC** to record our own original dubplates. This led again to building my own studio while doing a day job as a youth and community worker and eventually linking the two by doing music and historical

workshops in the schools in song writing, sound engineering, vocal training, recording etc. This led to the creation of a music co-op (Slough Black Music Co-op~SBMC) working with disadvantaged youths, while moonlighting as an A&R for a friends' record company. This changed later after being dealt a harsh blow from the parents of a bunch of youths who got a deal from a record company and pushed me out of the deal. This kept me out of the music industry and doing for others musically.

20 years later music called again and I answered by putting together a pirate radio station and revived my studio and sound system, now called **Turbo Charge**. I also recorded songs of my own as I had always been DJ'ing on decks and mic so it was easy to regenerate the musical vibes that had never left me. Five years later I decided Solo work needed a band as I was getting bookings to perform, so I recreated my band **The Majestic** including my original bass player and some friends on drums and guitars. Our first show was at the One Love Festival. A year later our first

EP was released followed by an album a year later and now, four years later the most recent Album is **Roots and Reality** released in 2020. While working with the band I realised my speed was too fast for them plus I was working full time whilst the others were part time, so I was putting together and having music put together for me by producers in France, Italy, Spain and here in the UK. Eleven singles have been released over the last five years and are still available on all formats.

This has been a short bio and brings me to today when I'm still producing and promoting more solo songs.

Baba Ras

(UK~February 2021)



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## Vaughn Benjamin aka Akae Beka

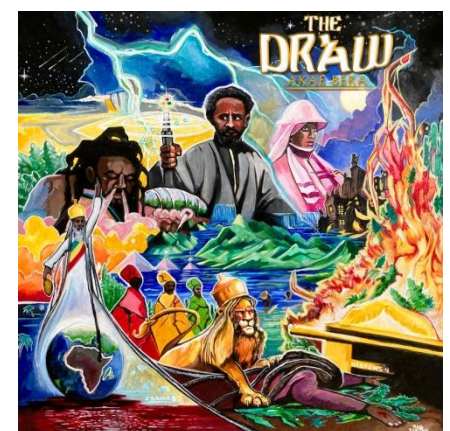
*By Elijah Tafari*

It has been an honour and privilege to speak on the Emperor, Rastafari art, and Akae Beka. In the last few months there has been more of a spotlight on Rastafari Art in large part because of the FairField House in Bath, England, the residence of the Emperor of Ethiopia, Haile Selassie the First during 1936-1941. They have spent over two years assembling multiple Rastafari Artists that have been called to create art that speaks to the importance of the Emperor in our lives and minds. Likewise, I would like to thank INRI Magazine for allowing us to speak about the art and our personal spiritual and artistic journey.

There are those who paint His Imperial Majesty and those who are engulfed in the symbolism and teachings of His Imperial Majesty and are willing to sacrifice individualism for rawness united in communion. Where it isn't a portrait, it is a painting of God in flesh through the personage of Emperor Haile Selassie First. It is not a coincidence that we love to paint His Imperial Majesty, we choose to focus on H.I.M. and not other subjects. It is important for artists to explore multiple techniques however we stay on the same focus of using art as a spiritual tool for communication.



Likewise in the world of Music, there are those who sing reggae and others that live RasTafari in every cell of their being. The Hon. Vaughn Benjamin, Akae Beka, trod in the highest manner in order to represent Our Jah and King properly. He chose to put the message above individuality and always focused on our collective identity and interdependency both as RasTafari but also as Humans, all of whom are the offspring of Ethiopia. The art and the music tell that story, of our similarities and common threads that make us innately One. One with Jah, and One with each other.



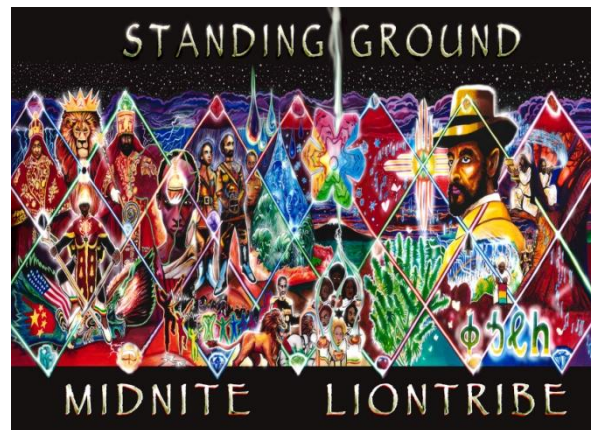
Akae Beka showed us many things, one being it isn't just what you sing, it's how you sing it. It also isn't just about the message in the art, it is about the story telling and Africa speaking in our Art. None of us are here to sing or paint like anyone else, we are here to reach a new plateau of awareness through surrender to the Holy Spirit. Freedom is felt and seen. Akae Beka requested that we learn from each other, musically and artistically. His ability to share, allowed



us to be able to share with you. His Joy took away our pain, and not just musically. He told InI to refer to the art not as paintings, but Joy-tings, for they create joy and not pain. He told I to not use the term comics for what I do and call them "Street Saga's", he wanted to remind us to not undermine the gifts that we have been given and to give our strength to Jah, proud of our heritage and inner vision. People without vision are dead, and no one brings greater vision than Emperor Haile Selassie the First. Akae Beka is both a Shepherd, and to many of us filled with the power of Michael the Archangel. He made things happen because Jah is with him. I refer to Akae Beka as Present, because the Oath is everlasting as well as the soul that made it. He still guides InI, and I am understanding what "Ancestors are with you" really means.

Doing work for Vaughn wasn't doing work for Vaughn, it is serving the King of Kings. People ask regularly if I do art for Midnite or Akae Beka, and I say no, I do work for the Most High Jah, Rastafari, Emperor Haile Selassie I the First. Akae Beka didn't like self exaltation at all and was sure he wanted art on every CD, and for a long time didn't want anyone taking photos of him or video recording the shows. He moves like a Native American medicine man and a Zulu Chief. He was ever focused on detail and yet open to "perfected improvisation". Immensely serious and also very...there isn't a word for it in English, funny but not funny, humorous but not joking....free, honest, and himself without apology. He knew doubt is a serious weapon of self destruction, and he put in many of us, a mission that was clear and bonafide. For InI it was the art, and to spread the vision and inspiration of RasTafari far and wide, that we may instill in the minds of all, the Royal Dignity of Our African ForeFathers and Our God, and Redeemer, Lord and Saviour, our true history, and that He is One. He brought a wealth of knowledge and family, making the art more of a collective journey and the message fuller. Many listen to Akae Beka every day, and think he is the greatest poet, let alone singer that ever lives. I also realize due to his humility that it isn't men's place to rank anyone, simply to give thanks for what Jah has brought forth from them. Jah Bless Akae Beka and May the Most High Keep Safe and Protect his family, brethren and sistren. All that we are is because of those who have been, and through the Power and Mercy of the Almighty Egziabeher Christ Haile Selassie I. With that, Let H.I.M. Be Praised, For His Mercy Endures Forever and Forever. Amen.

Jah is Love, Let Us Be Love!



**Ras Elijah Tafari ~ Spiritual Intuitor of Album Artworks for Hon. Vaughn Benjamin/Akae Beka**  
(June 2021)





## Greetings and Blessings,

With the current challenges unfolding globally, readership has amplified three-fold and books about our rich and unparalleled heritage are soaring off the shelves. As our story continues to tell itself, we yearn to delve deeper into the “what was”, the “what is”, and the “what is to come”.

Frontline Trading Post in Hyattsville, Maryland, is aligned with this quest for knowledge and is a repository for all things Africa. This contemporary space offers multiple rooms jam-packed with an overabundance of items from drums, clothing, art, incense and books on every possible topic in our story.

The Incense/Candle Room is named for Empress Menen Asfaw of Ethiopia and beckons customers in with its sweet-smelling jasmine, lavender floral/fruit fragranced candles, rock frankincense and myrrh sourced in Ethiopia, and her image on its door.

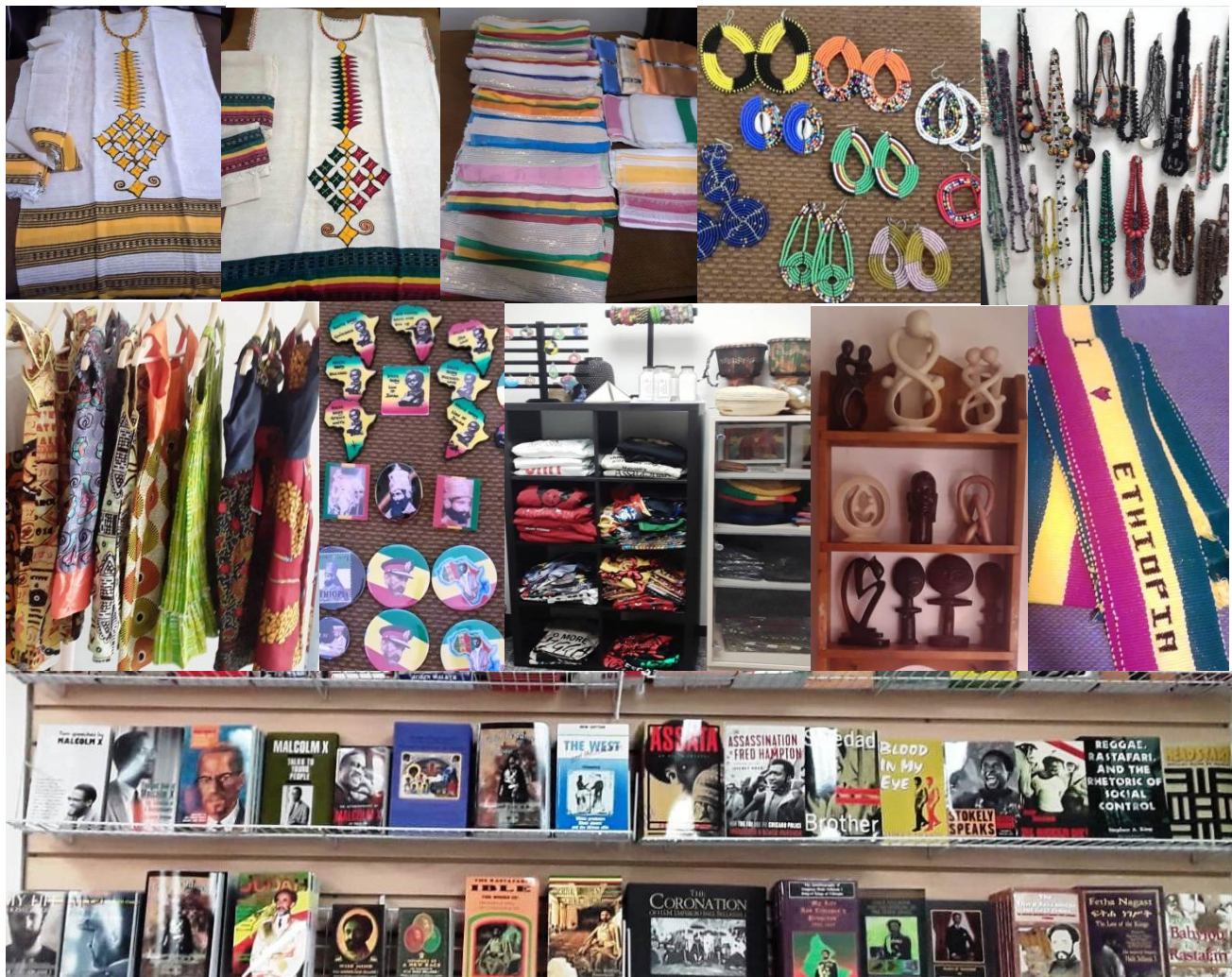
Another great space is the Reading Room on the 2<sup>nd</sup> floor. Boasting a unique book collection, flat screen TV and projection screen/projector. The weekly story-time takes place here giving parents and caretakers plenty to explore as their children are transported to innumerable destinations via books.

Conveniently located just 5 minutes from the Washington, DC border, we are a one stop shop that will please your appetite for both quality and diversity.

Stop by, stay a while and leave feeling transformed. Once the Pandemic abates, we will resume our Documentary screenings, Book Talks, and our Herstory/History Roundtables.

## Blessings ~ Wolete

**Frontline Trading Post/4342 Farragut Street/Hyattsville, Maryland 20781/301-364-2170 (C)**







# **Rastafari**

**and the World in the Time of  
Black Lives Matter**





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