

WISEMIND

ISSUE #3

The Peoples Voice

MAY 2016

INTERVIEW WITH
COREY HARRIS

RASTA CRITIC

Rastafari Speaks

Revolution in Trinidad & Tobago

Ancient Irice

RUNNING MAN

EDITOR NEWS & NOTES

CONTENTS

3 Rastafari Speaks
4 Rasta Critic
5 Black & Blues
12 Ancient Congo Irice
13 United Rastafari of Aotearoa
15 Face the Reality
17 Black I Story
19 Haile Comics
21 In De Spotlight
22 Revolution in Trinidad
25 Istemony of a Sistren
28Running Man



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

Wisemind publications would like to thank all the people who have helped and are helping to make this magazine a reality.

We would like to take this opportunity to invite ones to submit news, views and opinions, however this invitation does not guarantee immediate publication, but at some point will be published, it also depends on available space.

As per the Rastafari Code of Conduct, no articles will be published that causes "Abuse, slander or disgrace to any Rastafari brethren or sistren or others in public places either through the Printed Press, Radio, Television or the Internet." No exceptions will be made to accommodate personal attacks on anyone.

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RASTAFARI SPEAKS

Now is the time for them to prove themselves worthy of their name - freedom fighters. Now is the time for them to commit themselves to the motto of a famous freedom fighter: "Give me liberty or give me death." They can count on the unswerving support of free Africa.

All forces of good wherever they may be found must be mobilized to uproot the white supremacists in Rhodesia and in Southern Africa. All freedom loving peoples must cooperate to destroy this deadly cancer of human liberty and equality. After all, at issue is not the loss of freedom to four million Africans, but the survival of human liberty.

- TO OAU ON RHODESIA
THURSDAY, JULY 7, 1966

We have been blessed during Our lifetime, in having been spared to see the fruits of the labours which We have expended on behalf of the advancement and progress of Our beloved country bloom and ripen before Our very eyes. In the decades which have passed since, by the Grace of Almighty God, We were called to the throne of this, Our Empire, We have seen Our country grow and flourish, We have seen Ethiopia emerge free and victorious from the trials and oppressions of the period of invasion, We have witnessed succeeding generations of the youth of Our Empire come of age and rededicate themselves to the cause of their Motherland. And each year, We have been fortunate indeed in that We have seen the fulfillment of old dreams, the attainment of goals established long ago.

- TO THE HARAR MILITARY ACADEMY
MONDAY, OCTOBER 3, 1960

Brigadier Rawlley and the officers of the Indian Army and the Indian civilians who have toiled so selflessly in the education of these cadets; the Indian Government, which so generously placed these instructors at the Academy's disposal. When We first decided to staff this Academy with Indian Officers, it was Our sincere belief that they would do their utmost to meet Our desire. We thank General Thimayya for his kind remarks and for the advice he has given to the Cadets.

- TO THE HARAR MILITARY ACADEMY
MONDAY, OCTOBER 3, 1960

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Amde Mikael

Living or so-called living in the west is a thing that truly has you in a sleep mode, no matter how conscious you think you may be, or how righteous, or how much a Rasta you feel you are. It never really becomes apparent to the self, honestly it doesn't. Most ones just project on the things of the so-called Babylon world, fiyah this and fiyah that.

Not to say that fiyah is not warranted in many cases. Yet, at the end of the day, when all the fiyah burning is over, what is there really for us to say? "Yes here it is, we have built something tangible for our youth, those born and those yet to be born".

Now, living in the west, primarily the Americas, Europe, and honestly most of the westernized world, we find Rasta. Black, white, yellow etc. The primary aim, within the foundational trod of Rasta has been Repatriation. Yes I, repatriating to the land of our foreparents. Now in the west, truthfully, there have to be many compromises made to exist in the so-called society of the west. Yes, truthfully, compromises have to be made, especially with a fiyah bun mentality, because if you honestly adhere to it in its full sense, you will be in jail, or killed by the representatives of that same system and most are not joining a line to become a martyr .

So you find yourself caught in between the two, rebelling and resisting against the white supremacy system and at the same time suck on the breast of the Babylon whore system for whatever so-called perceived material comfort or advantage. To some non-biased observers, this seems to be a form of mental illness. How can Rasta be taken seriously if we continue to display this form of schizophrenia? And this creates a very distorted personality. Is it an existence in some spiritual, mystical place in the hereafter? Or is it to be here in earth, dwelling in the land of our foreparents' birth? So what is before us is a burning issue. To burn down the house that you are living in and, at the same time, not seriously preparing to build another house or even to come out of the house that you have set on fire. Wake up and go to the nine to five in the day while burning down that same structure that you depend on for life and livelihood.

When we look around, we see all kinds of material and spiritual resources, facilities, programs, support systems and things established by people of what might be looked upon as being less noble than Rasta, and it might be so. Still the fact remains of what have we done in the similar regard, or is it that nothing is supposed to be done?

As a people who promote peace and love on the surface and at the same time is capable, and willing to engage in envy, jealousy, backstabbing and the like when the motivation arises. Things that we say are the characteristics of the ones we call Babylon. Have we been in this demonic system so long that we have become desensitized to the

(CONTINUED ON PAGE 6)

BLACK & BLUES



Katrice Beepath
aka Irie Tree Cee

I met Corey Harris about a year ago at the Virginia Reggae Festival in Norfolk, VA. It was a very rainy day. My husband and I were vending our jewelry, and it came to our attention that Corey didn't have a set-up to guard against the rain. My husband suggested I go back to our home and get our spare tent for him to use, tarps, weights, etc... All went well as can be and we all stayed dry. By that point in time, I had done several book projects for Wisemind publications.

Ras Flako and Ras Ravin-I made a decision to restart the Wisemind Publications E-Magazine after a 2 year break. Corey Harris came to mind while considering available content. Ras Ravin-I thought it would be a good feature to include since he did not know of any other Rastaman doing blues music in a traditional style. Wisemind Publications caught up with Corey Harris, on tour in Europe, and was blessed with the following interview...

WM: WHERE WERE YOU BORN AND RAISED?

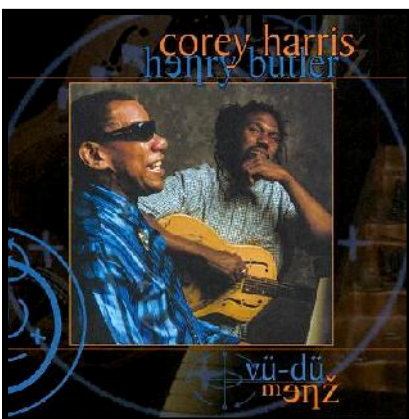
CH: I was born in Denver Colorado and raised in the suburbs nearby.

WM: HOW OLD WERE YOU WHEN YOU FIRST PICKED UP AN INSTRUMENT & DID YOU STUDY OTHER GENRES BEFORE SETTLING ON YOUR CURRENT STYLE?

CH: I began in music with piano lessons and then later played recorder in school. I also played violin in the school orchestra as well as trumpet and baritone (small tuba) in our marching band. I picked up the guitar when I was 12. At first, I tried to play anything I heard on the radio, even rock music and sang a little in church. I began to be interested in playing Blues and jazz a few years later in high school.

WM: WHO OR WHAT WERE YOUR INSPIRATIONS & INFLUENCES TOWARD BLUES MUSIC?

CH: My influences in Blues were Lightning Hopkins, BB King, Robert Johnson, Son House, and Charley Patton. My other influences came from the stories passed down



WISEMIND PUBLICATIONS

(CONTINUED FROM PAGE 4)

to the very stench? And have we created a pseudo-hybrid psychotic reactionary so-called culture? Narcissistically we have become so overly self important, like someone owes us something. Most can purchase all the trappings of what they perceive as culture. Also we sit in individual our enclaves, groups, and so-called organizations, and argue, and debate and strive against each other, for what we misperceive as power or advantage.

There is a vibe of all want to be the big Rasta, or the big dread, some guru or something that is accepted by some perceived peer group. Identity crisis, livity amnesia and blame shifting at its lowest level. When at the end of the day, nothing is really being done that can truly benefit Rasta globally, Africa, or even humanity other than to set an example of how not to be.

When it comes to positive self improvement, self criticism and analysis, we become reactionary militarily defensive and is now ready to destroy the same humanity that we profess to have and love.

Could it be that to most ones who identify themselves as Rasta, really don't (believe in) that which they say they do, just as with most people who espouse some form of consciousness. When we become so narcissistic and self absorbed, a bunch of people who proclaim to know the right, but can't manage to manifest the right. This is some form of intellectual masturbation orgy, a bunch of geniuses stroking their egos and shegos, producing little pickynegos. History up to this point has shown that the only result is nothing being done substantial in the positive for the unification.

How is it that very few actually go out to the so-called sheep, the so-called people who don't know any better, and be strength to them and show them the way by better example. According to the foundational livity; all who seek to remain in Babylon (physically and mentally) shall go done and be destroyed along with Babylon. So living in this so-called system you have developed a psychological profile, which we are not aware of. We have become so used to the way of doing and perceiving things in a quasi-African so-called cultural western mode.

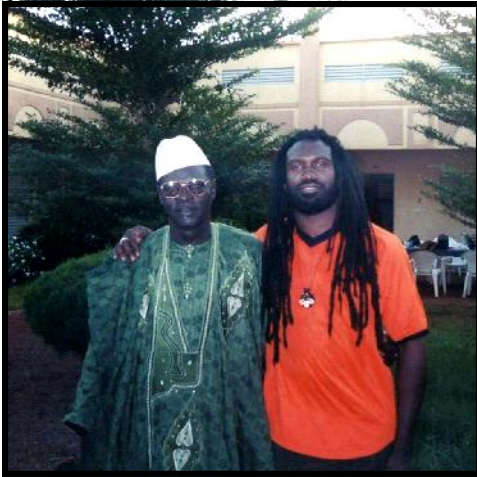
It is true, we have been bombarded by all kinds of media, mss-information and propaganda that is has become part and parcel of whom and what we have become. This is more evident once a one has been remove from the western paradigm and placed in the original environment that gave birth to us all. Now it seems like some survivor island type drama unfolds. There is no more instant gratification, and "I want it now", and the "don't you know who I am? "Mother Africa has her own time and pace. Many who come to Africa have different expectation.

(CONTINUED ON PAGE 8)

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BLACK & BLUES



With the Jahtigui,
Ali Farka Toure

WM: HOW DID YOU COME TO SIGHT RASTAFARI?

CH: The pastor of our church was a Jamaican who tell me just a little about Fari and gave me his Bob Marley records. So it was thru the music that I first hear of Rastafari. A few years later, in college, I had a Jamaican professor who taught a class on Anthropology and Afrikan/Jamaican culture. So, I began to read books like Rasta and Resistance and learned about Walter Rodney, reading his book How Europe Underdeveloped Afrika. I was listening to music like Burning Spear, Steel Pulse, The Gladiators, and many other groups all the while. I really began to learn more when I traveled to Cameroon in the early nineties and lived there for a year. I met the first Rasta that I knew there. When I return I lived in New Orleans and met even more Bredrin. I began to learn culture from

them, and in particular, an elder named Joseph I, who teach I more. I had always been reading the Bible from small and felt that it was really Black people's story that it was talking about, so it was the continuation of my path, looking for the roots.

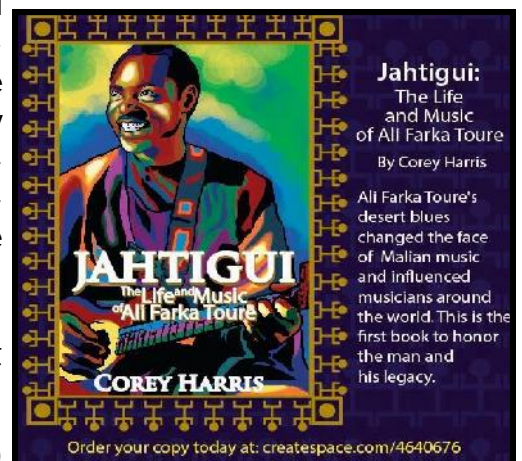
WM: HOW DOES YOUR BELIEF TODAY RELATE AS WELL AS DIFFER TO THE COREY HARRIS OF YESTERDAY?

CH: In the early times, I was still looking for a God without - not within until later. I was operating out of the Bible based, Judeo-Christian mindset. Today, I am evolved to sight the God in flesh & the supremacy of Black history & heritage that is found within INI.

WM: BASED ON YOUR RASTAFARI TRADITION, HOW IS THE BLUES ACCEPTED/ PERCIEVED BY YOUR AUDIENCE? HOW DO YOU INCORPORATE YOUR LIVITY INTO THE MUSIC?

CH: My audiences in Blues really do not know much of the tradition, except for some Reggae fans, and of course, Afrikans who I have played for. However, many of the audience are European descended people so they are not knowledgeable of the trod. I write and have many songs dealing with the livity and the history of HIM, Walter Rodney, the Royal lineage of Ethiopia, and so on. I perform these songs regularly in my set to show that our Black culture from the old Blues to the Rastafari tradition is an unbroken line, as parts of the same tree. Were it not for Blues culture, we Black people, especially in North America would not have a connection with our Afrikan past.

(CONTINUED ON PAGE 10)



WISEMIND PUBLICATIONS

(CONTINUED FROM PAGE 6)

I have noticed that many Europeans before they come to Africa they do some kind of research or something. Many even take a language course; study something about the cultures and the traditions of the people and even dress for the journey, with their back-pack, hiking boots and the whole nine. On the other hand many of the African descendents do not follow this route, (not saying that they should, it's just an observational comparison) most just get a ticket and come. Now that is good and all, but herein lays the drama.... We, when we reach Africa, complain about everything, everything you can imagine. Don't understand the people, the cultures not to mention the language. We are not humble, not to mention patient and or understanding.

Many don't even realize that, too many Ethiopians our manner is very crude and disrespectful. How could that be? We Rasta are supposed to be the royal of the royalist, the humble of the humblest, and the righteous of the righteous? Surely this would be someone you would want to embrace, and call brother or sister.

So how are Rastas perceived by the average Ethiopian? Well, you might be surprised to know that, Rasta's are not looked upon in the positive; every possible negative-stereotype you can imagine is here waiting to be attached to you. Perhaps not because you have done or said anything wrong, it's just that you are not the first to come and won't be the last, the novelty is worn off, and many who have come before you have been involved in some very contrary behaviors. And these are the ones that people talk of, and those who are doing good and living good hardly get mentioned in this light.

The present political situation in this country doesn't have Rastafari repatriation on their immediate agenda or any other so-called Diaspora repatriation, other than expatriates returning home to Ethiopia. So still many Rastafari come to Ethiopia with a tourist visa. Maybe it's the easiest or the requirement to get a business visa, may be burdensome. Bottom line is that the only two visas that are commonly known are business & tourist.

You may say so what? Well, my answer to that is this; a tourist visa complicates doing any form of business legally, complicates obtaining a work permit, bank account, land, citizenship and a whole host of other related issues. And when the visa expires, you must leave the country and return to the country where the passport was issued, whereas the opposite is the case with a business visa. Now with a tourist visa you can apply for an investor license to do business in Ethiopia, many have gone this route. The only thing is that also many who have gone this route are not prepared to carry out their promised responsibilities and/or raise the adequate finance to carry out the intended project. Some have gone this route only in an effort to obtain residency and have lost both their license & their residency, so this must be approached with extreme seriousness & caution along with adequate preparation & not as a reactionary measure.

Also you might as well know, that the investment and government officials are very acquainted with so-called Rastas, the many who have come, made big, big promises &

WISEMIND PUBLICATIONS

did nothing, so Rastas are going to be scrutinized as to their seriousness. So for those of you who feel like you are just going to come to Ethiopia and live in Shashamane as a farmer or just to live. Get land and build a house and live happily ever after.... I suggest that you come and look first, come and see what is here and how you will be able to function within the Ethiopia of today. You can come here and live and work in peace and tranquility, it's just that you must have information, on how the system works, and how the laws are administrated.

Ethiopia knows we are here, she has been very tolerant, and patient and accommodating, especially if you are law abiding, and peaceful. Ethiopia is really a place that has a strong spiritual energy magnetic, and the bottom line is all about how you live, is what you attract. Still there will be a time of transition and acclimatization with serious self reflection and analysis. Going from a place of bombardment of external and internal confusion, to a place where it is no distraction of the mind. For many of us to go from a constant mind race to the stillness and tranquility is a very rough and abrupt stop, so very much that the inertia of the motion coupled with the immediate lack of mental inertia can be quite maddening during the transition.

Yes in the west almost everyone is in a hurry to go nowhere at the quickest possible speed. Here in Ethiopia, people have been here since before the beginning of time. This is the oldest inhabited place on the planet. No rush, it's just time & time itself. Eternity everywhere you look, the mountains of eternity. Now in this environment you can no longer think in terms of, seconds, minutes, hours, days, weeks, months & years etc.

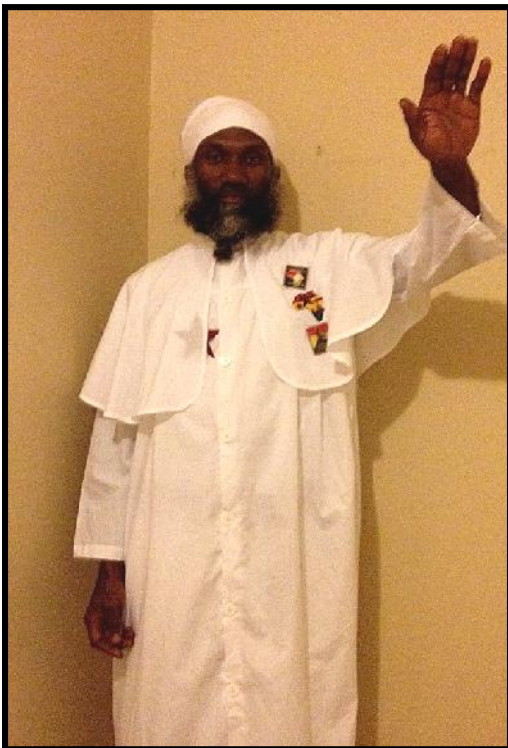
Everything is now seasonal, the natural flow of time. Even consider this, when most people work, they don't get paid by the day, week, or bi-weekly, it's strictly monthly. By the end of the month you collect your salary. So you can see the average person here lives off more than just their salary which probably would be for the average just under 2000 birr which is approximately \$140 US. So can you imagine with the western standard, \$140 a month to cover rent, feed a family, pay for education, transportation to & from school/work etc. For many of us coming from the west, this is sub-poverty, & could not possibly imagine how we could manage, especially for a family.

It will be very good if ones and ones seriously consider the words and example of Our Imperial Majesties, because quite naturally this is the standard to which we must rise. They way we are now collectively and even individually, it's not good enough.

We have more to go, higher levels of livity to reach. Ethiopia is the mother and father of all nations, and as such for us to identify with Ethiopia demands that we see, live and approach things just as we are the mothers and the fathers of the nations. If you have children you treat them with, compassion, love, understanding & discipline. Family let us seriously consider what we are doing and where we are going. Remember you can never be too righteous than to have the right to be here. Peace to all & malice to none. Rastafari.

BLACK & BLUES

(CONTINUED FROM PAGE 7)



WM: HAVE YOU RECORDED OR TOURED MUCH IN YOUR CAREER? WHO HAVE YOU HAD THE PLEASURE OF WORKING WITH?

CH: I have toured and recorded non-stop since 1994. I have released 13 albums of Blues and Roots music on different independent and major record labels. A partial list of those with whom I have worked: BB King, Tracey Chapman, Ranking Joe, Ben Harper, Natalie Merchant, Taj Mahal, Koko Taylor, Blues legend Honeyboy Edwards, Ali Farka Toure, and Cheick Hamala Diabate among others.

WM: HOW IS YOUR MUSICAL PRESENCE RECEIVED IN AFRICA IN COMPARISON TO EUROPE AND AMERICA?

CH: The culture for listening to music in Afrika is totally different. Afrikans respond to music as if they are part of the performance. It is expected that the audience will dance, shout out, go up onstage even and give (dash) the musicians money. Musician and audience are ONE in

Afrika. In contrast, the European way of reacting to the music is more like a formal recital, where there is a separation between the audience and the music. So they just sit and listen, rarely dance, and never shout out or holler out in support of the music. It looks more like they are analyzing or dissecting the performance instead of feeling it the way Afrikans do. For some reason, Europeans behave a little more free when they are at outdoor festivals; they dance and seem to enjoy it more. White Americans are generally more free than their Euro cousins, but not quite as involved as Afrikans are. For example, if one climbs up onstage at a European and American concert they will at least be thrown off by security or worse....

In terms of my music specifically, I am well known in Mali and Guinea to many of the people through having played there often and working with musicians from those countries over the years. Also, the documentary film that I narrated in Mali, "Feel Like Going Home" that played in theaters around the world and in the USA on public television has made them more aware of my music. Afrikans are much more musically aware of the music of the Black Diasporas, especially Caribbean and North American Black music than we in the west are of their music. James Brown, John Coltrane, Nas, Jay Z, BB King, and others are households name in Afrika, while very few of us know Ali Farka Toure, Salif Keita, Youssou Ndour, Tiken Jah Fakoly.

WM: YOU HAVE ALSO AUTHORED A BOOK?

CH: I wrote a book entitled 'Jahtigui: The Life and Music of Ali Farka Toure' about

WISEMIND PUBLICATIONS

BLACK & BLUES

two years ago. This was inspired by my many reasonings with the master. I wanted to get his message out to the Diaspora. He told me when I came to Mali the first time, "You have left home to come home... this is your umbilical cord", and "There are no Black Americans but there are Blacks in America." He said even though we have lost a lot through the Ma'afa and slavery that our spirits are still the same, we are still the same people and should be reunited. All we must do is find and honor our true Afrikan selves and we can go home and build for the future. Afrika awaits its creators! It is up to us to realize and manifest this truth in this time.

WM: CAN YOU TELL US A LITTLE ABOUT YOUR SEWING TALENTS & COMPANY NATTY WORKS?

CH: My mother taught me how to load a sewing machine when I was a youth, though I did not really sew anything until last year when I became inspired to expand my creativity beyond only making music and writing. I founded Nattyworks to provide cultural clothing and accessories to my Black family that would honor our Afrikan roots. So far, the response has been very gratifying. About 99% of my sales have been to my Black



In front of Dostoyevsky statue at the Lenin library in Moscow, Russia.

sisters of all ages and they remain my biggest inspiration. My product line to date includes women's Caftans, men's and children's Dashikis, women's bags and purses, aprons for the kitchen, table cloth sets with napkins and placemats, potholders, turbans, skirts, redesigned jeans with Afrikan fabric, and guitar straps. Nearly all of the fabric comes from Ghana, though in future I will expand to use fabric from Mali and Cameroon which I will buy from my contacts there. I am also planning to hire a seamstress so I can have more time to design new products as well as continue to make music.

I will be vending at various festivals in the coming season as well as online through the sites below.

PURCHASE 'JAHTIGUI' HERE:

[HTTPS://WWW.CREATESPACE.COM/4640676](https://www.createspace.com/4640676)

NATTYWORKS STORE:

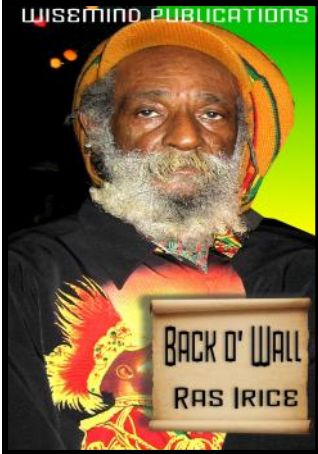
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ANCIENT CONGO IRICE



In those days, Rasta visited Government. Not I, but Bongo Slim and Bongo Trevor, also known as Trevor Campbell. Slim, Trevor, and Brother Marks were governmental people of Rastafari who had organization known as URO, United Rasses Organ. They would write the Minister of Home Affairs concerning Ethiopia because we wanted to go to this place now, and wanted Repatriation. We never spoke much about Reparation because we were not waiting on a purse.

The written replies from the government usually arrive into a post box that is collected by individuals from the group who don't open it, and when they arrive in Egypt, I was given the letter. Now, Slim was living at the bank of the gully adjoining to Ackee Walk, where he carried on his cabinet work, making iron boards and other things for sale. He also had his little group round there. Our brethren that we grown up with as Ital from War-rika Hill, and a few more Back O' Wall brethren never deal with the government business because the governmental brethren had a respect for us that, anything they did, we were advised of it first, and that is how I was able to have reasoning with them.

Back O' Wall, with my own self interpretation, I see that we are behind the civilization of what going on. We just behind the wall. You don't have any use because the interpretation when you follow it up, it is a slum, and the occupants of it are the destitute ones them. Their identity is from slavery. So the colonialism allow that to take place. The kind of colonial society at that time, then Back O' Wall would be a proper name used for our livity in our encampment.

Back O' Wall, for I, is a University of higher learning. It keep you in touch with your African lifestyle. The inhabitation of Back O' Wall was a mixed group. The people there are peasants. In that peasantry you have the political force, people whom the politicians depend on when the voting time comes around, then you have cultural people, people is like pocomania. You can trace pocomania & find out that its origin is not western, but African, but certain ones have not gone that dimension to find out that is our own thing. African life-style is built up upon various different segments of lifestyle. Therefore you have the Rasta, which was the strongest cultural group from Back O' Wall.

Often times, the Nyah Binghi was held at Back O' Wall. Even when Jamaica got independence in 1962, I and Bongo Tawney and brethren such as Ras Rupert and other brethren went to Murray Mountain, also known as Mt. Mariah, in St Ann's. We reason with one brethren better known as CCC, and discuss matters to host a seven-light Ises in Back O' Wall, which we did, but before then & after, several Binghi was held there. The courtyard, is large with all the buildings around it, represent a village to us with brethren living in a certain circle.

(CONTINUED ON PAGE 18)

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UNITED RASTAFARI OF AOTEAROA

Submitted by Ras Nandor Tancos



Knowledge of Rastafari first came to Aotearoa New Zealand through reggae music, with the Keskidee Arts Centre tour and later when Bob Marley and the Wailers came here in 1979. A Twelve Tribes of Israel house was established in Auckland shortly after that and became an influential centre of Rastafari teaching for many years, spawning businesses, a record label and a number of bands. Monthly dances at the HQ became a crucial meeting point for Rastafari and Rasta sympathisers in Auckland.

For people outside of Auckland, however, access to Rastafari teachings was limited. There were not many books about Rastafari to be found at that time, and library copies were usually stolen within a few weeks. The only sources of knowledge for many was roots music and inner guidance. While a powerful Rasta reggae scene developed in Porirua (a predominantly Maori and Pasifikan area near Wellington) many people who did sight Rastafari remained isolated from one another in small towns and villages around the country. It became clear that I&I needed to do something to bring Rastafari together, especially those not attached to the TTI house.

In the summer of 2012 I&I organised the first national gathering of Rastafari in New Zealand, under the banner of the 'United Rastafari of Aotearoa'. The intention was to



Ras Nandor Tancos
& Yasus Afari

bring together Rastafari of all descriptions, to see who I&I are, to see what capacities we have among us and to see what works could be established. The Twelve Tribes of Israel are the only Mansion of Rastafari formally established in Aotearoa and they were very supportive of the initiative. A number of TTI members came down from Auckland, as well as many others came from all over the country, to reason together and to chant down Babylon.

The highlight of the event came at the end of the gathering when a brother unveiled a signed portrait photo of his Majesty in a silver frame. His Majesty had gifted it to the New Zealand ambassador to the League of Nations in recognition of New Zealand's support for Ethiopia's petition against Italian aggression, and it had been bequeathed to the Save the Children fund, who had put it up for auction. The brother had bid

(CONTINUED ON PAGE 22)

NO JUSTICE NO PEACE

WISEMIND PUBLICATIONS

UNITED RASTAFARI OF AOTEAROA

Submitted by Ras Nandor Tancos

In both 2012 and 2013 there were about 30 people in total. Around 2000 people identify as Rastafari in the national census, and this is almost certainly an underestimate, so there is much work to be done in promoting the gathering and the importance of attending. A big part of the reasoning behind holding the gathering was to try to draw Idren out of the woodwork, so that I&I can begin to function in a collective manner.

No gathering was held in 2014 or 2014 for a number of reasons, but this year I&I have again had the opportunity to come together. Although this was in much smaller numbers, it has set a foundation for the event to become annual again. I&I printed copies of Wisemind's publications to sell at the event and managed to raise some money for the support of the elders. A number of modest proposals for work were agreed for the year.



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- The gathering will in future always be held on the weekend closest to the anniversary of Adowa. The purpose of the gathering will be to set the action for the coming year and to celebrate the achievement of the past year

- I&I recognised the importance of a program for children and for youth.

- Set proper Nyabinghi harps for each island, to ensure that the Nyabinghi Ises can be properly maintained.

- Hold a monthly Sabbath, following or close to the new moon, in both islands

- Hold a monthly Omega reasoning on-line for the sisters to come together regularly

- Disseminate the Wiseminds and other Rastafari publications.

- Establish a stronger on-line presence

I&I give thanks always for the teachings of His Majesty and the example set by the Icents and Elders in the trod. In particular it is of great benefit to learn of the work being done at an outernational level to bring the Rastafari nation together, and to join our efforts to that great task. Blessings and guidance.

FACE THE REALITY

Ras Flako Tafari



Perfect love and harmony in the house of Qidamawi Haile Selassie and Empress Menen.

In this blessed Iwa of global RasTafari acceptance, ones and ones must be reminded that the power which you possess is but one side of the coin; the other side is responsibility.

Rastafari houses, mansions, or organizations all have their set agenda, and as divide and rule dominate the thoughts of mankind, the gap is open for sudden destruction.

There is a great concern of the rites of passage of upful Rastafarians; many will turn their backs and chant Fiya Bun!! I man know. However concerning the Ethiopian Martyrs, Qidamawi Haile Selassie stated the following:

"We have met today to commemorate the martyrdom of an Ethiopian Patriot who consecrated with his blood the place on which we now stand, in defense of the principles of religion and uncompromising resistance against the forces of aggression."

With fifty or more years on the trod as a compromising defender of the faith, many Rastafarians have removed themselves from their blood line family and declare that Rastafarians are their family. Seen Fiya Ingel?

Why then should any Matriarch or Patriarch be left to the mercies of divorced family members or friends to pull shame from their eyes, as the sound goes? This remains a great concern in many forums of the inner or outer circle of Rastafari livity.

Within the trod, many will only visit a wake or outside of the church. The distance is measured very carefully. The contact is zero; whether it being family member, loved one, or a friend. Some will follow tradition and trim their locks as they feel unclean.

Some check the Ethiopian Orthodox church to do the rites. Some officers of the church



FACE THE REALITY

Ras Flake Tafari

know that the church foundation is built on Yesus Christos, and the rights of passage will be conducted in the name of Yesus Christos. That will make the ceremony totally Christian, how about that? That could be against the wishes of the elder. A way forward must be found, seen?

What InI have seen in many instances, is that blood family will accept the responsibility of the loved ones, as there is no provision from the house or mansion to take care of the situation.

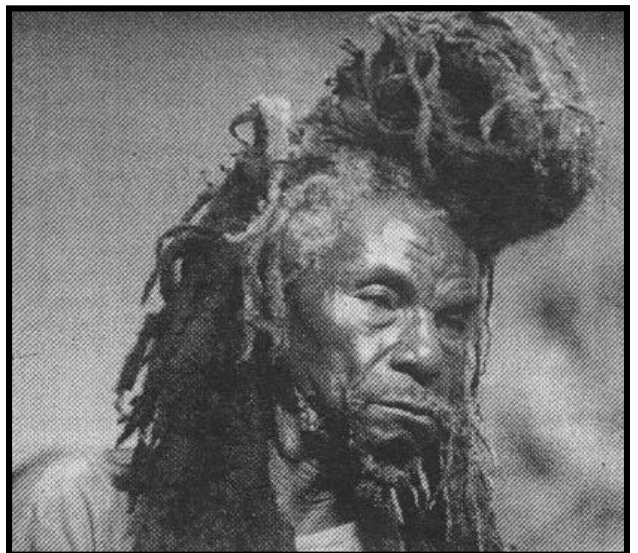
This duty is most times shared among a few faithful Rastafarians or close associate of the fallen warrior. Most instances the Orthodox priest is not present as such traditional clergy officers are employed to carry out the duty.

Sometimes, unkind words are uttered and the wrong impression given. It should not be so. InI must have a plan to resolve this, and do the honorable thing relating to the final rites for the one whose life work has being a monument for many and a tower of strength for the weak and broken hearted. This is the reality that must be faced.

The priests must lead by example for what is there to fear, but fear its self? These are modern times and ones intelligence must rule their actions.

I am yet to see RasTafari medical units in place along with an effective social welfare system centered on education, employment, food, nutrition, and housing. Failing to set these standards, the problems will only multiply and frustration will only enter the hearts of the helpless and needy in Rastafari.

As the calendar year 2009 approaches, may it be resolved by Rastafari over land and sea that this situation will be addresses constructively.



Ancient Congo Watto



WISEMIND PUBLICATIONS

BLACK A STORY

INDIA'S EARLIEST CIVILIZATION

In Greater India, more than a thousand years before the foundations of Greece and Rome, proud and industrious Black men and women known as Dravidians erected a powerful civilization. We are referring here to the Indus Valley civilization - India's earliest high-culture, with major cities spread out along the course of the Indus River. The Indus Valley civilization was at its height from about 2200 B.C.E. to 1700 B.C.E. This phase of its history is called the Harappan, the name being derived from

Harappa, one of the earliest known Indus Valley cities.

In 1922, about 350 miles northeast of Harappa, another large Indus city, Mohenjo-daro (the Mound of the Dead) was identified. Mohenjo-daro and Harappa were apparently the chief administrative centers of the Indus Valley complex, and since their identification, several additional cities, including Chanhu-daro, Kalibangan, Quetta and Lothal have been excavated.

The Indus cities possessed multiple level houses enhanced by sophisticated wells, drainage systems and bathrooms with flushing toilets. A recognized scholar on the Indus Valley civilization, Dr. Walter Fairervis, states that the "Harappans cultivated cotton and perhaps rice, domesticated the chicken and may have invented the game of chess and one of the two great early sources of nonmuscle power: the windmill."

The decline and fall of the Indus Valley civilization has been linked to several factors, the most important of which were the increasingly frequent incursions of the White people known in history as Aryans – violent Indo-European tribes initially from central Eurasia and later Iran. Indeed, the name Iran means the "land of the Aryan."

By Brother Runoko Rashidi



Used with permission from the author

To read entire article see source :

<https://tseday.wordpress.com/2008/08/24/the-african-presence-in-india-by-runoko-rashidi/>



NO JUSTICE

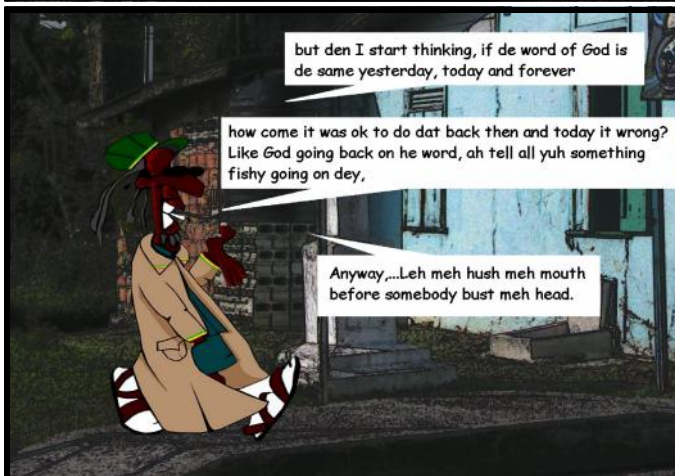
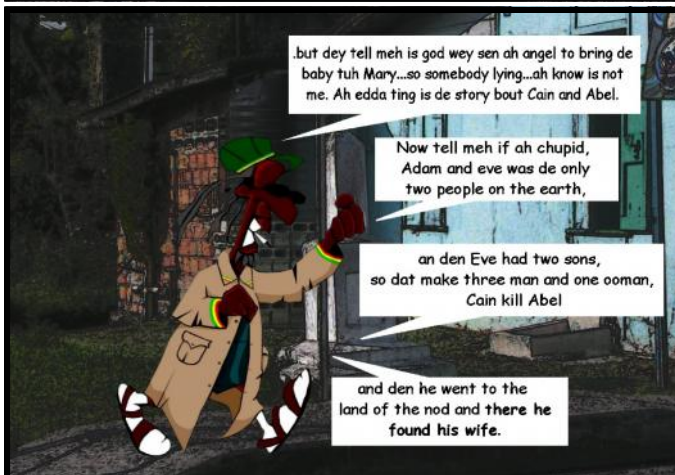
NO PEACE



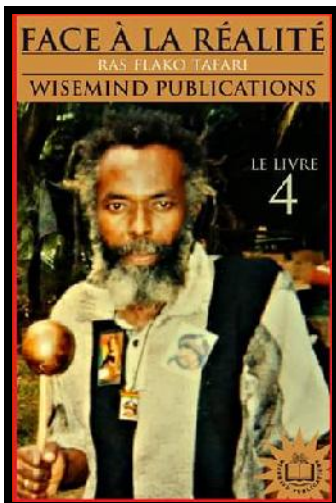
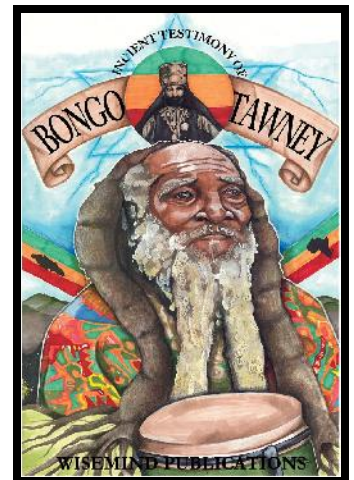
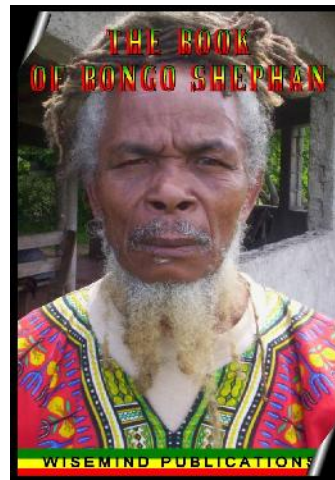
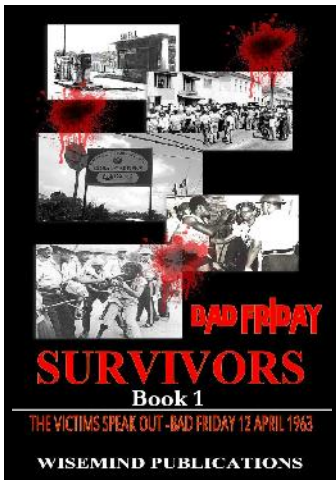
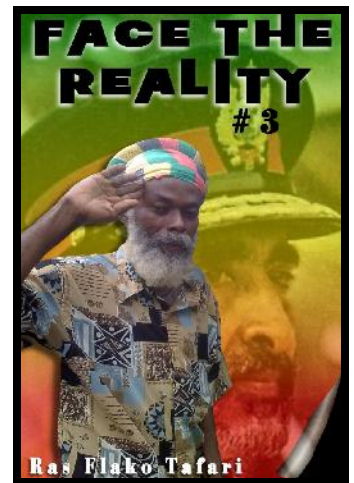
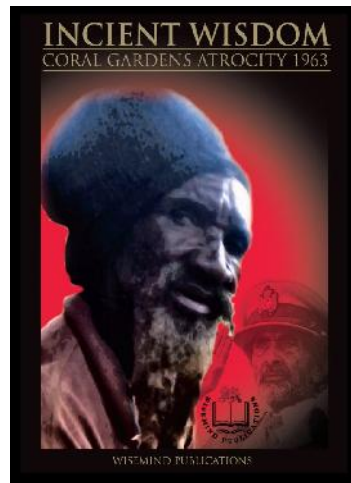
(CONT FROM PAGE 14 "ANCIENT CONGO I RICE")

During the night and day, Binghi was held in Back O' Wall. It was not, wait until two day time situation. For instance, we were coming from Warrika Hill, seventeen of us walking on Windward Road, my encampment, and we reach out at bump by the church, we hear the shout "Fiyaaah". The people easily recognized who we were by voices, they knew that it was Ras Iris and group from Warrika Hill, and as soon as we reached Egypt, ones came out up to welcome us. The reasoning then starts, and ended continuous chanting at the same place.

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IN DE SPOTLIGHT



RALAK event (*Rastafari Ancient Living Arts & Kulture*) was initiated in 2009. It commemorates the Ethiopian New Year on September 11 and offers Conscious Reggae and other music, natural food, craft vendors, youth activities, non-profit organizations and much more. RALAK is a fundraiser for charities in our local area and Africa. It is intended to illustrate the Rastafari Way of Life, in its Ancient African Indigenous Tradition and as such, present the Living Ancient Culture.



CASHAWN MYERS aka BINGHI SHAWN is a conscious and upful Rastafari brother and worker for the upliftment of African people, he is the Executive Director at HABESHA, Inc. HABESHA, Inc. is a Pan-African organization that cultivates leadership in youth through practical experiences in cultural education, sustainable agriculture, entrepreneurship, holistic health, and technology.



MICAELA "ILA ADDIS" WALKER. I am a Rastafari homemaker, wife, home-schooling mother of one princess and one prince. ILA Designs is a home-based operation, run totally by me - Sista Ila - and each unique piece is created in an environment grounded in Ethiopian RasTafari Akashic Love. ILA Designs is an "I Love Afrika" Movement because I am deeply inspired by Afrika the cradle of humanity and birth of civilization.



RAS AZIZ CARRELL is an extraordinary Rastafari Idren and a progressive worker, a member of the North Carolina Rastafari Union. He is an integral part of the RA.L.A.K. festival, having lived in Ethiopia for a number of years before returning to the US, he is a devoted father and husband, a pillar in the Rastafari community.



RAS JAHN BULLOCK, Rastafari elder and long time Reggae musician, he is the power behind the Charlemont Reggae Festival held every year in Charlemont, Massachusetts. He is a standing member of the Loose Caboose Reggae band, one of America's first Reggae bands. In 1996, the Loose Caboose band was the first Reggae band to perform *INSIDE THE ROCK & ROLL HALL OF FAME* alongside Reggae archivist Roger Steffens in Cleveland, Ohio.

REVOLUTION

TRINIDAD & TOBAGO

1970

By Ravin-I



Ravin -I

Revolution in Trinidad...

1970... The air was ripe with demonstrations and shouts of "Black Power" and "Power To The People"! The country had only gained its independence from England in 1962, and similarly in 1937, the people had grown weary of the white controlled government and establishments.



Beverly Jones

In April of 1970, the PNM administration headed by then Eric Williams declared a nationwide state of emergency. The regiment soldiers mutinied and the people took to the streets shouting, "Indians and Africans Unite"! The National Joint Action Committee (NJAC) was born, led by Makandal Dagga (Geddes Granger) and several other leaders such as George Weeks of the Oilfield Workers Trade Union (OWTU), Clive Nunez, and Kafra Kambon amongst others who were subsequently arrested.

1972, the National United Freedom Fighters (NUFF) was formed by the youths, mostly between the ages of 15-22 hailing from North and South Trinidad in an armed uprising. They took to the hills of North Trinidad and the heavily forested areas of south Trinidad. Though poorly armed in comparison to the police and soldiers, they went on the offensive, attacking police outposts



Captured Items found in a raided NUFF camp

and telecommunications systems. These brave young men and women gave their lives for an ideal of a better Trinidad. They engaged the combined police & army units in gun battles, robbed banks and arms dealers. The government only became aware of the existence of NUFF when an oilfield police outpost in the Fyzabad area was attacked, in which a pamphlet was left behind claiming responsibility for the action.

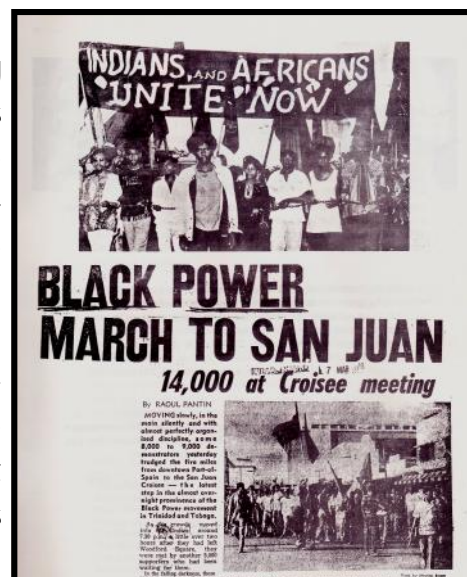


NUFF fighters lay dead After gun battle

WISEMIND PUBLICATIONS

This lasted until 1975, by which time most of the members were either killed or arrested and jailed, with some serving lengthy jail sentences while others were freed. Many of the surviving members of NUFF returned home to continue the struggle, some under the banner of Rastafari.

During one gun battle in the Northern hills, one young woman, Beverly Jones, who was pregnant at the time, was gunned down. It has been reported thru the local underground that she was killed while lying on the ground behind a tree, wounded and covered with a blanket, her sister Jennifer Jones who was also a member of NUFF escaped with the other fighters. She was eventually captured and jailed. After being freed, she joined the United National Congress (UNC) under the leadership of Basdeo Pandey, which won the national elections. Jennifer Jones went on to become a sitting senator in parliament and Trinidad's ambassador to Cuba.



After it was all said and done, NUFF was left with about 15 dead young people, 20-25 arrested and jailed, 3-4 dead police men, many more wounded, and thousands of homes and properties searched. Amongst the dead were police informers and undercover agents of the state; yet alive and well was the stream of propaganda from the government, illegal stop and search, and innocent people being framed. The then police elite goon squad (nick- named "the flying squad") was under the command of Randolph Burroughs- these were responsible for numerous illegal acts against the citizens of Trinidad and Tobago. All of these unjust acts were eventually swept under the proverbial rug and he later became police commissioner. Years later, he was named in the Scott Drug Report as an active drug importer.

This short article is by no means the whole story, writing the whole story would require an in depth study and research, which no one is willing to do. Though many people have tried, yet and still the story has been twisted to meet academic standards failing to tell it from the perspective of the people. The real story of NUFF remains a deeply stored story with loads of intrigue and stories within stories. In the culturally diverse Trinidad, Indian scholars and historians want nothing to do with the idea that there were Indians involved in the Black struggle, and many find it a disgrace. The fact remains that there were a considerable amount of young men and women of Indian descent involved with the NUFF and the NJAC.



Many Afro-Trinidadian scholars have written about this episode of Trinidad history. The struggle in Trinidad and Tobago, though short lived, posed a serious threat in the Caribbean for the colonial governments of the day. If they did make that admission, it would mean the history books would have to be rewritten with the understanding and awareness that revolution is indeed possible in the hands and hearts of the youth wherever the powers of oppression exist. The reality remains that such a message would be too dangerous for them to solicit and promote, not just regarding Trinidad, but if in all occurrences the People's Voice was recorded globally and throughout time at every call for justice.

IN MEMORY OF NUFF FALLEN SOLDIERS:

John Bedoe, Nathaniel Jack, Hilary Valentine, Adolphos De Messiah, Mervyn Andrews, Rudy John, Kenneth Tennia, Guy Harewood, Beverly Jones, Brian Jeffers, Lennox Daniel, Rance Madoo, Allan Caton, Ulric Gransaul.

T

The Brothers and Sisters who remain on the ground still struggling, (you know who you are) a bond was formed back in those days that will never be broken, no matter the ups and downs we face, I love you all.

THE STRUGGLE CONTINUES...

- Ras Ravin-I



GUERRILLA WARFARE?

THE IMPRESSION IS BEING CREATED THAT SOMETHING MYSTERIOUS IS GOING ON IN THE COUNTRY

...the impression is being created that something mysterious is going on in the country...

GUERRILLA WARFARE?

...the impression is being created that something mysterious is going on in the country...



Dead men, they say, tell no tales

ALLAN CATON January 28	NATHANIEL JACK February 23	JOHN BEDOE February 23	ULRIC GRANSAIL February 23
MERVYN ANDREWS February 23	BEVERLY JONES September 13	KENNETH TENNIA September 13	GUY HAREWOOD October 18

'In an exchange of fire'

WE DEMAND AN INQUEST


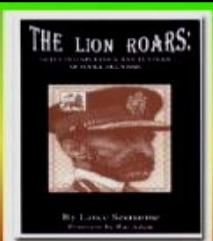
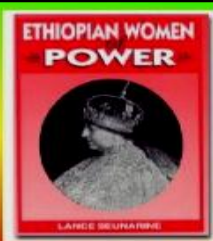
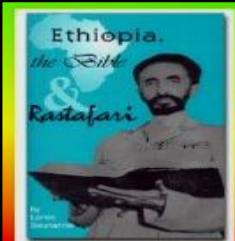
BUT WHILE WE'RE STILL ALIVE...



I looked through the window and it was a good height down and I saw some policemen down there. At that point I said "Well, Clem this is it." I found myself going through that window and while in motion I heard "Look a man jumping thru de window" and a couple of shots rang out. I throw myself down in the yard and felt a hand holding my foot and one of them bawling "Break his foot" They started beating me and then Burroughs came in and started to cuff and kick and choke and he carried me to the car. At first he gave a fictitious name, but when asked by Burroughs he gave his real name. He say "what boy" You shoulda dead already"

Freedom Fighter Clem Haynes - 1995

By 1975 the major activities of NUFF were over, although members who survived the war continued to meet until police harassment and a new apathy in the society at large put an end to operations. Remaining members either went underground, or having been captured, were serving varying terms of imprisonment.



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against Te Papa (the National Museum) in order to make sure it stayed within the Rastafari community. Many of us had seen a video about the portrait but had not known who had bought it. Seeing it in person, I&I took this as a confirmation of the importance of what we were doing.

A smaller gathering was held in the winter of 2012, around the time of His Majesty's Earthstrong (being in the southern hemisphere). At the summer 2013 gathering I&I agreed to establish United Rastafari of Aotearoa as a legally incorporated organisation, and UROA has since been registered as a charitable trust, with the principle aims of organising the national gathering and spreading the teachings, philosophy, history and livity of Kedamawi Haile Selassie and the Rastafari movement.



Sister Kerri
Thurman

The Istemony of a Sistren

Greetings in the name of His Imperial Majesty Emperor Haile Selassie I of Ethiopia. Igziabeher. I greet you my royal Black family in the name of peace and love and unity.

I came to sight the divinity of Haile Selassie I over 20 years ago at a time when the internet was not a gateway in an attempt to learning or embracing this blessed livity. I sat at the feet of my elders, namely Queen Mama Bubbles and Empress Ima Ethiopia, and I humbled and listened to beautiful wisemind from the divine feminine perspective. I read my Bible and studied Ethiopian history. I chanted psalms at first light and before I went to rest. I read His Majesty's and Garvey's works and speeches. I followed the Nyahbinghi guidelines and I went to every gathering and Ises I could because my spirit said "Go! This is where I want to dwell."

Today ones can go to Google or any social media forum, read up on a few posts or articles and say "Yes I. RasTafari. I have arrived at a fullness to this livity. Let me regurgitate a few sounds and convince the masses I am Rasta." Not too many times do I see ones seeking out the elders, who have held this ancient trodition over a course of time. I do not see them thirsty enough to request humbly to drink from the waters of divine truth. I do not see them holding firm to the creed that the hungry be fed, the naked clothed, the sick nourished, the aged protected, the infants cared for, the shelterless sheltered, the uneducated educated or the prisoners visited. There are basic fundamental principles that are being overlooked and not adhered to. I can only speak from a Nyahbinghi perspective, as this is my foundation truth, yet I have enough love and respect for the guidelines and order established by all houses of RasTafari. Selah.

(CONTINUED ON PAGE 27)

UNDER DE MANGO TREE

Under the long mango tree,
Was de people's university,
Under de mango tree,
Pot bubbling wid dumpling and bhagi.

Under the mango tree,
Was de peoples university,
It was January 1970,
Under de mango tree,
Cyard game playin, tide bucket drummin,
Ganja smoking, pot bubblin,
Under de mango tree,
Reasonin strong, reasonin strong,
Government doing wrong, de people complainin,
Under de mango tree.

Dong in tong, marchin going dong,
people singing ah song,
we shall overcome,
1937 come rong,
Under de mango tree,
From one end ah de land to de next ,
De People vex,
Massa day done, massa day done,
Under de mango tree,
Pot bubblin, ganja smoking,
Tide bucket drummin.

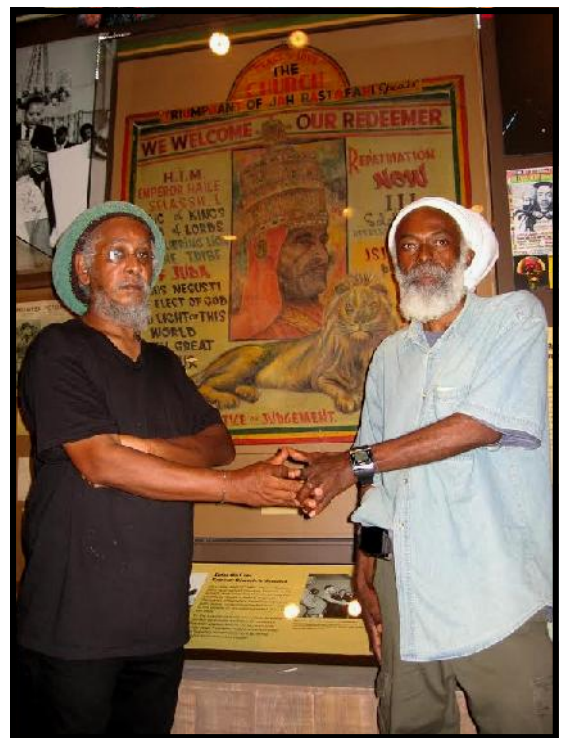
Mr. Mason say, Indian an African mus unite,
Other wise we go nevah see de daylight,
We is one modder chirren,
All ah we struggling,
Dis is we lan, make ah stan,
Play yuh han,
Massa day done he say,
Sen de white man on he way,
We marchin to long,
We cryin to long,
Young fellas time tuh be strong.

Under de mango tree,
Cyard playin, tide bucket drummin,
Ganja smoking,
Young fellas reasonin,.....
Under de long mango tree.....

© Ravin-I



Fyzabad Junction, Trinidad



Ras Ravin and Ras Flako @ the
Smithsonian Institute Washington, DC.



R.A.L.A.K. 2014
Mebane, North Carolina

Foundation teachings are needed in this time. If you my Dear Beloveds are conscious and aware and living according to divine law in RasTafari, it is your responsibility to correct as you see ones speaking or acting out of order. Love fiyah have to burn. We owe it to those who came before InI, those blessed Ingels who endured persecution and lost their physical lives for the sake of holding true and to this livity. To not implement correction or provide guidance is to dishonor our ancestors. It is our duty to honor them, as they are the reason InI are here today. We are most thankful for life and livity.

It is ancient Afrikan tradition for ones to go through rites of passage. Aside from the guidelines InI have been provided, are there rites of passage available for those who have been called by RasTafari? Are there sistren available to guide and educate other sistren on the ways of the RasTafari woman? Are there brethren willing to spend time with other brethren and teach them the ways of the RasTafari man? Oral tradition has proven to endure and be the best form of education for we Afrikans across the globe.

In my 49 years this is the blackest truth I have come to experience. Let InI consider these matters and reason upon them, for the sake of our livity, which is most worthy to be preserved and honored in this time.

Love and Light and Livity,

- Sista Kerri

You must ensure that in your desire to achieve immediate goals, long-term considerations of equal or greater importance are not ignored or irrevocably prejudiced.

Haile Selassie 1 November 2, 1961

“Inquiry is a magical power that opens the door to hidden rewards and must be pursued calmly, diligently and intelligently to achieve this goal.”...Haile Selassie 1st, November 2nd, 1970

**The Wisemind E-Magazine can be downloaded free @
Wisemindpublications.com/news**



RUNNING MAN

Interviewed By Katrice Beepath
Aka Irie Tree Cee

WM: INTRODUCE YOURSELF TO THE WISEMIND READERS...

SB: I am Seko Black Starliner. I am owner of Black Starliner Sound System/DJ's. I am also board member of Harambe Inc. and assist with The Virginia Reggae Awards, The Virginia Reggae Fest, The Caribbean Food and Music Festival and The Virginia Reggae Run.

WM: HOW DID THE VA REGGAE FEST GET STARTED?

SB: The Virginia Reggae Fest is an extension of the Virginia Reggae Awards with some international acts. The Virginia Reggae awards celebrates it's 10 th Anniversary this May. The awards were started by VirginiaReggae.com and has been around for 15 years.

WM: DO U USE MOSTLY LOCAL ARTISTS IN THE LINE UP?

SB: Our events are most certainly always loaded with acts from Virginia. We would say our events are mostly about the Virginia.

WM: HAVE U WORKED WITH ANY PROMINENT REGGAE ARTISTS FROM THE CARIBBEAN?



(CONTINUED ON PAGE 29)

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SB: We have been honored to work with many prominent Caribbean artist ie: Mutabaruka, Jah9, Chezidek, Midnite, Sister Carol, Mikey Dread, Bambu Station, Pressure, The Itals, Inner Circle, Niyorah, Ras Iba and many others.

WM: HOW DID THE VA REGGAE FEST GET STARTED?

SB: The Virginia Reggae Fest is an extension of the Virginia Reggae Awards with some international acts. The Virginia Reggae awards celebrates it's 10th Anniversary this May. The awards were started by VirginiaReggae.com and has been around for 15 years.

WM: WHAT PROMPTED THE START UP?

SB: The Virginia Reggae Awards ceremony were already being done in a festival format. It had a number of bands, artist and DJ's. We decided to add some international acts and called the event the Virginia Reggae Awards and Festival.

WB: WHAT WOULD U LIKE TO SEE IN THE UPCOMING YEARS FOR THE VA REGGAE FESTIVAL?

SB: We would love to bring more female artist, more new acts, and dub poetry.



WM: THE VRA'S WILL BE TAKING PLACE THE FIRST FULL WEEKEND IN MAY, WHAT SHOULD ONE EXPECT FROM THIS EVENT?

SB: We never really know what to expect at the awards. VirginiaReggae.com facilitates the process, which really means Carlita doing a lot of web work. The awards draws artist and their families and their fans. It really is about the people in the community who keep it vibrant with Reggae music. Right now there are 10 categories but in 2017 there will be an increase to over 20. The awards will now reflect a broader section of the community.

WM: TELL US ABOUT YOUR DJING?

(CONTINUED ON PAGE 30)



SB: I have been DJ'ing for many years at various clubs and outdoor events. I also spent approximately ten years hosting the once popular radio show called the Reggae Extravaganza. The show aired each Sunday from 6-10 pm on 88.1 FM Hampton University. I spin mostly roots reggae music, from the old to the new school and from all over the world. We, Black Starliner Sound, are available for global bookings. We have the best roots sessions. Give us a link.

WM: SINCE YOU ARE ALSO A DJ FOR HIRE, DESCRIBE YOUR IDEAL SESSION MUSICALLY...

SB: I love DJ'ing for most events, but outside is always great. There is nothing like playing great music and looking at trees and sky and beautiful people.

WM: WHAT IS YOUR PHILOSOPHY ON HEALTH & RASTA?

SB: I believe in eating Ital which Rasta has been about from long ago. Ital is nature's way. Ital is the way. I try to encourage my family and friends to also try to run or walk 1 mile daily. The walk should be a brisk walk.

WM: THOSE WHO ARE FAMILIAR WITH YOU KNOW THAT YOU ARE ALMOST ALWAYS "ON THE RUN" LITERALLY, HOW DID THIS BECOME SO MUCH A PART OF YOUR ROUTINE?

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SB: I enjoying running. It gives me life. Running was always a part my life, but I guess I could say my routine began on my 40th Birthday. I wanted to find out if I could run my age in miles. I tried it and I did it. It was painful, but it felt great. I haven't stopped running since and it has drastically improved my health and my speed. Last year at the 24 hour run for Cancer, I ran 100 miles. I have improved my 1/2 marathon time to about 1 hour and 25 minutes and my 1 mile is under 6 minutes. Not bad for just being 4 months shy of being 50.

(CONTINUED ON PAGE 31)

WM: ON SOCIAL MEDIA YOU ARE CONSTANTLY REMINDING AND ENCOURAGING ONES TO GET ACTIVE AND TAKE CONTROL OF THEIR HEALTH. HAS THIS BEEN WELL RECEIVED?

SB: I think it has been well received. There is never a time when I am out and someone does not remind me about my "1 mile with a smile" sayings. I really would like our community to stay physically healthy. Sometimes all we need is a reminder to get up and do something. I hope I can be a great reminder to everyone.

Greetings and Love,

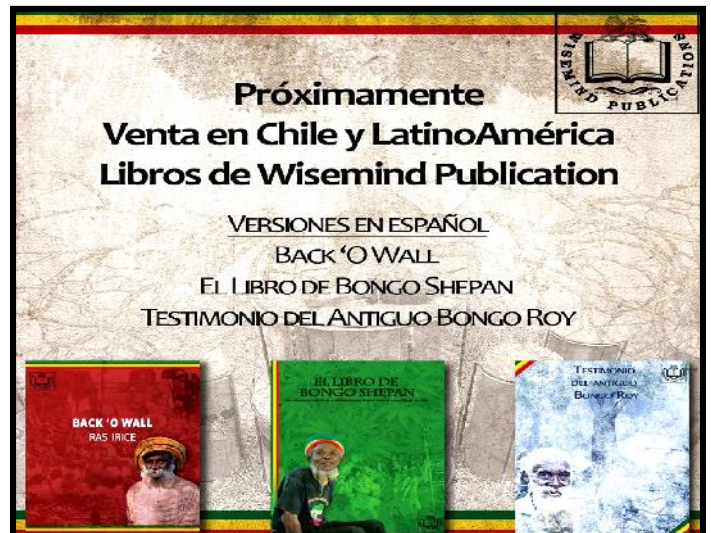


Not all of us are able to work for self and this is understandable, as we do what we must to support ourselves in this time. Those in the workforce do sometimes run into issues with our employer when it comes to Sabbath observance or the wearing of head wraps, crowns, ect...

If anyone in the royal family needs a letter written to their employer to justify the holy facets of RasTafari livity I am willing to assist.

Please email me at SistahKerri@gmail.com or send an inbox via Facebook.
www.facebook.com/kerri.thurman.1

**THE WISEMIND E-MAGAZINE CAN BE DOWNLOADED FREE @
WISEMINDPUBLICATIONS.COM/NEWS**



THE RUFFEST & TUFFEST SOUND GATHERING



AN'JAHLA MEETS FASIMBAS

FRIDAY MAY 13

8 PM TILL LATE, \$5 AT DOOR,

BOSSA 2463 18TH ST, NW, WASHINGTON, DC 20009,

PHONE: (202) 667-0088. FASIMBAS INFO: 443-315-6507.

RALAK CHILE 2017 CULTURAL EXPRESSION

GLOBAL EDUCATION

INTERNATIONAL MUSIC



RALAK

RASTAFARI ANCIENT LIVING ARTS & KULTURE

CHILE 2017
February 24-26

"UNITY IS THE GOAL ACCEPTED" HAILE I SELASSIE JAH RASTAFARI

NYAHBINGHI CEREMONY

**FORUMS: PAN AFRICAN & RASTAFARI / RASTAFARI EXHIBIT
/ ENVIRONMENTAL PROGRAM / ORGANIC AGRICULTURE
CULTURAL EVENT / REGGAE ROOTS MUSIC CONCERT**



IN COLLABORATION WITH MEMBERS OF THE RASTAFARI COMMUNITY IN FLORIDA



AUGUST
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RASTAFARI ANCIENT LIVING ARTS & KULTURE

COMMEMORATING THE ANNIVERSARY OF
THE HONORABLE MARCUS GARVEY
& EMPEROR MENELIK II



FORWARD TO THE HEIGHTS OF HUMANITY:
THE CULTIVATION OF THE NEW RACE

IN COLLABORATION WITH MEMBERS OF THE RASTAFARI COMMUNITY IN FLORIDA



FRIDAY AUGUST 12

ALLNIGHT NYAHBINGHI CELEBRATION

SATURDAY AUGUST 13

10:00AM CEREMONIAL

LIBATION

RASTAFARI CREED

RASTAFARI ANTHEM

RASTAFARI COLOR GUARD MARCH

WELCOME NOTE - TBA

(ANNOUNCE PAN AFRICAN GATHERING)

COORDINATOR/MODERATOR - RAS DON RICO

TIME: 11:00AM - 4:00PM

(FORMAT - TBA)

CULTURAL EDUTAINMENT

MUSICAL EXPRESSION

TIME: 5:00PM - TBA

PERFORMERS

RAS ASHANTI SELASSIE,

TRINITY SEEKER,

CAYENNE THE LION KING,

CRUCIAL FIYA, JAH RIFFE

RAS ABUNA, MORE TBA

SUNDAY AUGUST 14

RASTAFARI REASONING

THEME - TBA

TIME: 10:00AM - 3:00PM

MODERATORS

SISTER EMPRESS IAHNYA

& EMPRESS DR. WOLETE BERESFORD

CAMP GREYNOLDS

18601 NE 22nd Avenue North Miami, Florida