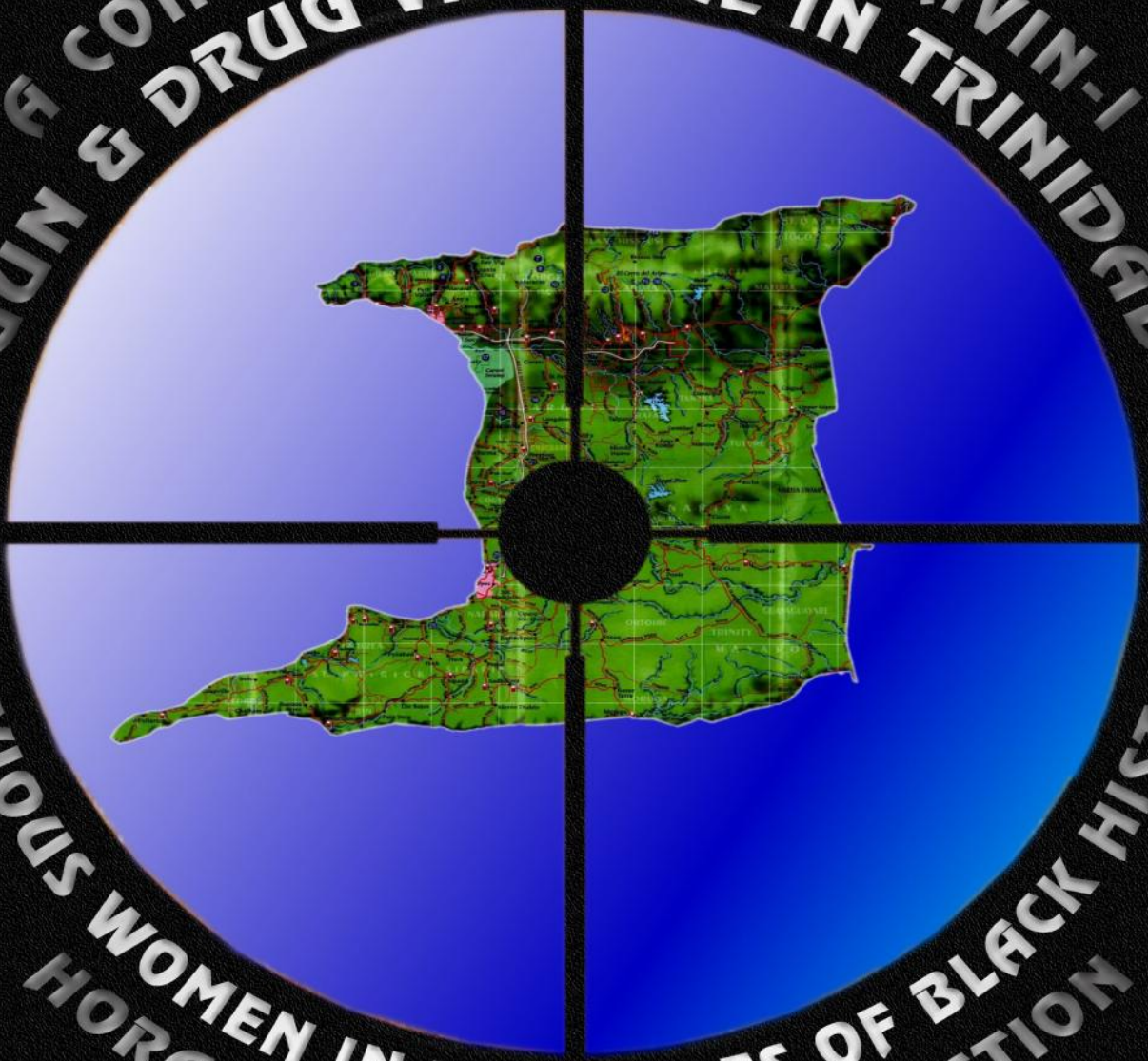
THE CALABASH
THE PEOPLE'S VOICE
TOOLS OF RESISTANCE

MAR 2017 THE VOICE OF THE PEOPLE ISSUE 2

IN THIS ISSUE



A CONVERSATION WITH RAVIN-I

GUN & DRUG VIOLENCE IN TRINIDAD

VIRTUOUS WOMEN IN THE PAGES OF BLACK HISTORY

HORACE CAMPBELL INAGURATION

TABLE OF CONTENTS

PAGE 4 — VIRTUOUS WOMEN IN THE PAGES OF BLACK HISTORY

PAGE 9 — GUN & DRUG VIOLENCE IN TRINIDAD

PAGE 13 — A CONVERSATION WITH RAVIN-I

PAGE 18 — HORACE CAMPBELL INAGURATION @ GHANA UNIVERSITY

PAGE 20 — LIVE & LOVE

QUESTION TO THE READERS

* WHAT ASPECT OF THE STRUGGLE INFLUENCED YOUR LIVITY THE MOST?

*WHAT GIVES YOU SATISFACTION ON YOUR TROD?

* WHAT WOULD YOU CHANGE IF ABLE?

SEND YOUR ANSWERS TO CALABASHEZINE@GMAIL.COM TO HAVE IT FEATURED IN AN UPCOMING ISSUE!



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

EDITOR NEWS & NOTES

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

ARTICLES, REASONINGS & PHOTOGRAPHS CAN BE SENT TO:
CALABASHEZINE@GMAIL.COM

THE CALABASH E-MAGAZINE CAN BE DOWNLOADED FREE @
TRICESBABY.COM/ARCHIVES/3536

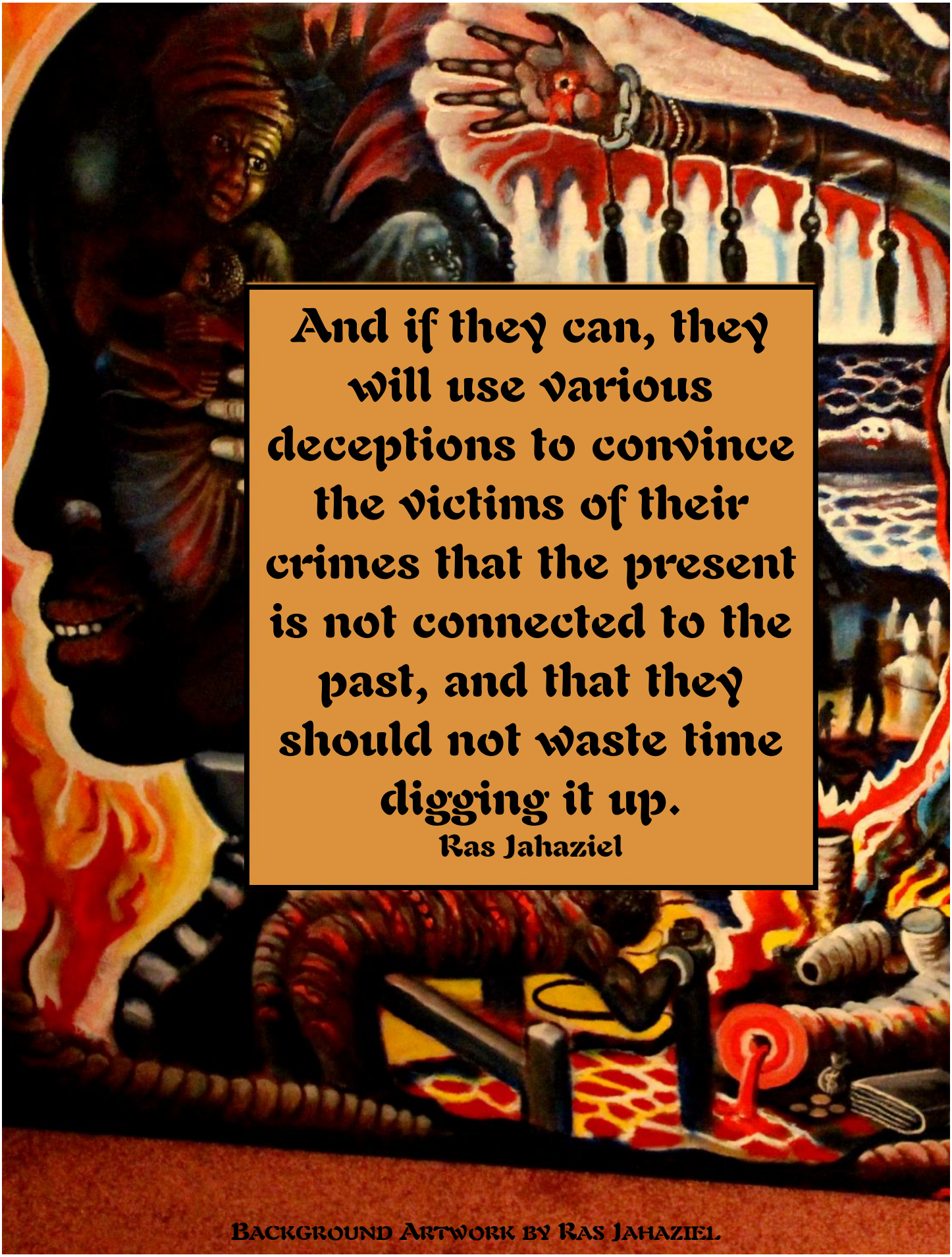
COVER DESIGN
RAS RAVIN-I / KATRICE BEEPATH

LAYOUT
RAS RAVIN-I / KATRICE BEEPATH

GRAPHIC DESIGN
RAS RAVIN-I / KATRICE BEEPATH

CONTRIBUTING WRITERS
IJAHNYA CHRISTIAN / SHANGO BAKU
RAS RAVIN-I

DISCLAIMER:
The articles contained in the Calabash E-Magazine are not necessarily the opinions and/or ideology of the Calabash E-Magazine 's staff or editorial managers or any of our personnel. The articles are solely the ideas/opinions/property of the contributing authors. All articles and photgraphs submitted are subjected to editing and approval.
The Calabash E-Magazine reserves the right to refuse submission of articles. No articles, photographs or graphics may be copied, reproduced or stored in any type of retrieval system without the express permission of the editors or authors.


And if they can, they will use various deceptions to convince the victims of their crimes that the present is not connected to the past, and that they should not waste time digging it up.
Ras Jahaziel
Background Artwork by Ras Jahaziel



This is Women's History Month and March 8 is no longer significant only as International Women's Day. The Rastafari community in Shashemene, worldwide, and the Nyahbinghi Order in particular, mark the day in loveful memory of InI dear departed Matriarch, Mama Baby I. She is who came to mind as I thought of the virtuous women I have encountered along the way but there are many in the pages of herstory.



MAMA IJAHYNA CHRISTIAN

Years ago, I was asked by the Rastafari family in St.Thomas, Virgin Islands, to address them on the topic of The Virtuous Woman. Of course I knew where to find her. At the flick of a few pages in the Holy Bible, I went immediately to the Book of Proverbs, Chapter 31. But reading critically, I began to think of all those virtuous women I know who have no house of their own, who definitely have no servants to help them clean it and who are raising families on their own – perhaps dreaming of a husband who could sit with the other men and feel proud of his wife, her industry and their well-run home. I grew uncomfortable and decided I'd better check out Sister Esther – you know, the one King Ahasuerus (aka Artaxerxes or Xerxes) made queen after he banished his wife Vashti from his presence. I had forgotten why Vashti had been 'put away' and was somewhat appalled to rediscover that her sin/crime/misdemeanor was her refusal to model for him to show off her beauty to the people. I thought right then that I'd better search for my virtuous women in other places so I did some excavation to find her.

Being in the Caribbean at that time I started with the indigenous peoples of the region and share the chant of an Afro-Carib Prophetess for which I thank the late illustrious Prof. Jan Carew. The chant went like this:

"All peoples have a right to share the waters of the River of Life
and to drink with their own cups but our cups have been shattered.
Our drinking cups were once fashioned out of dawn and clay
mixed with pollen and the sun's sweat.
Tomorrow we must resurrect the souls of Shape Shifters who
conjured designs from a dreamtime,
for borrowed cups make the waters of the River of Life taste bitter."





VARIOUS DEPICTIONS OF THE QUEEN OF SHEBA — MAKEDA

Next, I shared the Ivine courage of that queen who took her bold self to go visit and test the wise King Solomon. Without that visit, there would be no Ras Tafari Makonen. Her description of that experience, which follows, has become somewhat of a mantra for me:

"… I went in through the door of the treasury of wisdom and I drew for myself the waters of understanding. I went into the blaze of the flame of the sun, and it lighted me with the splendour thereof, and I made of it a shield for myself, and I saved myself by confidence therein, and not myself only but all those who travel in the footprints of wisdom, and not myself only but all the men of my country, the kingdom of Ethiopia, and not only those but those who travel in their ways, the nations that are round about."

(Makeda, Queen of Sheba 10th century BC from the manuscript of Ishak's version of the *Kebra Negast* in the British Museum translated by Sir E. A. Wallis Budge in "The Queen of Sheba and her Only Son Menyelek – 1922).

Fast forward with me to Angola, where the 16th Century Mbundu Queen Nzinga is the indomitable ruler. While I would not have liked to be that other woman, I always imagine being present to witness the following scene:

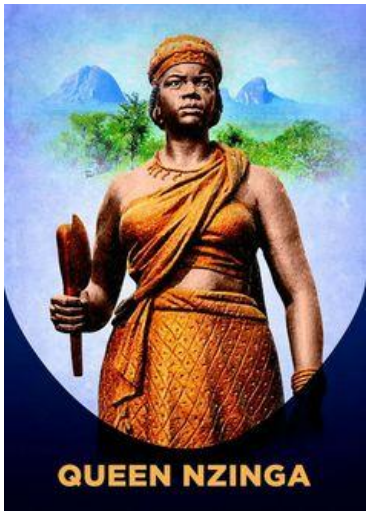
"Her meeting with the Portuguese governor, recorded by a Dutch artist,

(CONTINUED ON NEXT PAGE)



is legendary in the history of Africa's confrontations with Europe:
Representing her brother, the Ngola, Nzinga arrived at Luanda in royal splendor.
Upon entering the room, Nzinga observed that the only seat in the room
belonged to the governor. She promptly summoned one of her women,
who fell on her hands and knees and became Nzinga's "seat".
Outwitted from the start, the governor never gained the advantage
at the meeting, which resulted in a treaty on equal terms."







VARIOUS DEPICTIONS OF QUEEN OF ANGOLA — NZINGA
(*NJINGA MBANDE OR ANA DE SOUSA NZINGA MBANDE*)

It is the next century, I have crossed the ocean and I'm now on the island of Jamaica, whose first National Hero is Nanny of the Maroons, a military Ashanti leader whose life was spent fighting the British and the institution of slavery. Her brilliance at outwitting the British is legendary but what I will share here is one of the stories of her supernatural powers: "…Nanny decided to show the British soldiers some of her powers. She was said to have walked twenty paces away and asked the leader of the British forces to order his men to fire their guns at her.

At first he refused. He thought it was a trick by Nanny to start a new war. He was eventually convinced by Nanny's people to do as she asked. Nanny turned her back and bent over. The shots were fired.









VARIOUS DEPICTIONS OF NANNY OF THE MAROONS

When the smoke cleared, she went over to the British captain. She gave him the bullets which she had caught and said; "Take these good friend, there is peace.

So now I am free to show that only one man's bullet can harm Nanny." As she spoke she pointed heavenwards. One version of the story says she used her ample posterior to deflect the bullets so that they ricocheted and killed the soldiers firing at her. So brethren, when you see a woman so generously endowed, think virtuous thoughts and be very, very careful.







EMPRESS TAITU BETUL

Of course I could not end without mention of 'my girl' Empress Taitu, consort of Emperor Menelik II, and how her military genius contributed to the victory at Adwa in 1896.

(CONTINUED ON NEXT PAGE)



There are women of virtue to be found in the situation rooms and battlefields of history and everyday life. Some may say I have redefined virtue and that's alright. Even the accounts of women and men in the Good Book reveal that some of those most highly favored by the Most High, departed, at times, from the realm of the common overstanding of virtue. I know that this month highlights the situation of women, but given the topic, I really feel moved to write my own chapter on The Virtuous Man. I would like to be wrong, but from where I stand in 2017, he seems even harder to find. However, deep down I know he's out there somewhere so I won't stop looking.

- IJAHNYA CHRISTIAN







MALCOLM "JAI" KERNAHAN

If we have to understand and treat with the present escalation of gang and gun related violence in T&T, we must go back in history, and take into serious consideration, the cultural and social dynamics that existed in the post World War period in urban Working Class Communities, especially areas as Laventille, East Dry River and other depressed regions along the East West Corridor.

Many of us seem to forget the period between the 1950s and the mid 1960s when we had thousands of hopeless and jobless Working Class youth roaming the streets of Port of Spain in search of adventure and cheap social recognition. Our Social scientist and criminologists have bluntly refused to bring to the fore the events of this period, in their efforts to advance solutions to rid our National Community of crime and violence. Their slogan of "Let us take back our Communities from the Lawless" is intended to make us believe that violence, crime and the emergence of gangs crept up on us overnight.

During the period mentioned above, Port of Spain and environs witnessed a massive proliferation of gangs whose members were armed with cutlasses, home-made guns (putneys), home made bombs (gelitnite pipe bombs), knives, daggers and the occasional .38 revolver, as never seen before in this country. We had the Maribunters of John John, Silk Cats of St Paul Street, East Dry River, Thunder Birds & Spike Jones of Laventille, Apple Jackers of Lower Nelson & Duncan Streets, Sun Valley of Upper Nelson & George Streets, Navarone Crushers of Woodbrook, Gonderoes of Belle Vue, the Cubans & Jazz Cats of San Juan, Jerry Street & Water Hole Cocorite of St James, Law Breakers of Harp Place East Dry River, Fallen Angels of New Town, Woodbrook, Hijackers of Gonzales, EDR, Style Crampers of Oxford Street P.o.S and several smaller outfits to numerous to mention.

These armed gangs were engaged in regular pitched daylight and night-time battles against each other on the Streets of Port of Spain and surrounding suburban communities. I can vividly recount one specific incident when a notorious gangster by the name, Holly 'Gunbelt' Forde, a member of the Cubans, shot an opposing gang member of Law Breakers in the Port of Spain Magistrate Court in broad daylight. I can also remember the ensuing running gun battle with the Police through Woodford Square before he was cornered and eventually captured on Prince Street. I can also recall Law Breakers making a pre-dawn incursion into what

(CONTINUED ON NEXT PAGE)





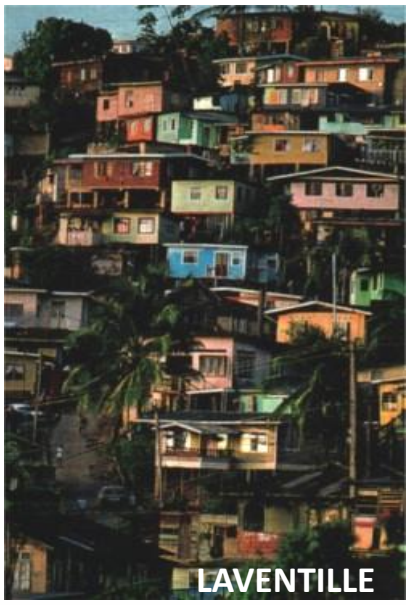
was then considered as Thunderbirds territory (Lower Laventille Road) in search of members of the aforementioned gang.

Finding no one, they proceeded to bomb several homes and chopped a couple of barking dogs, whom they felt were alerting the enemy to their presence. I can also recall the vitrolic reply from Thunderbirds, the following day, telling the enemy that "they (Thunderbirds) don't fight against dogs, they fight against men" and naming a place and time where they could meet to fight it out and settle the scores. I can recall a Graffiti on Nelson Street, P.o.S which read, "Apple Jackers No Law No God Havana Cuba". This was P.o.S in the 1960 not in 2017. Several persons were shot, chopped, stabbed and even murdered during this rein of terror. The fact that the murder rate then was low, as compared to now, can only attributed to the fact that the weapons used then were crude and less lethal, and the stakes in the war was much lower; there were no Cocaine and marijuana to complicate things. (Just part of it)

Clearly, this gang warfare was an open expression of the social and cultural mood which existed in these communities. Urban Working Class youths at that time, facing social alienation, developed a love for weapons and a fascination with what they had percieved to be militant type activities, as shown in the movies. Another open expression of this militancy was the large number of Steelbands, especially in the EDR and other depressed communities, which at Carnival time consciously chose to depict war and armed combat in their Street parade. I can recall Tokyo of John John, EDR, Carnival presentation of well over 7,000 members (the largest steelband in history). That band hit the street with their presentation of "USS SKIP JACK" in the late 1950's. In 1964 Trinidad All Stars, of Hell Yard, Charlotte Street presented a close to 6,000 strong band titled "FLEETS INN" another Military Mas. Again in the year 1965 City Syncopators, another band from East Dry River, P.o.S. portrayed "THE USS DETROIT" another military presentation amassing a membership of well over 6,000 masqueraders. Forsyth Hilanders, of Old St Joseph Road, Success Village, Laventille had a band of well over 5,000 revellers when they portrayed "WEST POINT MILITARY ACADEMY" in 1965. Berger Ebonites of Morvant had well over 4,000 masqueraders back in 1964 portraying "VIVA ZAPATA' a band of Mexican revolutionaries. San Juan All Stars was really in war mood when they invaded P.o.S with over 3,000 members with their presentation of "BATTLE CRY", a band of US marines in combat. That year they clashed and fought with the Desperadoes Steelband of Laventille on Charlotte Street, in front the P.o.S General Hospital. Several masqueraders were seriously injured in this Street battle. This unharnessed military adventure on the streets during Carnival



celebrations in fact led to over ten (10) or more serious steelband clashes, which claimed lives and left scores of revelers injured.



What is a stated fact is that the rioting gang members mentioned above were the youth arm of most of these urban based steelbands. Their frustrations arising from chronic unemployment, the non-recognition of Steelbandsmen as creators, inventers, innovators and artistes par excellence; the refusal of the then Culture Ministry, the Carnival Develpment Committee (CDC), Carnival Judges etc. to recognize the creative genius in their mas presentation and the petty politics of the then politically controlled Steelband Association of playing Steelbandsmen against each other (which still persists even today) would have created the objective conditions that triggered off the gang riots and the Steelband clashes. (We need to take note that the only Steelband during that period to have won the Band of the Year Tille was Silver Stars Steel Orchestra of Woodbrook; a band considered in those days as an Upper Class French Creole Outfit - people who were seen as local "whites")

Dr Williams, the then Prime Minister, concerned about the negative effect the crime and violence was having on our country, met with the leaders of the major rioting gangs at Shouter Hill Laventille to negotiate a truce. The gang leaders told the Prime Minister, in no uncertain terms that they were badly in need of jobs. In a couple of months the then Government responded with the infamous "5 DAYS CRASH PROGRAMME" (Now rechristened URP) which was managed by the City and County Councils and the "Best Village Programme". Gang members and jobless Steelbandsmen were placed on these MAKE WORK projects where they were not given tools nor materials to work with. Most of these projects eventually degenerated into big Street Limes. Yet today the very said Government want to know why URP workers refuse to perform.



TRINIDAD ALL STARS ON THE ROAD IN 1960 - PHOTO COURTESY DALTON NARINE

(CONTINUED ON NEXT PAGE)



Clearly the Prime Minister and the Government refused to recognize that this (Steebands) was a serious Cultural Mass Movement and that young people, at that time, would have been more productive had they been given jobs to manufacture Steel Pans, Pan Stands, Mas Costumes in keeping with the creative ambitions of the steelband followers, whom as mentioned above were in the thousands. When we had no Tribe, Trini Revelers, Legacy and all the other-just come Bikini and Beads bands, it were the now marginalized Steelbands which were the main force in Carnival. It is Steelbands which have made Carnival a Great Show on Earth. No other industry can boast of bringing in revenue of over $1 Billion during a couple days. Special Works, LIDP, DEWD, URP, CEPEP have never brought in one red cent into the Treasury. The Billion of dollars spent on these Projects could have been spent to develop our Carnival, Steelpan, Calypso, Soca and other local artform. Where are our recording Studios. Our Film Industry. The State squandered a golden opportunity to steer frustrated, misguided youths away from gang violence by aiding the incipient Steelband Movement. Such a timely intervention would have created the basis for more focused and technically equipped generation of Urban youths in the 70s, 80s,90s, 2000s etc.



We had an entire young generation who were immersed in the then culture of "who pan sweeter than who" and "who had the biggest and best mas band" "who had the best arranged Calypso". "Who had the best arranged bomb tune" (a non calypso classical piece played in Calypso Tempo). But no the gov't decided to create employment in an area that didn't hold their interest. In any event the work in the "Crash Programme" was unproductive and very unattractive. It was insulting and disrespectful to put STEEL PAN INNOVATORS and SKILLFUL MAS DESIGNERS to burst boulders and dig dirt on these projects. No respect for our Working Class Engineers. Yea man. In fact what they should have initiated in the peak of the gang riots, as stated above, is what PANYARD INCORPORATED" an Ohio based Steelpan manufacturing Company is doing at present, This US high tech Company makes special drums for steelpan, produces tuned steel pans, collapsible pan stands, so that Steelbands can be made more mobile, and other paraphernalia for Steel Orchestras. The also produce a monthly magazine of Steelband activities taking place all over the world including Trinidad & Tobago. The products made by "PANYARD INCORPORATED" are also exported to countries world wide. (To be continued)



PART 2

A CONVERSATION WITH RAVIN-I

This following is a continuation of an interview series with Ravin-I that shares part of his life story in Trinidad from the 1960's—70's. This account tells of the "Black Power Days", demonstrations, the efforts of the National United Freedom Fighters against the post-colonial powers, Rasta livity & Haile Selassie I visit to Trinidad amongst other topics of interest. To read the previously published interview, visit http://www.tricesbaby.com/archives/3041 to download our former publication, the Wisemind E-magazine where the backstory can be found.

CONTINUED FROM OCTOBER ISSUE OF THE WISEMIND E-MAGAZINE:

CALABASH: How did the visit of Haile Selassie impact your life in later years?

RAVIN—I: Well at first ah didn't pay to much attention tuh dat, cause at 10-11 years old Rasta wasn't ah ting in meh mind. It wasn't until about November of 1975 ah start tuh pay attention tuh Rasta, although ah didn't know to much bout it, ah still had ah interest in it, see… all thru de earlier part of the 70's we was going thru some cultural and political changes in de country, so when Rasta come bout, a lot of people gravitated toward it. It was de natural ting tuh do, cause fuh most ah we who come outa revolutionary background, Rasta was the next step in de resistance ladder. An we start tuh get Haile Selassie's speeches an tings like dat, so dat is what attracted me tuh inquire more about Rasta and Haile Selassie. Is den I start to remember dat I went tuh see Him in San Fernando, so I felt ah little privileged about dat, yuh know wha ah mean?

CALABASH: So you are saying that the visit of Haile Selassie did in fact have an impact on your life? Was this in a negative way or positive way?

RAVIN—I: I didn't say anything impacted or didn't impact on meh at that time, ah sure something impact some place in meh memory, buh dat was not ah concern. As far as I can tell, I was just ah lil fella running away from school to go on ah bus ride to Sando, (San Fernando, Trinidad) ah doh tink dat de specifics was an issue at de time, so dat was dat. Anodder thing happen, ah couple of days later, on de Daily Mirror it had ah picture of Haile Selassie on the front, ah remember drawing the picture in meh drawing book, after dat, life went back normal.



ON HIGH STREET

(CONTINUED ON NEXT PAGE)



PART 2

A CONVERSATION WITH RAVIN-I



"DISCOVERING RASTAFARI" @ THE SMITHSONIAN IN DC

CALABASH: Well, after that set of events, when did you first start recognizing the connection between you and Rastafari?

RAVIN—I: Ah woulda have tuh say dat woulda been arong 1975 toward de end of dat year yes, buh before dat, ah used tuh go by dem Rastas on Mucurapo St in Sando tuh buy herb. Yuh see, meh grandmodder used thu live just up de road on Todd St, so dat woulda been meh fust contact wid Rastas. Dem man had ah kinda broken dong house just pass de Sando market. It had ah big drawing of Haile Selassie on de wall. Dem man used tuh sell herb dong dey. Well after dat, de whole NUFF ting come an take place so dat kind did die out for ah moment, matter of fact meh Idren Barghi start tuh call meh RAS like ah kinda nickname, after dat everybody start tuh call me Ras… even before it had Rasta in Fyzabad.

CALABASH: What was it like being a Rasta in Trinidad, seeing that the origination of Rastafari was for the most part a Jamaican thing?



RAVIN-I & SON

RAVIN—I: Well yeh , it was fuh de most part Jamaican, buh de rest ah de Caribbean couldn't escape de influence of Rasta. Rasta really represent ah kinda way of resistance tuh colonialism, so it woulda be hard fuh de rest ah the islands tuh not follow.



RAVIN-I & RAS KING

Ah mean it was kinda hard fuh people who wanted tuh be Rasta, yuh know? People would spit yuh, call yuh all kinda name, taxi didn't want tuh pick yuh up, buh not everybody do dat. So most ah de time we used tuh walk every place we go.



PART 2

A CONVERSATION WITH RAVIN-I



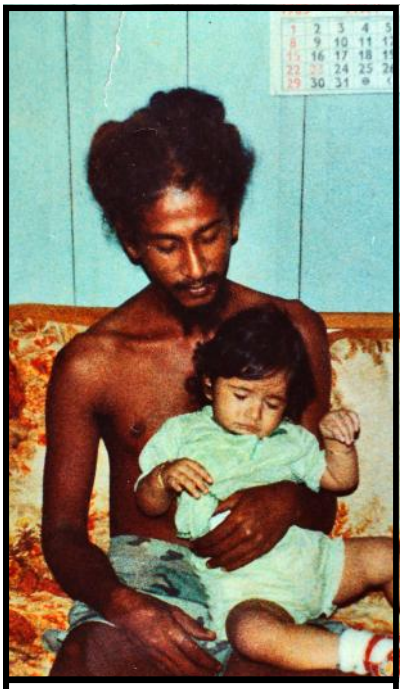
LINCOLN, RAVIN-I, & JAG

Most ah de time we stay in de bush and plant food and some herbs and just reason. We use tuh reason bout de bible and Africa and India an how de country was runnin, try tuh overstand de so called prophesies, tings like dat… We did spend ah lot ah time by de spring or by de sea, growing we dreadlocks.

Some people decide tuh bun all dey western clothes and go in sackcloth (burlap bags) man an ooman, almost every Rasta in Fyzabad do dat, buh I was in ah next village with some odder idrens, we had ah lil piece ah land in ah cane field dat belong tuh one ah de breddas fadder, so he say we coulda use it. It had ah ooman and she husband an she children someway up in Port of Spain side call Modder Earth, dem use tuh live in de bush up in the mountains.

CALABASH: How did the authorities react to this new phenomenon?

RAVIN—I: Well, ah would have tuh say dat dem didn't react to favorably. It was pure harassment from de police, everyday, similar tuh de days during the state of emergency and de curfew, it was de same ting really. Den we hear de government want tuh pass ah ting called de "dread act" something way dey woulda cut everybody hair who had locks, buh dat didn't stick. Ah tink dey was tinking dat if dey do dat, it would send people into rioting maybe. I not sure why dem didn't go thru wid it. Weed was wha de harassment was based on, so everyday Rasta had tuh have guards watchin fuh de police, cause dey use tuh come up in yuh camp and break things up, scatter yuh food all over de groung, hit yuh wid dey gun, all kinda wickedness dem use tuh do. Lock yuh up fuh nuthin, rough yuh up if dey see yuh on de road, dem use tuh take yuh ganja from yuh an keep it fuh demself. Dem police who from country before dey join de force use tuh smoke, only now dem doh have tuh buy it… dem just take yours and smoke it. Sometime dem frame yuh up, yuh know wha ah mean? An dem wicked — dey use tuh carry yuh tuh court and wen yuh reach dey, yuh get tuh find out dat yuh had ah big bag ah weed, yuh see wha I saying? So was pure wickedness dey was doing Rasta.



RAVIN-I'S NIECE

TO BE CONTINUED ...

Then one of the elders said unto I, "weep Not! Behold the Lion of the tribe of Judah, the root of David has Prevailed to open the Scroll and to loose its seven seals."
Revelations 5:5



"Let us now, as we plan for the coming years, set our goals too high; let us demand more of ourselves than we believe we possess."

H.I.M. Haile Selassie I

His Imperial Majesty Emperor Haile Selassie I Moral Theocracy Reign Order of The NyahBinghi

National Nyahbinghi Council (NNC-Ethiopia)



announces



THE ALL AFRICA RASTAFARI GATHERING

Shashemene Land Grant, Ethiopia

Nov. 1 - 7, 2017

Ises - Exhibits - Reasoning - Networking

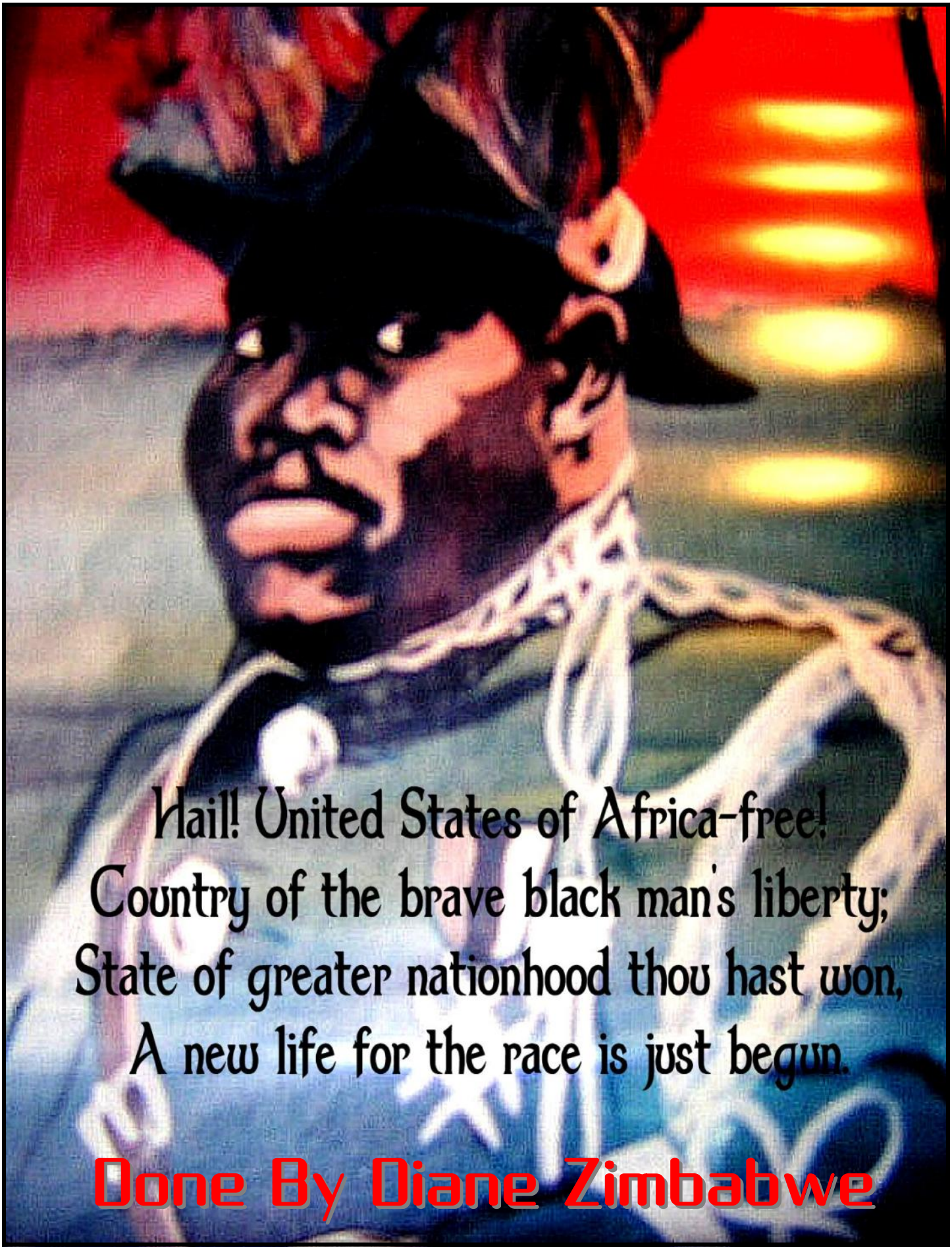
for the

Representation, Repatriation & Development of Inl Nation

For further information

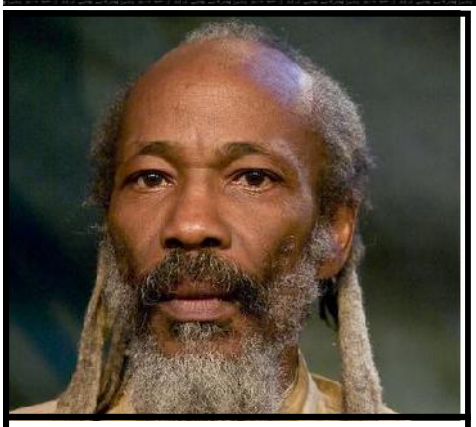
Email: theocracyreign@gmail.com

Tel. +(251)461103286


Hail! United States of Africa-free!
Country of the brave black man's liberty;
State of greater nationhood thou hast won,
A new life for the race is just begun.
Done By Diane Zimbabwe

HORACE CAMPBELL

INAUGURATION @ GHANA UNIVERSITY

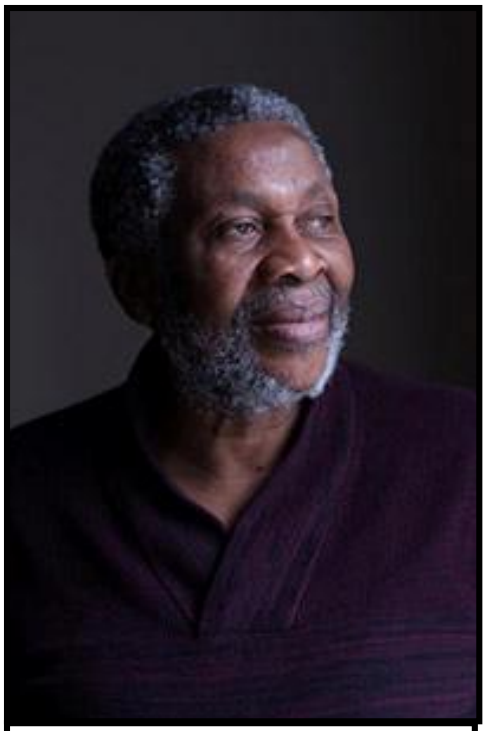


SHANGO BAKU

Attended Professor Horace Campbell's inauguration as Kwame Nkrumah Chair of African Studies at Ghana University. An impressive array of dignitaries: high-ranking university personnel, members of Parliament, foreign ambassadors, delegations of students from China and the UK alongside local undergrads, attended. Among them were program organizer, Professor Esi Sutherland, Samia Nkrumah, members of the arts and cultural elite, but not as many Rastafari as InI would have expected.

Campbell's maiden speech focused on the need for reconstruction, transformation and unity for the future of Africa - which he said was integrally tied to the future of humanity. We need to utilize new technologies, he urged, harvested from primordial elements of village life, rather than buy into the theory of linear western development, which would leave us lagging behind in the race to catch up with the mythical 'First World' and its death-dealing notions of progress.





HORACE CAMPBELL

We need a Green Wall to stop the encroachment of the Sahara and the 'overheating' of Africa leading to our self-incineration! Our search for water should focus on untapped resources - the lakes beneath Africa's surface that could serve to refill our dwindling reserves and create transportation canals for home-grown produce, industry and linkage. Solar power and wind-farming could help us achieve the quantum leap that would revitalize Africa's hopes, status, and regenerate our planetary future. Our attitudes to education, social equality, health, agriculture, diversity, should be transformed to fuel a new vision of Nkrumahism fitted to the 21st century. The University needed to become a key player in that process of transformation, providing the intellectual energy that would drive positive indigenous change.

HORACE CAMPBELL

INAUGURATION @ GHANA UNIVERSITY



KWAME NKRUMAH

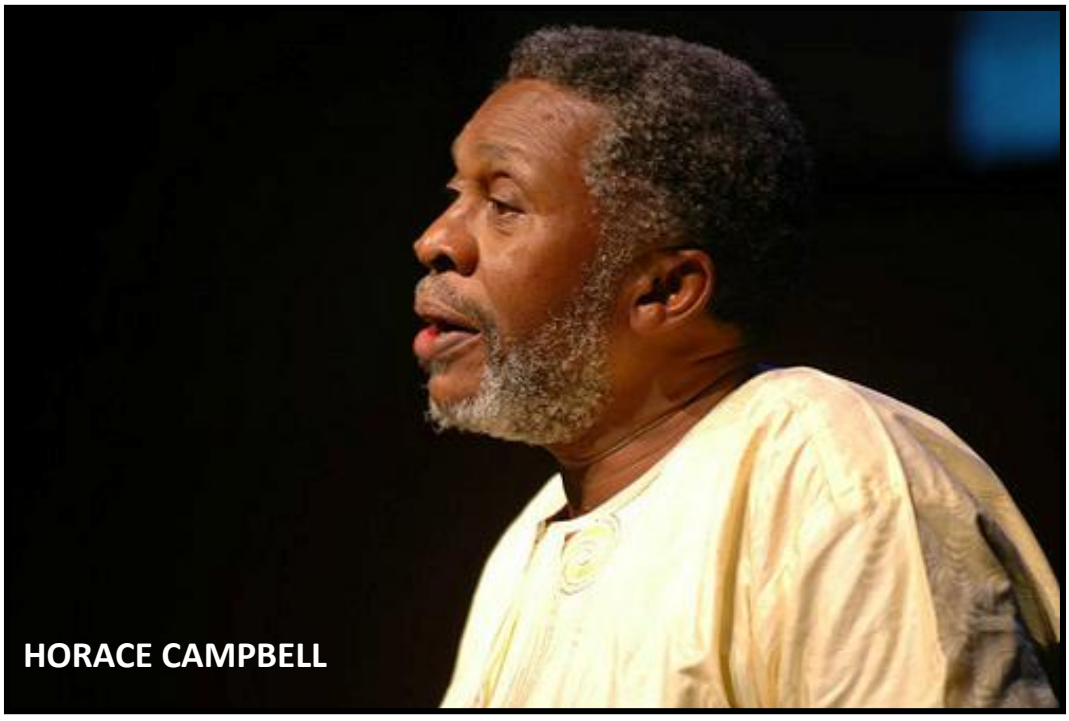
Campbell's delivery was measured, unhurried and expansive. Within it was a revolutionary message that rekindled the ideals of Pan African thought and action in the spirit of Nkrumah. He was bold and invited us to reconsider Donald Trump's motto: *Make America Strong Again* in the light of *Make America White Again!* He referenced his recent work *Global NATO and the Catastrophic Failure in Libya* - a treatise on circumstances surrounding the political assassination of Quadafi by people and systems that were threatened by his Pan African agenda. He called on all present to support him in fulfilling the great task at hand, while giving specific respect to Rastafari and the importance of freeing ourselves from "mental slavery".

Perhaps it was not what was expected of the third Occupant of this Chair, the first non-Ghanaian, non-'*African*', to take up this prestigious position. At the end of his discourse a slightly shell-shocked audience slowly rose to its feet to acknowledge a new champion of Nkrumah's legacy, with a lengthy and sustained ovation.

During the post-ceremony reception Horace Campbell, when asked by Rastafari, "How can we help?" responded warmly, "Let's have a *grounation."*

Forward!

- SHANGO BAKU



HORACE CAMPBELL

LIVE & LOVE

POETRY BY BONGO JOE



LIVE AND LOVE
AS YOU EMBRACE YOUR AFRICAN IDENTITY
THE THINGS, WHICH YOU WERE BRAINWASHED INTO THINKING UGLY,
YOU NOW SEE GLORY

MAMA AFRICA GAVE YOU THOSE LIPS
MAMA AFRICA GAVE YOU THOSE HIPS
MAMA AFRICA GAVE YOU THAT BEAUTIFUL SMILE
MAMA GAVE YOU THAT VOICE THAT SINGS SO SWEETLY, OHH CHILD

YOUR WOOLY HAIR A GIFT FROM MAMA
YOUR GLORIOUS LOCS A GIFT FROM MAMA
THE BLESSING OF MELANIN…
SPIRITUALITY WITHIN

SO LIVE YOUR LIFE FREELY
TROD THE EARTH CONFIDENTLY
FEAR NOBODY
GIVE MOTHER AFRICA THE GLORY

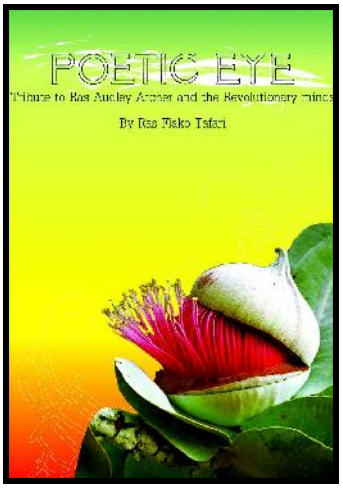
AND NEVER CUT YOUR HAIR
LET IT GROW UNTIL IT TOUCH THE GROUND
NEVER CUT YOUR HAIR
LET THE DOWNPRESSOR GATHER ROUND

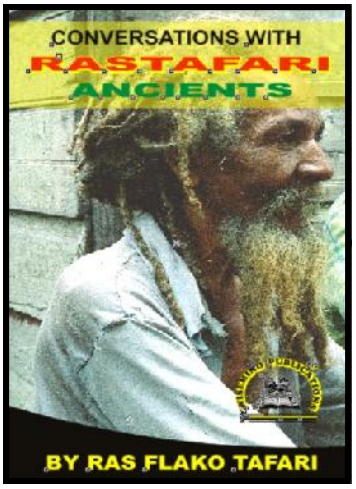
NEVER CUT YOUR HAIR
LET THE POPE OF ROME DROP
NEVER CUT YOUR HAIR
WATCH THE WICKED GO POP

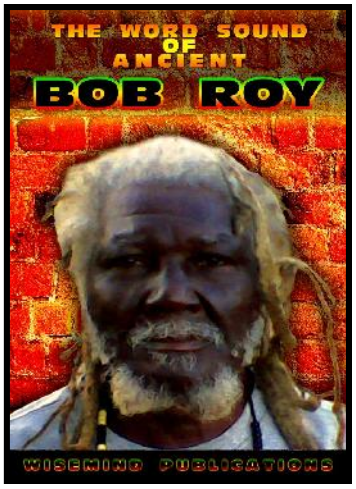
NEVER CUT YOUR HAIR
MAKE QUEEN ELIZABETH RAISE HER BROW
NEVER CUT YOUR HAIR
YOU HAVE TAKEN A RESISTANCE VOW

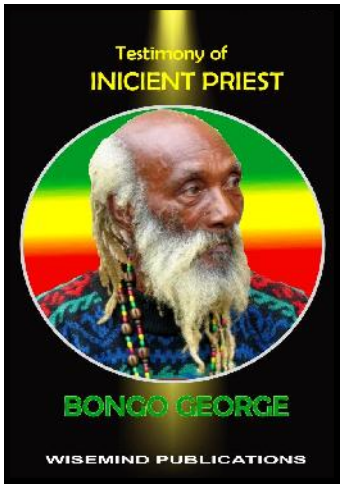
AND LIVE AND LOVE
AND GIVE MOTHER AFRICA THE GLORY
AND LIVE AND LOVE
KNOW YOUR OWN STORY

AND LIVE AND LOVE
A LIONESS CARES NOT ABOUT THE OPINIONS OF A COYOTE
AND LIVE AND LOVE
YOU ARE AFRICAN ROYALTY

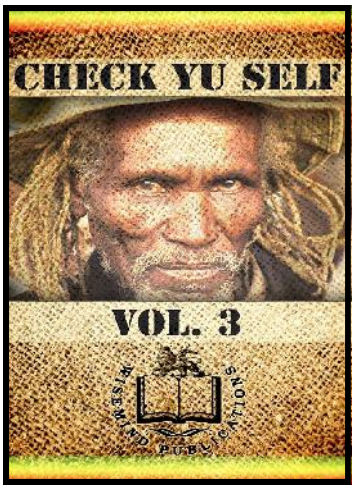


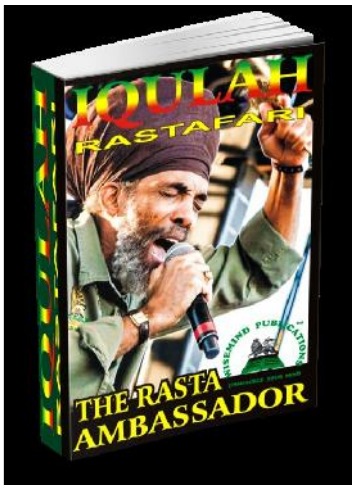


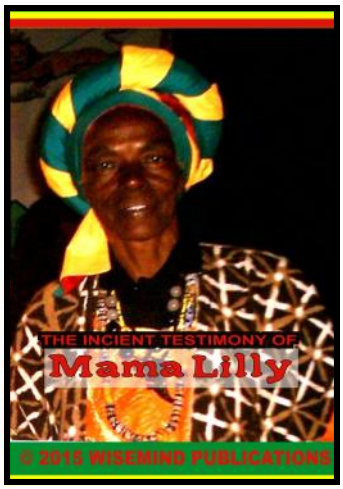




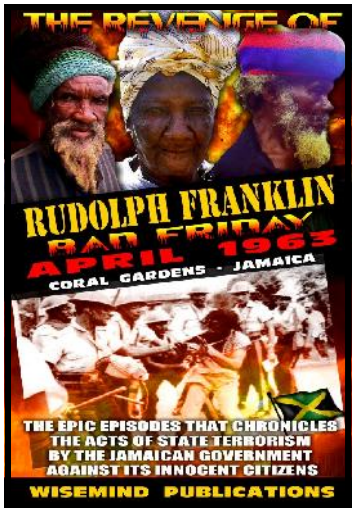














W I S E M I N D P U B L I C A T I O N S . C O M

ELECTRONIC DOWNLOADABLE FILES

FUNDS FROM YOUR PURCHASE GO TO THE ANCIENTS SUPPORT

HANDCRAFTED

COPPER WIRE WRAPPED JEWELERY

INQUIRE @
tricesbaby@gmail.com

757-965-2686

or Visit
tricesbaby.com

WHOLESALE & RETAIL





















Irie Tree Cee
CEO / OWNER

TRICESBABY.COM

ART PRINTS

12 X 18









Many more to choose from available @ tricesbaby.com

Original Art

$15.

+ shipping