

WISEMIND

Issue 4

The Peoples Voice

June 2016

RE-ISSUE

ROARING LIONESSES

AFRICA'S FIRST WOMAN
CORRESPONDENT AT THE UN

CONGO SHEPHAN

AUSTRALIAN FREEDOM FIGHTERS

Interview w/ Ras Kabinda

The Role of Bribes

Dr. Jahzani Kush

EDITOR NEWS & NOTES

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CHIEF EDITOR – KATRICE BEEPATH

"The free exchange of support and ideas is an essential condition to world understanding and equally to world progress." - Haile Selassie 1

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RASTAFARI SPEAKS

"The preservation of peace and the guaranteeing of man's basic freedoms and rights require courage and eternal vigilance, courage to speak and act – and if necessary, to suffer and die – for truth and justice; eternal vigilance, that the least transgression of international morality shall not go undetected and unremedied. These lessons must be learned anew by each succeeding generation, and that generation is fortunate indeed which learns from other than its own bitter experience. This Organisation and each of its members bear a crushing and awesome responsibility: to absorb the wisdom of history and to apply it to the problems of the present, in order that future generations may be born, and live, and die, in peace.

"Yet, this is the ultimatum presented to us: secure the conditions whereby men will entrust their security to a larger entity, or risk annihilation; persuade men that their salvation rests in the subordination of national and local interests to the interests of humanity, or endanger man's future. These are the objectives, yesterday unobtainable, today essential, which we must labor to achieve.

- EXCERPT FROM H.I.M ADDRESS TO THE UNITED NATIONS



"Let us take pride in the fact that as free men we attack and abhor racial discrimination on principle, wherever it is found and in whatever guise. We can, in addition to the economic pressures of which we dispose, bring our moral weight to bear and rally world opinion to our cause by revealing the brutality, the inhumanity, the inherent viciousness, and the evil represented by this policy.

"It is only natural for man to strive towards a better life. To wish to educate his children while he himself was uneducated. To desire to shelter and clothe them while he himself was naked and scourged by the elements. To strive to spare them from the cruel diseases by which he himself was ravaged. But when these ends are realized at the expense of others, at the cost of their degradation and poverty, these desires which are not intrinsically immoral or pernicious in themselves, must be frustrated, and the means by which these otherwise legitimate ends are sought to be attained must be scorned and shunned.

"We ourselves, the Non-Aligned Nations of the world, seek no less than others these same objectives. And it is not by mere chance that we also count among our number the great majority of the underdeveloped nations of the world. For not until the directions and determination of man's fate is firmly within his own grasp can he devote the totality of his strength to his own good."

EXCERPT FROM H.I.M. ADDRESS TO THE BELGRADE CONFERENCE

- SEPTEMBER 3, 1961

NO JUSTICE NO PEACE

Her Imperial Majesty Empress Menen

The Archbishop concludes the regal anointing with the words:

"That God may make this crown a crown of sanctity and glory. That, by the grace and the blessings which we have given, you may have an unshaken faith and a pure heart, in order that you may inherit the crown eternal. So be it."

On the Coronation of H.I.M Empress Menen - Nov. 2nd 1930

Her Majesty Empress Menen

Empress Menen was born in March 25, 1883 in Wollo province Ambassel Region at 'Egua' area from her father 'Jantirar' Asfaw and her Mother 'Woizero' Sehin Michael.

She was baptized in St Delba George Church. Her Christian name was 'Wolete Giorgis'. Her name 'Menen' is given for the most beautiful respected ladies. "Princess 'Woizero'", now Empress Menen was grown well by her parents, then she has got instructor at home like the former Lords' and Dukes' sons and daughters. Empress Menen know her native language, Amharic the reading and writing skill. Her Amharic teachers were Maduna and Father Workineh. Beyond academic education she has learnt home economics & spinning as Ethiopian tradition. Since she has the best knowledge of house hold management people called her the head of women. Empress Menen is charming lady and no one can compete with her.

In 1892, she married legally and born 2 daughters and 2 sons. These are "Woizero' Belaynesh, "Jantiror Asfaw, "Jantirar' Gebre Egziabher and "Woizero' Desta.

In Nov. 5 1903, she started journey from Dessie and reached Nov. 25, 1903 in Addis Ababa. In the same year in June the then "Dejazmach Teferi" now Majesty Emperor Haile Sellassie I King of Kings of Ethiopia married her. "Lij" Eyasu was responsible and made them a couple. The Wedding Ceremony was accomplished in the following condition.

Sacred Marriage

His Majesty King of Ethiopia Haile Sellassie was the Governor of Harar. The bride princess 'Woizero' Menen was in Addis Ababa. The then Dejazmach Teferi Majesty King of Kings of Ethiopia, Haile Sellassie I sent to Addis Ababa his loyal servant the then Gijazmach now prince 'Ras' Emiru Haile Sellassie, "Lij' Beshah Wured. "Kegnazmach Gobaw leading other invited follows with them were sent travelled from Addis Ababa riding horses and mules and reached in July 23, 1903 in Harar. When they arrived there, Dejazmach Teferi waited them at the place called Hammaressa near to Harar Kejazmach Teferi was accompanied by his loyal servants and lords to receive her with respect. In addition to this the Harar army was awaiting to receive the princess around Awash. The people of Harar wished for the couple to be like the sacred marriage of Abraham and Sarah.

- Written by Yared Gebre Michael - 25 March 1950 E.C. Addis Ababa



AN INTERVIEW WITH RASESS JAHZANI KUSH, PHD

Original Wombman
Trodding through Rastafarl Land
On the Shoulders of Strong Dawta I Stand
Hailing Haile Selassie I, ever ready for His Command

Both Palace and Bush Queen
Although I Royalty is Rarely Acknowledged, it is Clearly Seen
For I-N-I are Transmitters of the Ancient Kushite Gene
Manifested Through I-N-I Youths Who Carry this Black & Ital Sheen



It is I duty to Hunt and Gather the Iritical Youd
In this I-wah I come fa Balance the Trod and Bless the Mood
Dashing away Scales of Injustice for they are Unrighteous and Crude

Roaring Lionesses Blessed with Overstanding and Wisemind
Keep Pace with the Lions, Never Lag Behind
Be Watchful and Aware for No One Knoweth the Time
Study Menen, Judith, Makeda, Zipporah and Deborah,
And Your Her-Story you'll Find
And Remember, in all Generations the Nazarite Livity is the Sign



**BY KATRICE
BEEPATH**

- Jahzani Kush

WM: LAST YEAR AT RALAK 7, THE I MODERATED ALONGSIDE BROTHER BINGHI SHAWN DURING THE "RASTAFARI REASONING" PROGRAM. THIS YEAR, RALAK 8 WILL BE HELD IN FLORIDA. WHAT ROLE CAN INI LOOK FORWARD TO FULFILLING FOR 2016?

JK: Hosting Ralak 8 in Miami for 2016 is something that I thought would strengthen and encourage the South Florida Rastafari community. I am native to Miami and I have been a member of the Rastafari community from its inception in the mid 80's. There was a time when the community was quite active and it inspired other Rastafari communities. So, in the spirit of rising forward that energy, RALAK 8 in Miami was proposed.

Ones can expect to hear candid reasonings about where InI are as a nation and how to move forward to meet the "Ultimate Challenge" that was issued by Haile Selassie I. This year, a new component has been added to RALAK, the lioness and lion's den reasonings. These are two distinct reasonings where sistren and bredren will be asked to examine themselves and discuss ways to advance themselves iritically, physically, economically, etc., and then reason together to share

share insights and knowledge gained from looking at the livity through a female or male lens.

Some may question why the separate reasonings, but it has been my experience that sometimes sistren don't feel comfortable expressing themselves fully in the presence of bredren. Now, I don't have this reservation much to many bredrens' chagrin. However, I don't want those who do to miss out on an opportunity to engage in powerful Jerusalem school room sessions that will take place. It is going to be dynamic.

IN THE I'S EXPERIENCE, WHAT IS THE BIGGEST MISCONCEPTION ONES HAVE TOWARDS THE FEMALE'S ROLE IN RASTAFARI?

JK: I think the biggest misconception that ones have in 2016, is that the Rastafari woman is going to wait on the Rastafari man to advance the nation. This assumption implies that Inl are weak and incapable of leadership. In this lwah, sistren will put on their Gideon boots and trample the dragon in order to make certain that Inl youths are protected and that their futures are bright. This means making certain that infrastructures are in place so that Inl youths are not just raised in the livity, but that they view the livity as one worthy of passing on to their children because it is built on a strong foundation and noble legacy. Currently, this does not exist so the Rastafari woman must acknowledge that it is her turn to make it happen. If she fails, then the nation completely fails.

CAN THE I INTRODUCE THE IDEOLOGY OF THE BLUE FYAH, DOCUMENTED IN YOUR SELF-PUBLISHED BOOK ROARING LIONESSES, AND CLARIFY HOW IT RELATES TO EMPRESS MENEN EXPRESSING ITSELF THROUGH RASTA WOMEN, AS WELL AS THE RED FLAME, CARRIED BY THE MEN OF RASTAFARI, & EXAMPLES OF HIM USE OF IT?

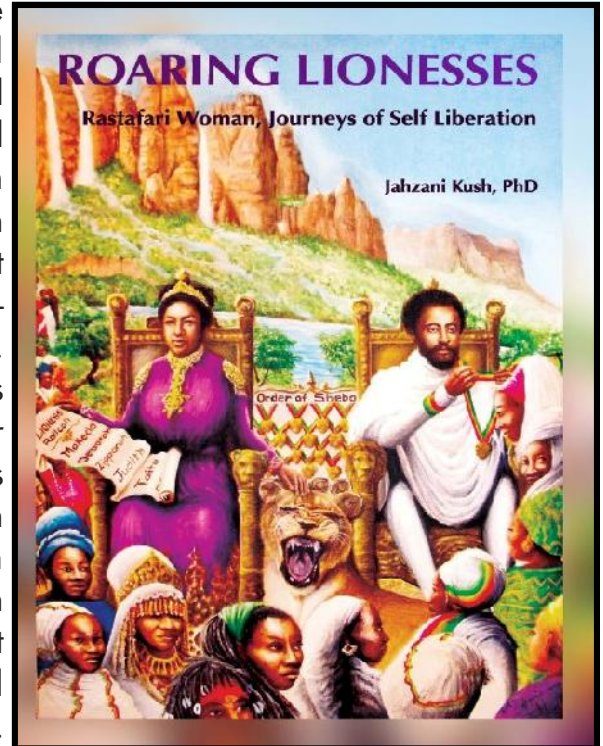
JK: The Blue Fyah is a way of looking at the Rastafari woman's energy with Empress Menen Asfaw as the conduit. I view Empress Menen as a Jahess. She is Ivine. That being said, I had to learn how to worship and give Ises to her because that is not something taught or encouraged within the Rastafari livity. So as I began to communicate with her through meditation, it was revealed to I that



even though Inl don't know much about her due to a lack of information such as an autobiography or a wealth of speeches attributed to her like Haile Selassie I, she can still be reached and understood.

This is where Inl must leave Christian theology and dogma by the wayside because one will not be able to reach out to an African woman as "god" while under the influence of a Judeo Christian belief system. Somehow some of Inl were able to acknowledge his Majesty while in this Irit, but it will not work with the Empress. It requires a paradigm shift that ironically takes Inl to a more ancient and Iritical knowledge, time and space that Inl forgot or was forced out of Inl. The Blue Fyah is the rebirth and reigniting of the Jahess energy within the African Woman, specifically, the Rastafari woman because it is a gift from her mother, Empress Menen Asfaw. The Blue Fyah is the embodiment of all that I envision and know my Ivine mother to be. It is strength, unparalleled dignity, sought after wisemind, beauty, grace, compassion and revolutionary vision.

The Red Fyah that is often used by bredren in the movement is an attempt to reclaim stolen manhood. While it is mostly meant to bring forth good, it can and has caused destruction in the movement. Red Fyah can blind because contrary to what some think about the Rastafari man, he is full of passion and emotion. It keeps one in fight mode. However, any real soldier knows that war entails strategy (Blue Fyah) as well as brute force. Red Fyah has fractured families too. In an attempt to create firm Rastafari families some bredren have dealt with their wives and children so harshly that the love that Rastafari claims to the world has become replaced with an egotistical need for dominion and control. Rastafari woman can also abuse Red Fyah. Many of us myself included have used Red Fyah excessively in order to stand up and defend ourselves or to have our voices heard. There are particular arenas and capacities within the movement that function like "all boys' clubs" and in order to be admitted and respected in them as a woman you have to know how to manifest Red Fyah with the best of them. Empress Taitu is a perfect example. Her Red Fyah energy was needed to win the battle of Adwa.



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**CONGO SHEPHAN &
RASESS JAHZANI KUSH**

WM: IS THE BLUE FYAH SPECIFIC TO WOMEN?

JK: No, it most certainly isn't. Rastafari bredren must reach out to Empress Menen too. It's like walking up to a man on the streets and giving him a big hail and just giving his woman a cursory glance without much acknowledgement. That's disrespectful. Some man wouldn't be offended by that because they think that a woman's place is second to his. However, I don't think that Haile Selassie I, the Emperor who altered tradition in order to have Menen Asfaw crowned alongside him would find this type of disrespect acceptable. The Blue Fyah is a receiving of the Ivine feminine. It is an acceptance of the Empress, not just acknowledging her by

saying her name in a greeting when you hail a one. Its beyond that. Bredren who accept the Blue Fyah are those who have advanced themselves on an Iritical level. Because they acknowledge the Ivinity of the Empress, they are able to utilize all aspects of themselves. They are able to unlock their Irits and ascend to higher heights. They are truly empowered and they also begin to view the African woman in a new light. When Haile Selassie I speaks about becoming members of a "New Race" I think he is talking about opening these types of Iritical heavens. The coronation was extremely significant it was meant to usher in a new Irits, see it deh, the African woman is "god" too.

WM: ARE THERE OTHER SISTREN WHO HAVE PICKED UP A SIMILAR TORCH OF LIBERATING THE PATRIARCHAL STANDARDS FROM THE LIVITY AND HAVE FOUND WAYS TO SEE TO RASTAFARI WOMEN'S EMPOWERMENT THRU VARIOUS MEANS?

JK: I always meet sistren who feel similar to the way I do about the plight of the Rastafari woman in the movement, but I have not many who make the dismantling of patriarchal dominance their frontline work. I know many strong sisters who are shaping the movement in their own way. They include, Dr. Wolete Beresford, president of *IDOR*; Sista Janelle Holett, chairperson of *Matriarks*; Farika Berhane, and Ijahnya Christian.

WM: WHAT RESOURCES EXIST AS SOLACE AND COMFORT FOR THE SISTREN WHO MAY BE FEELING CRUSHED UNDER THE THUMB OF OPPRESSIVE PATRIARCHAL LIVITY? ARE THERE SAFE PLACES, ORGANIZATIONS, OR EVEN A PHONE NUMBER THE SISTREN CAN CALL?

JK: That's an excellent question. I don't know of any safe haven for sistren or support systems in place, but I think that it is needed because some sistren feel that their only way to escape pain resulted from this is to leave Rastafari. This should not be the case because Rastafari is an Itaful livity and the Rastafari woman has the right to experience it in all its facets and not have it interpreted for her by bredren who have lost their way. So, now that de I has put the sound out in the Iniverse I hope to see this support system manifest.

(CONTINUED ON PAGE 9)

WM: HOW CAN THE BROTHERS OF RASTAFARI BE AN EXAMPLE AND ALLOW THE SISTREN THEY VALUE TO KNOW THEIR WORTH AND BE FREE TO EXPRESS THEIR CREATIVE FYAH, AND BY THEIR EXAMPLE, HELP RE-ESTABLISH RASTA WOMEN TO THEIR RIGHTFUL PLACES?

JK: Rastafari bredren need to ask themselves do they really want male/female relationships in which their women feel compelled to follow them because they were born male - or relationships where they can grow and a develop into gods because as a result of their connection with their women, they have become exposed to sacred knowledge that would be closed to them otherwise? Now grant it, a man can only attain these heights from a connection with a certain type of Rastafari woman. So knowing this, he becomes an example when he begins to hold himself to a higher standard when seeking a queen. Be diligent in one's search like the Emperor and be just as selective. Stop looking for a "Dawta to grow" or "bring forward". If she is a baldhead and is interested in you, let her approach you with questions, but she has to grow herself. The Rastafari man becomes an example when he begins to view relationships as opportunities to reestablish an ancient perfection not with him at the helm but as a complementary counterpart.

(CONTINUED ON PAGE 10)



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AN EXCERPT FROM RASESS KUSH'S BOOK "ROARING LIONESSES"

Rastafari Women are the well springs of harmony and a necessary pillar of the trinity that is the Rastafari family. The productivity and the striving of the Rastafari community depends on the state of being. If the sistren are weak so is the movement. Each of us must take stock of our place within this livity. Rastafari is a Fyah trod that burns negativity and uplifts Africa and its children those at home and abroad through righteous contributions to humanity. This is the will of the Creator. In an effort to ensure that the contributions that I make to the Rastafari nation are meaningful blessings and sources of liberation, I maintain a model for living that incorporates seven principles of African Womanhood livity that I have garnered from the legacies of my ancient Mothers. As I conclude this work, I share them hoping that they benefit the Universal Rastafari sister circle as well.

1. Pray that I Will and the Will of the Creator are Unified and Inseparable
2. Recognize I Strengths and Measure them Against the Needs of I Community
3. Identify Areas in Need of Improvement
4. Promote the Inity of the Rastafari Family (Man, Woman, and Child)
5. Never Let Anyone or any Circumstance Shake I Faith
6. Release Toxic Energy
7. Embrace Solitude

Establishing life principles such as these are important as they help us to set goals and strive towards betterment. The writing of *Roaring Lionesses: Rastafari Woman, Journeys of Self Liberation* is the fulfillment of one of many goals I have set for myself. It is a gift offering to my Rastafari sisters in particular and to the nation in general. It is my hope that it sparks positive dialogue between sistren and brethren and helps to unite under a banner of love and light.



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NO JUSTICE NO PEACE

AFRICA'S FIRST - A WOMAN CORRESPONDENT IN THE U.N.

THE FOLLOWING WAS SHARED WITH THE AWARENESS OF MS. YAHNE SANGARE'S SON.

THIS FEATURE WAS SOURCED FROM "AFRICA'S FIRST - A WOMAN CORRESPONDENT IN THE U.N." published in THE ST. PETERSBURG TIMES - MAY 16, 1969 & FROM AN INTERVIEW BY ALEC COLLETT AN ASSOCIATED PRESS WRITER FOR THE U.N.

EDITOR'S NOTE - Yahne Sangare, an African girl who combines glamour with intelligence, is a news correspondent at the United Nations. She also is a fashion model, a television personality, radio commentator and lecturer. She often makes as much news as she writes. By ALEC COLLETT Associated Press Writer UNITED NATIONS. N Y. (AH)

* * *

An African girl who combines the job of U N. news correspondent with work as a top model, television star and radio commentator has carved a unique role for herself on the New York scene.

In the nearly 24-year-old existence of the United Nations, exotic Liberian-born Yahne Sangare is the first African woman ever to break into the ranks of the corps of 130 international newsmen who cover the United Nations.

Tall, glamorous Yahne got her U.N. accreditation one year ago as the correspondent of "Liberian Age," a biweekly Monrovia newspaper.

Although the mother of two sons, Pige, 5, and Thye, 4, Mrs. Sangare manages to put in a full day's work. Often, for convenience, she works at home.

"A live-in maid is the one luxury which makes my crowded schedule possible," she says.

Yahne is frank about her success.

"Why shouldn't I be?" she asks. "I had the finest education. My family is wealthy. I am attractive and talented."

Mrs. Sangare is the eldest daughter of C.T.O. King, Liberian Ambassador to Paris

whose father had been Liberian president. Her mother is the daughter of former President Howard of Liberia.

When her father came to the United Nations in 1957 as his country's ambassador, he considered himself the representative of Africa rather than Liberia. Ethiopia and Liberia were the only black African nations in the United Nations from its inception in 1945. Stress Obligations "From that time," said Yahne, "my father constantly stressed that because of our birth and advantages, we had an obligation to family and to Africa."

She has a postgraduate diploma in French language and culture from the Sorbonne in Paris, where she met her husband. Louis Sangare, a Malian who is an economist with an American corporation in New York.

The product of a Swiss finishing school, Yahne also studied in Washington, D.C.

After traveling and living in Europe and much of Africa, Yahne's first job at the age of 20 was as a \$75 - a - month reporter for the Liberian Star, a daily newspaper. She went from there to Liberian Age as woman's and features editor.

At the same time she moved into broadcasting, becoming the first woman announcer for Radio Liberia. Pioneer in TV Mrs. Sangare also pioneered the Liberian TV field for women, producing and hosting women's show, a live variety program and a public service series.

Experience she had gained as a model in Switzerland and France came to the fore again when she and her family moved to Washington in 1966.

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AFRICA'S FIRST - A WOMAN CORRESPONDENT IN THE U.N.



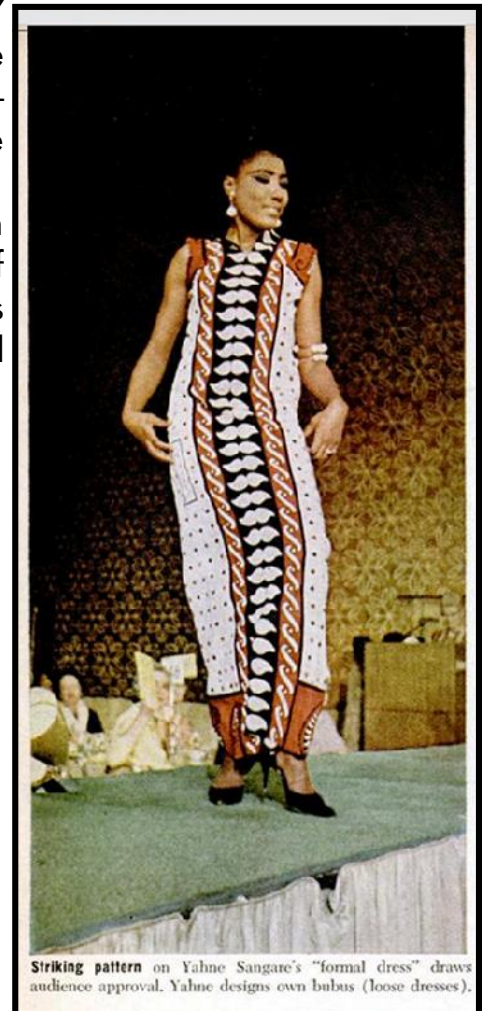
In the nation's capital Yahne not only became an instant success as a guest model at the leading stores but is credited with much of the success which African prints and styles have since had in the United States. Working with designer Malcolm Arbita, she helped launch the African look of light flowing materials in bright, glowing colors worn with enormous earrings.

She says a decision on whether to accept a modeling job is based on whether "It is going to reflect credit on Africa?" "Unless I can be an African in front of the camera." she says. "I am not interested in being 'shot'. It doesn't matter how much they want to pay me." Journalism remains her first love, however, although she readily admits she makes less money at it than when wearing one of her other "hats." Unwittingly, she has become one of Africa's most effective spokesmen.

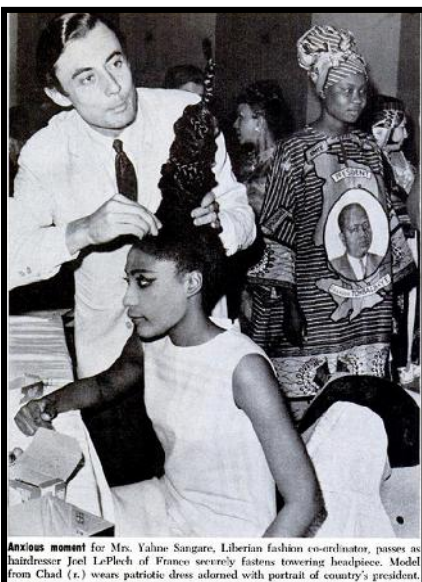
"There is a desperate need in the black community for authentic information about Africa," she says. "For many years now, white writers, historians and journalists have perpetuated the myth that Africa was automatically grotesque and savage."

On the television tube, Yahne comes over somewhat larger than life. Her expressive eyes, which tend to be overshadowed by a willowy figure - 5 feet 7 inches, 110 pounds - and tall turban when she is modeling, come into their own in screen close-ups. In one of her guest appearances on television, Mrs. Sangare was asked what was the one idea she wanted to leave with her audience.

"Perhaps only that the world is not and has never been an all-white or an all-Western world," she replied. "Three quarters of the world population is nonwhite - and it has made contributions to human civilization. And getting to know this non-Western world may prove a wonderful experience."



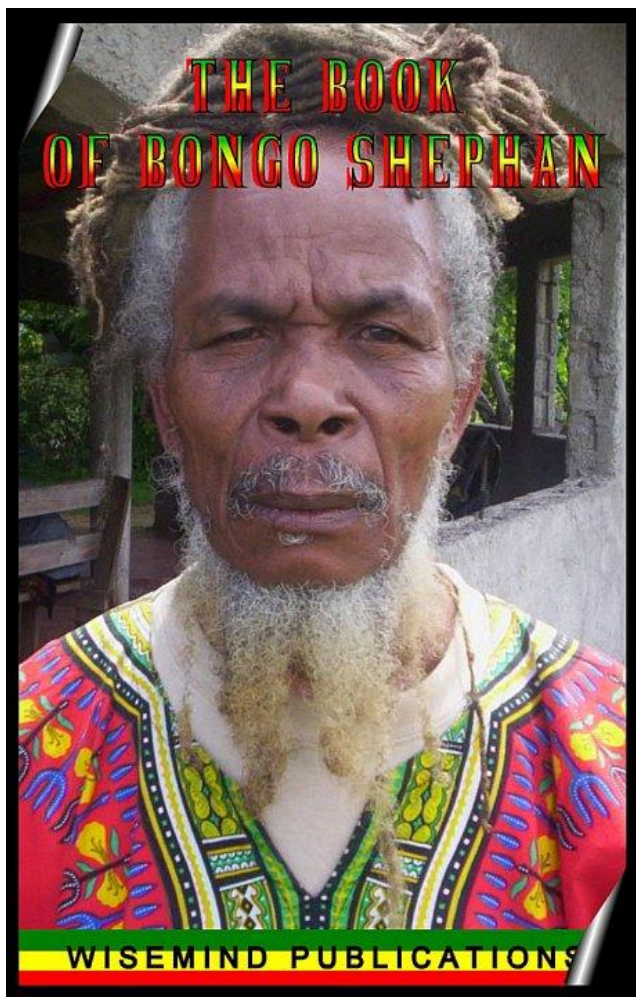
Striking pattern on Yahne Sangare's "formal dress" draws audience approval. Yahne designs own bubus (loose dresses).



Anxious moment for Mrs. Yahne Sangare, Liberian fashion co-ordinator, passes as hairdresser Joel LePloch of Franco securely fastens towering headpiece. Model from Chad (r.) wears patriotic dress adorned with portrait of country's president.



CONGO SHEPHAN



THE WORD SOUND OF RASTAFARI PATRIARCH
BONGO SHEPHAN AS TOLD TO RAS FLAKO TA-
FARI & TRANSCRIBED BY RAS RAVIN-I

RAS FLAKO TAFARI: JAH RASTAFARI -

*IN THIS IWA I N I WILL ASK CONGO SHEPHAN TO
GIVE A ISTEMONY OF RASTAFARI RISING FROM
THE TIME OF LEONARD HOWELL TO THIS TIME-
JAH RASTAFARI.*

CONGO SHEPHAN:

Blessed and hola in the name of His Imperial Majesty
who was crowned King of Kings, Lord of Lords in
Ethiopia in 1930.

A man named Leonard Howell was in Ethiopia at the
time of the Coronation. One year later after the Coro-
nation he was somehow transported to the island of
Jamaica and he brought the Ethiopian emblem and
the word of Rastafari.

Well his presence in Jamaica upset the government
and the people, that this man was a mad man and he
come to overthrow the government, he come to create all kinds of trouble in the island of Jamaica,
for such cause he was ridiculed, scorned and scourged, yuh know, sent to prison till he was sent
even to asylum. As from 1931, the word of Rastafari started spreading in the island of Jamaica.
We the Rasta people who uphold such words we have gone through the very same problems with
the Jamaica government and system. Now I Bongo Shephan what talking to yuh, from in the 50's,
1955 I come to this faith and that is about 30 - 35 years after Howell present Rastafari faith in
Jamaica.

And I have gone thru a lot tribulation, trials and crosses from the system of Jamaica which is the
government and the society, because is more than one time I get beat from police just like how
dem do Leonard Howell.

I have been arrested, 36 of us in ah place we call Guysvillle. We go to a Nyahbinghi there and
when we realize for weself in the height ah the evening rain falling and the place muddy and all
them thing, all I can hear around the house is "Doh move! Police! Come outa de house!" We come
outa de house in the mud. Dem call we hog - we ah must hog to be inna these kinda mud inna this
place. And they line we up and carry we outa in the street, strip off we clothes.

(CONTINUED ON PAGE 14)

CONGO SHEPHAN

Every Rastaman pants tear off him by police and when dem finish doing dat, they line we up behind ah driving jeep and we had to run behind that jeep for one mile to the station.

When we reach the police station, remember dem line we up against a wall and start to beat us in our stomach with baton. Dey beat us till one ah de time we back broke, and the policeman go fuh ah piece ah iron, and dem beat us and beat us till I-man say I-man feel well like go perish from the licks way I get to establish the faith of Rastafari.

It wasn't for no criminal activity yuh know, it was just to establish the liberation movements and faith of Haile Selassie to the world. They take us from there and they take us to detention camp they detain us for over three days. When they about to let us go, I Bongo Shephan said these words to the commissioner of police and to the brigadier of the army that so "The very way that I was brought here is the same way that 150 man over there was brought here, so if I am going, if you all letting me go, I believe you should let go all these people". Brigadier turn to the commissioner of police and say to him "You know he is right", and they go away, come back, and let out the 150 man, give us the Rastaman.

When we come out inna de yard, we stand up as usual, say we going to lift up we eyes unto the hills, say we going to pray before we left outa de yard. And world remember, from we pray and done pray and look round the 150 man way we take way from Babylon, everyone run and left us in the camp. When we look around, is only pure Rastaman way left in the camp. Anyway that is one saga.

The following year we go to St. Thomas to keep ah Nyahbinghi, the same thing happen again. The Nyahbinghi was raided by police, 27 of us was taken up, taken to jail. Some charge for ganja, some was being detained, I, Bongo Shephan spend 8 days inna Morant Bay jail, under detention order, which was ah gross injustice because detention order in Jamaica was only 24 hours and dey let yuh go, an dem hold meh for 8 long days.

The way that I come out ah the detention yard outa de jail is ah police man who know meh he say, "Bongo Shephan, you supposed to dey ah street to keep the peace, because I know yuh as a peaceful and upright man, and a true citizen of this country, so I want to know what dem say yuh do?" Ah turn to him and say, "Dem say dem detain meh yuh know", him say, "Alright ah soon come", and him go back down ah de guard room and it was a quarrel between him and the police down there, and then when ah realize ah hear him come back and say, "Bongo Shephan, dem say yuh charge for ganja", and I turn to him and say, "No dey telling ah lie, because if I been charge for ganja they would have take meh to court and examination Wednesday gone".

(CONTINUED ON PAGE 15)

NO JUSTICE NO PEACE

CONGO SHEPHAN

Him say, "Damn right", and him return back down dey. Another contention again between him and police he make, until ah see him come up with him baton in ah him hand and 2 more police, take out ah man out one next cell, come ah my cell and take out me and carry we down ah de guard room and mark out meh name outa the book, call up all the police dem inna ah Morant Bay jail and say, "This man is ah tru citizen of the island of Jamaica, so I am going to put him on the street and he must be unmolested by you policemen in here as long as he is in Morant Bay".

Come outa street me an ah gunman, it was about 8 o'clock de night, so me turn to the gunman and say to him, "Which part yuh ah go now man?" He say, "Me ah go down ah river gully". Meh say anyway, "You ah go tonight, me ah go wid yuh", he say, "No Bongo Shephan, yuh cyar go wid meh cause yuh see like how dem let out me and you, dem ah go follow we anyway we go and watch we yuh know". Me say, "Don't worry yuh self man, yuh know here the policeman tell the rest ah police dem me ah true citizen ah de island ah Jamaica man? and me suppose to go out ah street an keep de peace an anyway me deh, dem nah fi come dey dey? Yuh nah hear the policeman tell de police dem that?"

He say, "Yes". Me say, "So gwan man, lead the way man, me ah go down ah your yard tonight", and he lead the way and we gon down by he yard, an him call up him friend and say him bring ah friend wid him. When him friend come, him friend say to him say, "Go look up dey so yuh go see some herb and look inna de corner yuh go see ah herb pipe, bring de pot come. We ah go cook." An we stay day for the whole night, cook an eat and burn herb and no police nah come molest we.

Morning early I rise up, so world no doubt this, that I n I the Rastaman inna this western hemisphere go thru hell and powder house to survive and to establish the true loving faith of Haile Selassie I Jah Rastafari. Outside of such there is no other saviour because the man or the woman who no have no testimony, him didn't go thru no tribulation an if yuh no go thru no tribulation, yuh cyar tell nobody nothing bout Rasta.



BONGO SHEPHAN



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ORIGINAL ART PRINTS



GRAPHIC DESIGN AND ART - VIDEO AND PHOTOGRAPHY

AUSTRALIA : FREEDOM FIGHTERS

Tunnerminnerwait



Portrait of Tunnerminnerwait by Thomas Bock between 1831 and 1835.

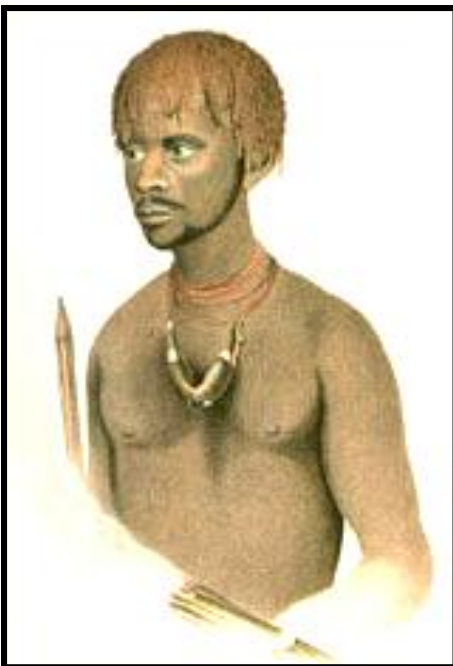
Tunnerminnerwait was born on Robbins Island in Tasmania in 1812, the son of Keeghernewboyheenner. He was also known as Peevay, Jack of Cape Grim and Tunninerpareway.

Tunnerminnerwait and Maulboyheener were the first two men executed in Melbourne on 20th January 1842. They were indigenous freedom fighters who took up arms against the colonisers and paid the ultimate price for taking up arms to defend themselves against the invasion of their lands and the genocide of their people.

Tunnerminnerwait and Maulboyheener were among 16 Tasmanian Aborigines who were brought to Melbourne in 1839 by the protector of Aborigines, George Robinson, to "civilise" the Victorian Aborigines. In late 1841, the two men and three women, stole two guns and waged a six-week guerilla-style campaign in the Dandenongs and on the Mornington Peninsula, burning stations and killing two sealers. They were charged with murder and tried in Melbourne. Their defence counsel was Redmond Barry, who questioned the legal basis of British authority over Aborigines.

The women were acquitted and the men found guilty, although the jury made a plea for clemency on account of the "peculiar circumstances". Judge Willis ignored the request and the men were hanged in front of 5000 people – a quarter of Victoria's white population – from gallows erected on a small rise near what is now the corner of Bowen and Franklin streets. Their bodies are buried under where the Queen Victoria Market in Melbourne

Maulboyheener



This portrait of Maulboyheener was done by Thomas Bock between 1831 and 1835.

Maulboyheener was also known as Robert Smallboy, Jemmy, Timmy, Tinney Jimmy, Robert of Ben Lomond and Bob, and came from an inland Tasmanian tribe from the Ben Lomond highlands.





IN DE SPOTLIGHT



Ijahyna Christian: A global Rastafari ambassador, an educator, a journalist repatriated & living in Shashamane, Ethiopia. She is Principal Consultant at Regency Consulting Services, Board Member at the Yawenta Children's Center in Shashemene, Executive Director Anguilla National Trust, Director at the Youth and Culture, Government of Anguilla, Director at the Athlyi Rogers Pan-African Study Center, Public speaker on Pan-African Affairs, and advocate for repatriation to the African continent. I would like to contribute my wealth of experience to the sustainable development of of Pan-African youth and to develop strategies for mainstreaming environment and gender in that development.



Marcia Whittingham: My volunteer endeavors include raising funds for www.shashamane.org. I am part of a team that puts on a Fashion Show/Stage Show/Dance to raise thousands of dollars over the past 10 years. We developed the "AFAR" magazine. After four years; we were approached to sell the name to another company. With the transaction completed, One Hundred percent of the funds were sent to support The JRDC School in Shashamane, Ethiopia. I have chaired and been a volunteer of one of the largest "Free" festivals here in Hartford, Connecticut "The Taste of The Caribbean & Jerk Festival.



Amde Mikael (aka - Negus Amlak): Long time Rastafari soldier, he was a past International President and Chaplin of the Ethiopian World Federation (EWF), he was also the host of the Rastafari Rising TV show in Hartford, CT. a past member of the Nyahbinghi house in Brooklyn, NY & The Editor in Chief of the Nyahbinghi News. A repatriate to Africa, he currently resides in Addis Ababa, Ethiopia with his wife and children.



Dr. Lance Seunarine: born in Point Fortin, Trinidad, he is a pioneer in African Studies and has lectured extensively on Africa, the Caribbean and the Blacks in the Diaspora. He has written eleven books, including several on Rastafari, which can be found at tricanbooks.com, he served as the educational director of the TTRU. Recently he lectured in Trinidad at the "Rastafari All Mansions 50th Anniversary of Haile Selassie I visit to Trinidad in 1966".



Ras Ravin-I: Coming out of the 1970 Black Power uprising in Trinidad and Tobago, past global coordinator and one of the founders of the now defunct Trinidad and Tobago Rastafari united (TTRU), a revolutionary combat veteran and survivor of the National United Freedom Fighters (NUFF), he is also one of the framers of the Rastafari Code of Conduct. He along with his wife Katrice Beepath published several books for Wisemind publishing and is the publisher of the current Wisemind e-magazine. An artist and crafter, his work can be found at tricesbaby.com.

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



**RAS ALBERT
& RAS KABINDA**

BLACK ACTIVIST AND RASTAFARIAN ELDER, RAS KABINDA, FORMERLY DESMOND TROTTER, CONSENTED TO BE INTERVIEWED VIA TELEPHONE. HE CANDIDLY SPOKE ABOUT HIS UP BRINGING AND HOW HE WAS DRAWN IN THE BLACK POWER STRUGGLE, HIS CONVICTION FOR KILLING A WHITE MAN ON THE STREETS OF ROSEAU, AND HIS EVENTUALLY DECISION TO REPATRIATE TO ETHIOPIA.

* * *

AW - Hail RAS KABINDA how you're doing today? How is the man today?

KABINDA - Well, everything is blessed. I start to see an improvement. I'm using comfrey, that I'm putting on it now. It kind of drying it up.

AW - Yea, everything will be ire in due time, you know what I am saying.

KABINDA - Yea, is just a little rest. Sometimes the father does make you take a rest. So I man just take it so. Man just have to humble his spirit in time.

AW - Well, I don't know if your ready for us to do the little interview for us to get some of your...

KABINDA - Well, we can talk, I man just there not doing nothing, I man just a chill.

AW - Well as you know I am putting together this little publication to kind of document I and I history as Rastafarians in Dominica, and how the movement evolved from the Black power days, to your present stance in I-Tiopia. I know you've been there for 20 years, and more. But will get to that in due course. But I just want to kind of go back to your early days. Tell us something about you, your background, and how you gradually began to get conscious of the black power struggle, and give us some anecdotes of what happened in the early days.

KABINDA - Well in the early days, from when I was about 15,16 years old, I and I were inspired from reading history books, and reading some of the writings of Kwame Nkrumah and Cabral, and His Majesty, and Castro who were the thinkers of the time, you understand and the black power struggle in America had start to manifest in Trinidad in the 70s. Those were real revolutionary days there. All those things kind a stirred up little vibes within man's spirit, and as man began to get conscious of what is really going on with the youth. You the spirit just interest man , like black consciousness is the path that I and I people supposed to be pursuing. At a young age, the movement was really at the St. Mary's Academy where they had kick a youth. A brother [Christian brother] had kick a youth. Think I had just come out [left high school] of school at that time.

AW - What year was that?

KABINDA - That was ...I can't really remember

(CONTINUED ON PAGE 18)

AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE

AW - Yeah, because we are talking about events that happened over 30 years ago, maybe 40 years ago.

KABINDA - Almost about that yeah. Almost about that because we were really young, about 16, 17. You remember Pierro?

AW - Yeah.

KABINDA - He is in England now. Pierro. Pierro was at that time together with I as a young man, we start and really organized that movement there. We started the student movement against oppression. There was Birdeaux. You remember Birdeaux Shillingford. Him had gone up to America for a while. He was more with those brothers form MND. You remember movement for a new Dominica.

AW - Were you one of the founding members of the MND with Birdeaux and Pierro you said?

KABINDA - No, not that Pierro. With MND it was more with Ronald Green, brothers like Para Riviere, Julian Johnson, Swinburne Lestrade those were the crew that really started Movement for a New Dominica. Remember, I and I had branch off, and started Twavay, Manicou Movements, things like that and Black Cry, and them things so.

AW - These were organisations, or newspapers you set up?

KABINDA - Remember I used to publish two little pamphlets, small papers that was the main reason that led to me being condemned because these were the papers I and I used to produce: Black Cray and Twavay. You know there was different things we used to produce. We used to distributed that all in the ghetto. That was our ways and means we used to raise consciousness. We used to adapt writing from man Walter Rodney, especially Walter Rodney from his book 'Grounding with our Brothers.' We used to see a lot of his reasoning on African history and things like that. Enlighten the youth and them.



RAS KABINDA

(CONTINUED ON PG 19)

THE COVERT WAR AGAINST AFRICAN LIBERATION WILL BE CONSPICUOUSLY DRESSED IN COLORS THAT LOOK LIKE AFRICAN LIBERATION, AND THE AGENTS WILL BE AFRICANS WHO HAVE RECEIVED A LEG—UP AND MADE A PACT WITH FALSEHOOD, IN EXCHANGE FOR THEIR AGREEMENT TO NOT GIVE THEIR ENERGY TO STRENGTHENING THE TRUTH.

- RAS JAHAZIEL

AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE

AW - And where was your headquarters at that time? From where you used to operate?

KABINDA - 28 Great Marlborough Street [Roseau] You remember Donald Peters and them brothers? Yeah, Donald Peters at that time, them was more involved with MND, Movement for a New Dominica. Them man leave afterwards together with Hilroy Thomas Them man go America and them man get doctorate in education. Them use the educational platform, you know, to promote the struggle.

AW - We will come to that in a while, because that is on of the things I have been telling Tempie that, a lot of the present day politicians were in fact Black power activists in their youth, you know. So they should be more conscious as the professionals today...the lawyers and the doctors and...

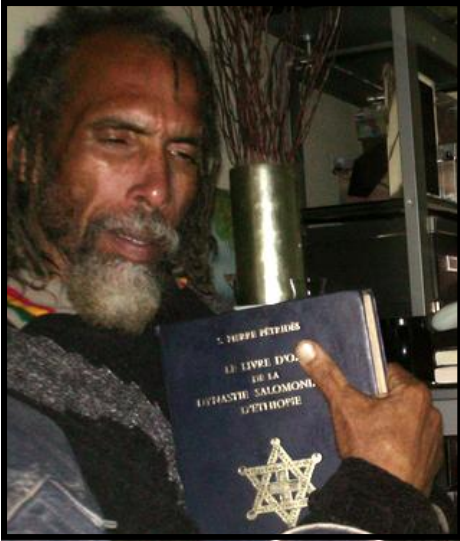
KABINDA - All those who are in government now are brothers who grew up with I and I, and the other day the foreign minister of Dominica [Vince Henderson] come right in I yard in Ethiopia and check I out. Telling I must come and check them in DA [Dominica], check little vibes and, you understand. He tell I that my elder brother retired now, he come back and he working with them, and this and that, and he together with the youth and them. I hear in Dominica now that they saying the prime minister tell them that any man from DA that want to go to Ethiopia now he don't bound to have visas and they seeking to open diplomatic relations with Ethiopia. So is I and now have to instill those consciousness in them man. You can't be separated because of the borders. And you see, like how I man been out there so long, them man show I a little respect, and try create certain dialogue and communication with I and I, give I and I certain diplomatic status. So what is crippling I and I out there, we are still being treated like we are Europeans. We have no status to stand up and say, nah! We are a sovereign people, were are one people, you and I. You see because through I and I have no diplomatic status in here in Ethiopia. There is no one really to stand up and talk for I and I. And to get into them man offices is always a bit it like, you know...is almost a political manipulation you have to get involved get in to them office.

So this is the disadvantage out there. Because the things they doing us out there, we not supposed to be going through those things. This is African Union headquarters, you over stand? This is the base of liberty. And how is it that we are in black Africa and we have no rights, you overstand? If you don't have money to get qualify as and investor...you have to show you have about three quarter million Birr [Ethiopian currency] If you cannot show that money to get an investment certificate you can't really get a legal status as a man returning as an African, you know. That is what is written in the constitution. These are things that right now that we a try to go to the prime minister and the African Union about. Between the next few days that is where we will be heading. Some brothers already go there and get invitation to go Libya to attend certain meetings on repatriation. We trying to penetrate that into their heads that we are a neglected people, we are supposed to be honoured as people who returned home coming from trials and tribulation of slavery. You see like places and Ghana and Tanzania they have a much more opened policy, and you get assistance from government, they give you land, for this and that. But here the Shashemane Land Grant has been taken away. The Government does not offer us any alternative land to where we can set up and develop. The little lands that we have in Shashemane right now, they are cutting up everything. You can't have more than 500 square metre person. It is like we are coming back into the same city vibes, where we come home to live as man.

It is so fundamentally important that we need to get land. If we don't get land, we won't be able to survive here as a people. These are some of the realities that we face here now and we trying to set it up now to a level to make sure that within the next couple months, or somehow, we have to get land and get capital in order to implement a program on the land. You understand? These are some of the crucial things that are acing I and I out here.

(CONTINUED ON PAGE 21)

AN INTERVIEW WITH RAS KABINDA (DESMOND TROTTER) HABRE SELASSIE



AW - Ok... Let us go back to the early Black power days. Tell me about the various African liberation Day marches, the Four Corner days, who were the main speakers that used to kind of inspire the crowds in those times, and where those events used to take place?

KABINDA - Well in the early days of African Liberation Day, we first organised that. The first one was in Windsor Park. We had marches through the streets and things like that. That time we had brothers like Donald Peters, Hilroy Thomas, Julian Johnson, Para Riviere, Ron Green and I self used to be among the main speakers. Para Riviere and Julian Johnson them two brothers that played a crucial role in educating a lot of the ghetto, you know. Raising a lot of conscious among the youth and them. Them man did a lot of work, Julian Johnson, Para Riviere through education. They used to come around... most of them were based at universities and whenever they would come around they would spend a lot of time in the ghetto, you know, educating the youth them. Ron Green and them brothers there, Donald Peters...them man played their part. All those brothers like Bernard Wilshire for a certain time, he was crucial in that too, especially in the Grand Bay region, Portsmouth, Mahaut, Massacre we used to move though out the villages hosting educational programs, raising consciousness, organising the people and things like that so ...

There were a lot of other brothers like, Mwata, you know. Mwata was more like, I and Mwata more used to operate at the grass root level in printing little newspapers and distributing them, backing up the other movement, and any other movement them other man and them would be trying to organise and things like that. Man like Popo. All them brothers were deep inside of the movement. Gantrot, Wah and them other man come in afterwards, more as Fari up in the mountains levity.

AW - What about Ras Man?

KABINDA - Yeah, yeah, yeah, Ras Man was all part of the movement until he leave and go university. But in the early days he was all part of the movement of I and I. Remember Ras Man was one of the first man and them to go up in the hills. He was more one of them man on the forefront of the struggles for a good while. Remember they had imprison him, all time we were in jail, he was in jail together with I and I for a while. The man escape, and they almost kill him with licks, and things like that then he come back in jail, then after he escape he make a good amount of time in the mountain until eventually he go and study law again, and thing. But him right there among I and I still, you know. Now Kasate come in, Henry Shillingford, I don't know if you know Kasate?

...To Be Continued In The July Issue

EDITORS NOTE:

This interview will be continued in the July 2016 Issue of Wisemind, it is an important interview with Ras Kabinda as he goes into depth about the build up of the Black Power Movement and Rastafari development on the Island of Dominica, West Indies., it is an important part of Rastafari Historical development in the Caribbean as a whole.

NO JUSTICE

NO PEACE

THE ROLE OF BRIBES

By Ras Jahaziel



A LACK OF IDEOLOGICAL SOUNDNESS on the part of Africans is a necessary prerequisite for prolonging the hour of Black subjugation and Black subordination.

When the enemy is able to penetrate and infiltrate your ranks easily it is always because of A LACK OF IDEOLOGICAL SOUNDNESS. To correct this psychological malady let us go into the mind of the ole slave-master.

WHAT IS THE OLE SLAVEMASTER THINKING NOWADAYS?

He is thinking:

"We must not wait for this reparations movement to grow and become a mass movement, because we need the global priorities that set up slavery and colonialism to continue."



The implication of this reparations movement is that we would have to change our global priorities from serving the cause of **wealth for the few** to serve the cause of justice for all.

That would be the end of our slave-master system, so there are two things that we need to do simultaneously: We must increase our budget for handing out **BRIBES**, and at the same time we must convince the world that we are too broke to consider reparations.

Based upon these conclusions we need to send out our agents in all the plantations with the message that **progress can be made without concerning yourself about correcting the many ongoing injustices of slavery.**

In this way we can surely nurture the spirit of accommodation, and prolong the life of our slave plantation. We just need to give the Negro a more comfortable foothold **UNDER US**, and that will surely prevent them from talking about slavery and injustice so much and short-circuit their drive for reparations.

(CONTINUED ON PAGE 23)

NO JUSTICE

NO PEACE

THE ROLE OF BRIBES

By Ras Jahaziel

It is common knowledge amongst us slave-owners that if we are to maintain the plantation's power arrangements, we must make sure that our Negroes abandon the self-empowerment principles of Marcus Garvey. **Such principles would generate power without subordination.** So by all means we must keep the Negro locked into that form of progress that will bury their race in perpetual serfdom.

By facilitating some well-publicized **DONOR DEPENDENT PROGRESS** we will therefore create.

A RACE OF SATISFIED DONOR-DEPENDENT NEGROES.

We will perpetuate donor-dependency to the extent that our Negroes will have no burning desire to see what they can do collectively **without an alien benefactor**, so in a very real way they will be thus made to embrace **spiritual backwardness posing as progress.**

As a result of our inculcating the Negro with this sponsor-dependent philosophy the Negro will be encouraged to practice a kind of thinking that will never be able to liberate Africa.

It will be the kind of thinking that will settle for bribes in the form of token progress for the few. It will not be concerned about healing the damaged psyche of subservience that keeps Africans locked into their various slave-owners like lovers.

It will not be concerned about building **real grass-roots power that is independent of outside influence.** For a few gifts it will be prepared to keep silence about the injustices of modern-day slavery, and it will be the kind of thinking that will be prepared to collaborate in burying the voices of Black ancestors that have been long crying for justice.

In fact, this is just the kind of thinking that we need to propagate amongst our Negroes to help perpetuate Neocolonialism and African subordination.

With the success of this plan, ass-kissing will continue to be handed down, and generation after generation will continue to be **JUST A BUNCH OF LITTLE NON-ENTITY ASS-KISSING FOR-SALE NEGROES."**

So the lesson to be learned here is that you are either nurturing the spirit of liberation or you are nurturing the spirit of accommodation and subordination.

RAS JAHAZIEL

FEBRUARY 5, 2014



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WALE



WHA!! WHOLE HEAP
AH PEOPLE OUT OUT DEY !!

DEY MUS REALLY LIKE MEH
AH HOPE DEM DOH THRO
NO TOILET PAPER AH MEH

CLAP ! CLAP!
CLAP ! CLAP !

CLAP ! CLAP!
CLAP ! CLAP !

WELL, IT HAVE SOMETHING BODDERIN MEH,
IS DIS FREE MONEY BIZNESS GOIN ON
LIKE DEM SO CALLED GRANTS AND DAT BIG
WUUD, WHA DEY CALL IT? PHILAN TRO SOMEBODY

NOW IF ALL YUH EH BELIEVE MEH
CHECK IT OUT, DIS TING HAVE
SOME AH ALL YUH FUBETTIN
SELF-DETERMINATION,

SELF-SUSTAINABILITY AN AH WHOLE
HEAP AH EDDER SELF TINGS

CLAP ! CLAP!
CLAP ! CLAP !

CLAP ! CLAP!
CLAP ! CLAP !

ALL YUH EVER STOP TUH TINK
DAT SOME AH DESE FREE MONEY
ORGANIZATIONS IS AH CIA FRONT?

AN ALL DESE ABENTS DRESS
UP IN DEY AFRICAN LIBERATION
COLORS, AN FRONTIN DE THING?

CLAP !! CLAP !!

CLAP !! CLAP !!

WELL AH TELLIN ALL YUH ONCE
YUH START TUH STRETCH OUT YUH
HAN, YUH COULD FORGET BOUT
LIBERATION, CAUSE YUH JEST BEEN
BOUGHT.

NOW YUH STANCE BET SOF
AN YUH START TUH DEPEND
ON HANDOUTS, WHAT HAPPEN
TUH SELF SUSTAIN EVERY TING?



HOW YUH GO BE SELF SUSTAININ
IF YUH DEPENDIN ON EDDER
PEOPLE TUH FUND EVERYTHIN YUH DO?

IF YUH SPENIN DEM PEOPLE MONEY
DEY WILL TELL YUH WHAT TUH DO,
YUH CYAR TALK BOUT LIBERATION
DEN, DE FUST STEP, IS TUH STOP
TAKIN DEY MONEY....

CLAP !! CLAP !!

CLAP !! CLAP !!

ANYWAY, LEMME HUSH MEH MOUTH
AH DUN KNOW HALF AH ALLYUH
DOH SUPPORT NUTHIN,

BUH ALL YUH DOES LOOK GOOD
WEN ALL YUH DRESS UP IN ALL YUH
RASTA CLOTHES...NO DOUBT

SO....TILL NEXT TIME, WE GO MEET
UP, LEAVEEE DE PEOPLE MONEY
ALONEEE, SELF- DETERMENATION...



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ING , YOUR SUPPORT IS NECESSARY AND VALUED.

The Dawning

By Kevin Conner aka Bongo Joe

We've been battered and bruised
From can't see dusk
'Til can't see morning
We can name names
From Emmett Till to Trayvon Martin
We've cried tears from River Nile
To Dunns River falling
No one seems to hear our cry
No one seems to hear our mourning

But I and I shall arise like a
lion in the morning I and I shall awaken with
Rastafari drums a-beating Rastafari elders chant-
ing Earth quaking
Lava flowing Wicked running
Righteous rejoicing
This is the day for which we've been
Praying Raw justice on Babylon system
For too long I and I have been a victim

Now it's time for the healing
Time for the planting
Time for the harvesting
No time for storing
Africa will forever be flourishing
Full speed to Africa we're cleaving
Full speed to Africa we're heading
Full speed to Africa for the dawning
The beautiful dawning
The beautiful dawning
Of a new day



CHRISTMAS

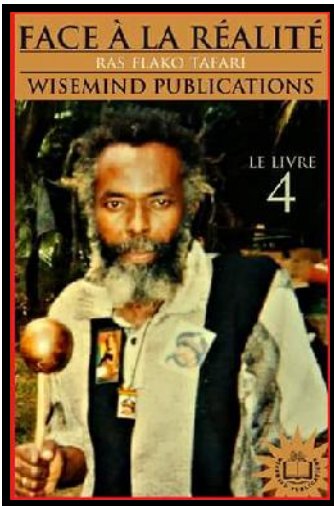
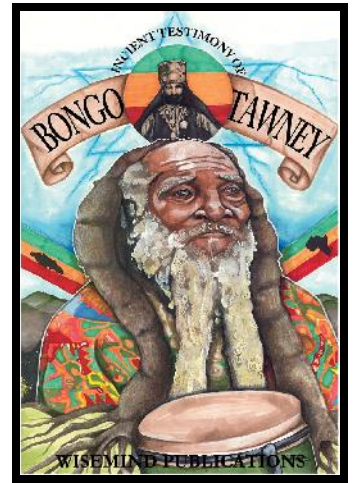
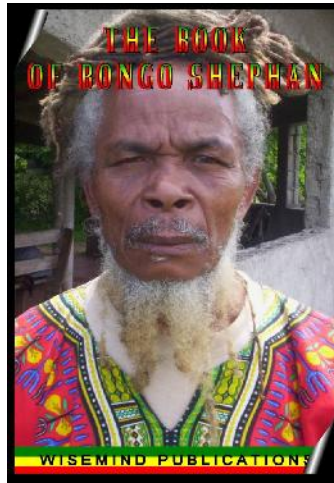
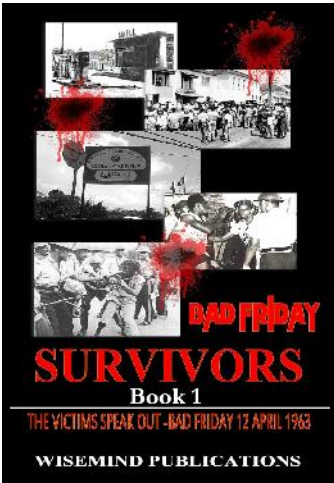
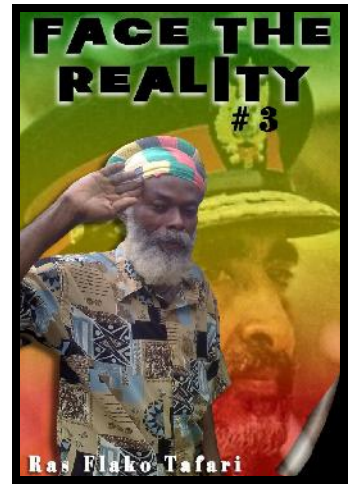
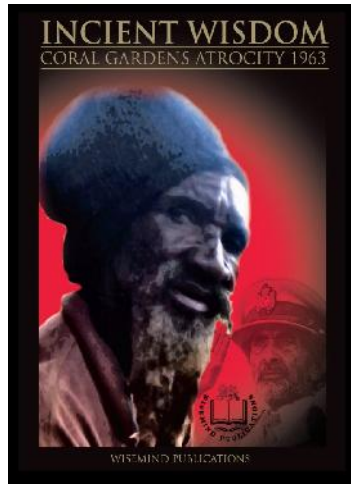
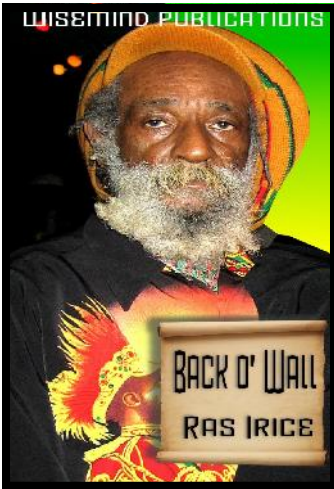
When I was a little boy
Christmas come ah had no toy
Ah used to sit an wonder why
Maybe Santa forget bout i

But den ah think to mehself
Santa have such a small carriage
And only eight reindeer to pull it
All around de world
Ah wonder how he get toys to all the
Boys and girls?

Dey make we sing "dashin thru de snow"
When ah look outside.....
Mud!!...no snow...hmm...strange
Dey even tell meh Santa going tuh
Come dong de chimney
An bring ah toy fuh me..
So ah stop an ah think...
Modder?...we ent have no chimney!!

So now ah come ah man an
Ah living in ah foreign land...
out in de country
Guess what?...ah have ah chimney...
Well Santa?...ah don't know...
Ah still waiting on he...

RAVIN-I, 1989



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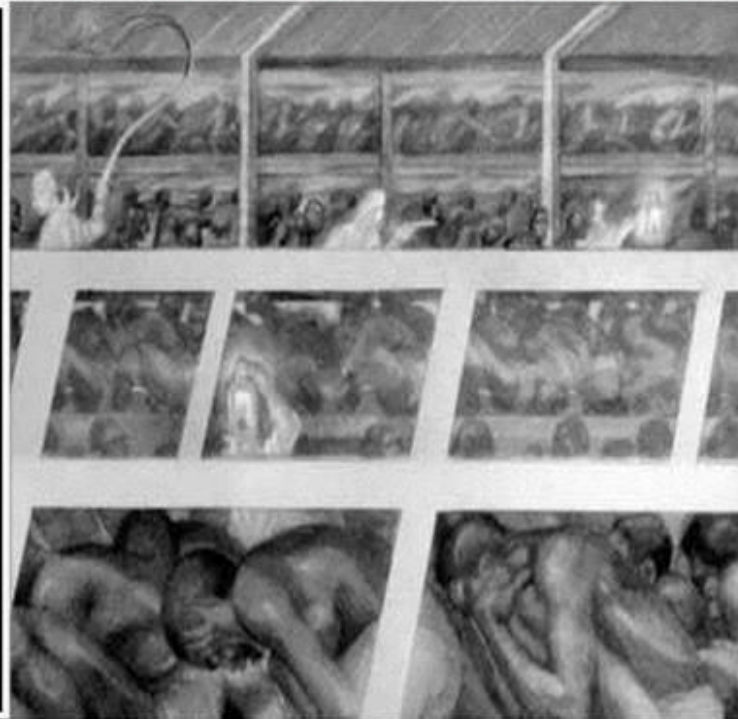


SURVIVING MEMBERS OF THE NATIONAL UNITED FREEDOM FIGHTERS (NUFF)

Asking you to give me
EQUAL RIGHTS
 implies they are yours to give.
 Instead, I must demand
 that you stop trying to
 deny me the rights
 all people deserve.

Will you **REMEMBER** them?

Millions of
Africans
Sold
Captured
Traded
Human Cargo
Middle
Passage
Chattel
Slavery
Olokun
Death at Sea



Yemaya
"African
Bones in the
Briny
Deep"
Trans
Atlantic
Trade
Untold Stories
Capitalism
Oshun
Resistance

Reach Back, Honor These Ancestors & Celebrate Culture...

Sankofa's 5th Annual International Day of

REMEMBRANCE

SATURDAY, JUNE 11, 2016~11:00am~ Buckroe Beach
Hampton, Virginia ~ North 1st and Pilot St.

LIBATION OCCURS SIMULTANEOUSLY IN BROOKLYN, NY, SEATTLE, WA;
CHARLESTON, SC; OAKLAND, CA, PANAMA, ST. CROIX, VI, BIRMINGHAM, AL; GHANA

All are welcome. Event free and open to the public.
We ask that you respect the sanctity of this sacred event. Bring beach chairs and umbrellas to shade you. Please bring fresh flowers for the offering.



THE SANKOFA PROJECTS

FOR MORE INFORMATION: CHADRA PITTMAN WALKER 757-816-1579
~chadrapw@gmail.com www.thesankofaprojects.blogspot.com

Asante Sana to Ancestor Tom Feelings for this powerful image from his book, "The Middle Passage: White Ships Black Cargo."



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