

LIBERATION TIMES



Message from The Editor



Revolutionary greetings! As we wait for the season to change from spring to summer – and let's face it, spring has been a wash out – we are looking forward to celebrating another African Liberation Day on 25 May. This is an important day in the African calendar where we acknowledge one of our greats – Kwame Nkrumah, his legacy and hopes of a united Africa. We look forward to seeing you at our ALD event on Saturday 29 May.

Inside this issue	
Message from the Editor	1
About PASCF	2
A short history of ALD	3
Community News	4
The Berlin Conference – 125 Years On	6
A Haiti/Ayiti Chronology	8
A short history of the Haitian Revolution	9
Mario Joseph – Haitian Human Rights Lawyer	12
Focus on Haiti/Ayiti	14
Haiti – A Critical Analysis	15
Music Spotlight – Haiti/Ayiti	18
Events	19

In this issue, the focus is on Haiti. It includes reports and articles about the first African colony to gain independence. The earthquake which hit on 12 January this year has left the island devastated. Four months on the people are still struggling to get back to normality. The Haiti First! Haiti Now! Reparations campaign group, set up last summer, were at the forefront helping to assist with the relief effort alongside United Haitians in the UK (UHUK). The main focus of PASCF's ALD this year is on Haiti. The keynote speaker is the well regarded Haitian human rights lawyer, Mario Joseph. Whatever you are doing to celebrate ALD, have a good one.

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PASCF NEWSLETTER - ISSUE 4 SUMMER 2009/10

About PASCF



PASCF exists to: equip African people locally and globally with skills, knowledge and a common understanding to achieve self determination. Its objectives are:

- To further study and promote the ideas of Marcus Garvey and the UNIA to all African people regarding methods of organization, unity and economic self reliance
 - To work toward ending universal racism / white supremacy in all areas of people activity
 - To promote and work toward the unity and understanding of all African people
 - To promote the teaching of African world history and its specific connections with African Liberation today and the ending of Racism (white supremacy)
 - To further develop and promote African peoples' potential to create economic growth
 - To realize the call for reparations
 - To respect and find a unitary way of working with Africans of varying faiths and political persuasions within the objectives of the PASCF.
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The newsletter will be published quarterly and aims to publicise the work and activities of the PASCF and community campaigns. We welcome your comments, ideas and suggestions as well as your contributions in the form of articles, community announcements and events for future issues. Please send your contributions to The Editor, email: sistacrpt@yahoo.co.uk.

THE PASCF NEWSLETTER - ISSUE 4 SUMMER 2010

A Short History of African Liberation Day



African Liberation day was founded in Accra, Ghana, at the First Conference of Independent Africa States. The conference ran from 15th to 22nd April 1958 and the first day of the conference - 15th April was declared, by the eight independent states present, Africa Freedom day. Its purpose was to mark the first occasion in modern history when independent African states met to plan the liberation process for colonised nations in Africa. It also symbolised the determination of the peoples of Africa to free themselves from foreign domination and exploitation.

The All African Peoples' Conference held on 8th to 13th December 1958, also in Accra, reaffirmed the resolution of the Conference of Independent African States by calling on All African countries (and people) and all friends of Africa throughout the world to observe Africa Freedom Day as a rallying point for the forces of freedom. In the same year under the guidance of the Democratic Party of Guinea (PDG) the Peoples Republic of Guinea achieved independence. Ghana and Guinea served as an inspiration and base for the Pan African Movement world-wide.

From 1959 to 1963 as the process of African independence intensified, Africa Freedom Day celebrations were held in Azania (South Africa), Ethiopia, Ghana, Guinea, Kenya, Britain, China, the USA and the USSR. In Africa, as a result of organised mass struggles an increasing number of states became independent. It was in the context of these world-wide and continental developments that the fourth conference of Independent African States took place from 22nd to 25th May 1963. The Organisation of African Unity (OAU) was founded in Addis Ababa, Ethiopia on the final day of the conference - 25th May 1963. Since that

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

date, conferences of the independent African states have been held annually as OAU conferences. The OAU inaugural conference was a continuation of the African political unification and liberation process spearheaded by independent states, not the beginning as has been interpreted by some.

Community news

Haiti Earthquake Appeal



Bro Omowale, Judith Craig (UHUK) and Cecil Gutzmore

Following the devastating earthquake in Haiti on 12 January this year, the United Haitians UK (UHUK), supported by the Reparations Now: Haiti First; Haiti Now! Campaign held a hastily arranged press conference, in South London to launch a fundraising appeal led by Haitians based in the UK.

The community came out in force for a packed press conference, including many representatives from media organisations, at Southwark Town Hall for the launch of the Haiti appeal. The charity United Haitians in the UK (UHUK) asked for donations of clothes, medicine and money. The Haiti First! Haiti Now! Campaign endorsed the appeal and further called for reparations from France and the U.S for the people of Haiti.

The scenes of devastation which followed the earthquake led to people in the UK giving £12m to the official relief fund within a week of the tragedy. But what most media organisations overlooked was the part the African community played in the relief effort. Following an inspirational meeting after the press conference the community was galvanised into action and assisted the UHUK in by collecting donations of food, clothing and medical supplies and sorting them at main depot areas. Fundraising activities included dances, cultural events and sponsorship in order to raise money for the cause.

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

Haiti First! Haiti Now! Reparations Campaign Pickets U.S Embassy



Over 100 delegates representing 18 Afrikan organisations and supporters came together to protest outside the US embassy in London on Wednesday 24th March. This was the first demonstration called by the Haiti First! Haiti Now! Reparations Campaign. Its purpose was to demand reparations and justice for the people of Haiti from France and the U.S for:

- The ransom of 150 million gold francs that France extorted from Haiti after 1825 as 'compensation' for the successful revolution which led to Haitian independence in 1804;
- The illegal occupation of Haiti by the U.S in 1915 and its ongoing and current occupation and exploitation of the Haitian people.

The date was chosen as part of the Campaign's International Women's month commemoration to honour a Haitian heroine at the battle of Crete-a-Pierriot in 1802. Marie-Jeanne La Martiniere distinguished herself in battle against French forces that outnumbered the Haitians 10 to 1. As a result, she received the highest military honour for her outstanding courage and bravery. Founder member of the Haiti First! Haiti Now! Reparations campaign, Cecil Gutzmore said:

"Haiti is often quoted as being the 'poorest country in the Americas' but this is because since it overthrew slavery and won independence in 1804, it has been deliberately and systematically pauperized by the United States and France. Haiti deserves justice and just reparations for centuries of oppression, brutalization and occupation. This demonstration is the start and marks our determination to see that justice is done".

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

He also emphasised that the campaign demands that the USA and France follow the example of Italy that has agreed reparations for its brutal occupation of Libya in the 20th century.

Solidarity messages were received from a number of U.S based organisations including: The Ogun Task Force for Haiti in New York; The Center for Constitutional Rights in New York; The San Francisco Labor Council; and The Black Workers League in North Carolina.

Messages of solidarity were also received from brother and sister organisations in Belgium, Brazil, Canada, Germany, Grenada, Haiti, Holland, Jamaica, Mozambique, Spain and Switzerland as well as international umbrella organisations such as the Global Afrikan Congress. Conferences were held in Madrid, Hamburg and New York in solidarity with the London demonstration.

The Berlin Conference – 125 Years On

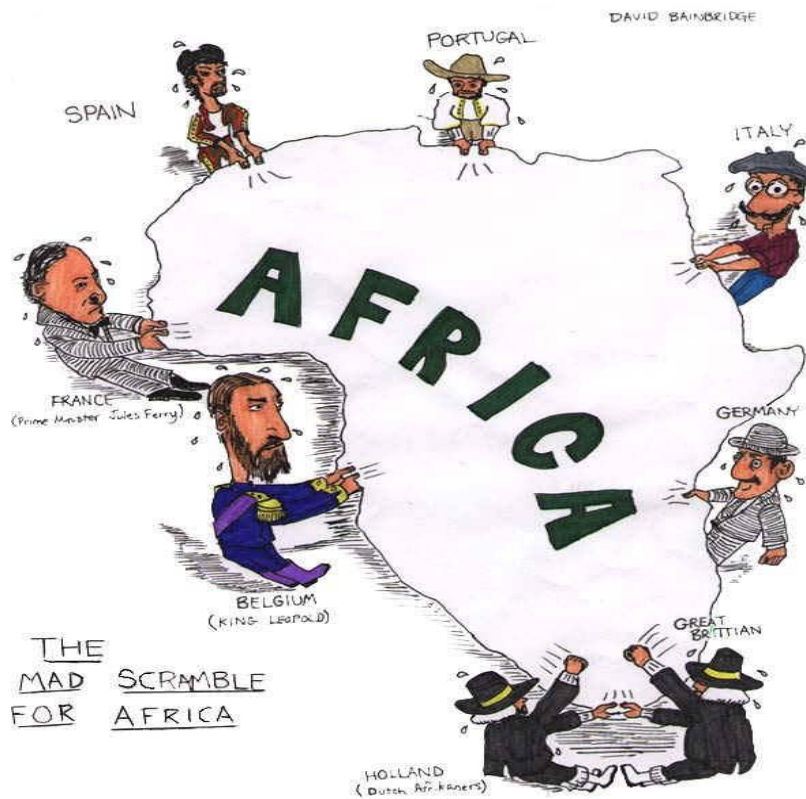


One hundred and twenty-five years after the Berlin conference, where Africa was carved up for the benefit of imperialism, an international conference was held in Berlin, Germany to mark the event. PASCF member, Bro Omowale and members of GAC UK were among many invited speakers who gave evidence on the horrors of slavery and colonialism.

Africans from all over the world gathered in Berlin from February 25th to February 26th to review the 1884 to 1885 Conference that was designed by Europeans to carve up Africa. The historic tribunal was organized by Afrika-Rat Berlin-Brandenburg in cooperation with the Global Afrikan Congress German Chapter. It was attended by over 300 international and national participants and addressed by Expert Witnesses.

The Tribunal concluded that the decision 125 years ago by the European countries constitute a crime against humanity which led to the arbitrary division of Africa that disregarded African peoples, laws, cultures, sovereignty and institutions. This led to the present fragmentation of the African continent and ushered in the age of colonialism and neo-colonialism where African peoples were denigrated. Representatives from the conference included Mauritania, Democratic Republic of Congo, Cameroon, Eritrea, Ethiopia, Rwanda, Tanzania, Equatorial Guinea, Namibia, Republic of Benin, Haiti, Jamaica, Canada, United States, United Kingdom, France, Spain, Switzerland, among others.

THE PASCF NEWSLETTER - ISSUE 4 SUMMER 2010



Serving as the prosecutor was Professor Kapet de Bana, Coordinator of the World Council of the Pan African Diaspora (CMDP.)

The Tribunal concluded that the actions of the Berlin-Congo Conference of 1884, was a crime against humanity. International law states that where ever there is a crime against humanity, restitutions and reparations must be paid to the victims of the crime. No statute of limitations exists for crimes against humanity and consequently, Africans and African descendants are demanding restitutions and reparations.

The Tribunal acknowledged that Africans have the right to determine what form reparations will take. According to Yonas Endrias, Coordinator of the Tribunal, "The European countries that participated in the Berlin-Congo Conference should issue an unreserved apology for the crime." The reparation demands include but are not limited to: financing of monuments and historic sites; educational curriculum development that includes the history of African descendants; protection of African descendants from displacement of historic and/or traditional lands or places of residence, and the return of stolen land and other resources; the recognition of colonialism and colonial crimes as crimes against humanity; restitution of misappropriated cultural artefacts, and that resources be made available to research and document an accurate accounting of African history, colonialism and its consequences.

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

The Tribunal has cited the specific case of Haiti and calls upon France to return the reparation that Haiti paid for international recognition, as well as, France's crime of enslavement. The Tribunal also reiterates the immediate enforcement of the Durban Declaration and Programme of Action Plan and calls upon the United Nations to provide resources for Durban +10 and installation of a Permanent Forum for African descendants similar to the Indigenous Peoples Forum.

As part of its plan of action the Tribunal will make a formal request to the United Nations which has the authority to approach member states to redress the named wrongs. Finally, the Tribunal calls for the recognition and investigation of the specifics of anti-African racism and the denial of and justification of colonialism, colonial atrocities, slavery or the slave trade.

To mark the 125th anniversary of the Berlin Conference which the then German Chancellor Bismarck presided over in 1884/5 a press conference and demonstration was held on Saturday 27th February.

A Haiti/Ayiti Chronology



The Caribbean nation-state of Haiti (Areas: 27,750 sq. kil.; Populatiion: 6,868,000) shares the island of Hispaniola with the Dominican Republic. Well over one million Tainos populated the island before Columbus. They were advanced in all matters excepting the military.

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|-------------|--|
| 1492 | Columbus invades Ayiti meeting well over one million Tainos, of advanced social organisation, religion and agriculture, crafts and art and with aqueducts matching those of Moorish Spain. |
| 1495/6 | Driven to desperation, the Tainos revolt against the Spaniards. Genocide followed, involving military decimation, overwork and exposure to new deseases. |
| 1622 | The replacement African enslaved population rise in revolt. Other revolts and conspiracies of revolt follow. There is widespread Marronage. |
| 1757 | Makandal's Revolt, mobilising the Voodoo religion. It is betrayed and crushed. |
| 1791 – 1803 | Haitian Revolution: defeated the armies of France (twice) Britain and Spain. |

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THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

1st January 1804

Haitian Independence: first permanently independent New World Black Republic. Haiti materially assist South America in its liberation from Spain.

1825 Haiti forced by France to pay reparations to former slave masters.

1915–1934 USA invades and occupies Haiti. Haitians mount a massive resistance.

Late 1930s - 1950 Renaissance in Haitian Arts.

1930s -1980 Western-supported dictators in control.

1991 Army overthrows freely elected, President Aristide.

2004 US-armed forces invade Haiti, providing pretext for US & French kidnap and ousting of President Aristide. Haiti again occupied by US forces replaced 'United Nations' force provided by Brazil. The peoples' struggle continues.

A short history of the Haitian Revolution

1791-1804

The Haitian revolution is a salutary lesson in the struggles of oppressed peoples for liberation. In 1791, 500,000 slaves rebelled and fought British, Spanish and French imperialism to gain first emancipation and then, independence in 1804.

Formerly known as Saint Domingue, now the Republic of Haiti, it was France's most prosperous colony dubbed 'the pearl of the Antilles' when the French Revolution began in 1789. It supplied half of Europe with sugar, coffee and cotton. Two-thirds of France's foreign trade was centred on the island. All this wealth creating activity was produced by slave labour—men, women and children forcibly brought from Africa. After 1787, 40,000 slaves were brought to Saint Domingue each year.

When the French revolution began in 1789, it fanned already existing flames of class conflict in Saint Domingue. In August 1791, the slaves of Saint Domingue rose up in rebellion. Under the leadership of the priest Boukman Dutty, slaves on the plantations around Limbe and Cap Le Haitien set fire to the plantations. In less than a week, the valuable North Plain was in ruins.

The rebellion grew rapidly. A month later, Toussaint Bréda—who later changed his name to L'Ouverture — left the plantation and joined the rebellion. Already 45, he had learned to read and write.

As the rebellion spread it quickly became the focus of fierce inter-imperialist rivalry in the Caribbean. Spain and Britain were at war with France. The Spanish entreated the leaders of the slave revolt to join with their forces in San Domingo, which shared the island of Hispaniola with Saint Domingue. The British called for the abolition of slavery in an attempt to win allies among the enslaved and undermine French rule.

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

Toussaint, along with a few hundred men, joined the Spanish troops, and proceeded to organize what would be the core of the revolutionary army. Throughout the struggle for emancipation Toussaint spoke to, organized, and armed enslaved African under the slogan of liberty.

In an effort to swing the African masses away from British influence, Sonthonax, the French commissioner in Saint Domingue, abolished slavery on August 29, 1793. But Toussaint did not join the French forces until the Paris masses forced the French National Assembly to declare emancipation in all colonies. In May 1794, Toussaint joined the French with 4,000 soldiers. By 1796, he was known to the former enslaved Africans as the man who had liberated them.

Toussaint and his forces expelled the British and Spanish from Saint Domingue and took control of the Spanish colony of San Domingo, unifying the island under French control by 1800. By this time, the French Revolution had taken a rightward turn. The bourgeoisie in France, after overthrowing the feudal monarchy, were now busy trying to repress the revolutionary masses. Napoleon Bonaparte was their choice to consolidate bourgeois power.

In 1802, fearful of the organized and armed African masses in Saint Domingue, Bonaparte sent an expedition of 12,000 men led by his brother-in-law General LeClerc with instructions to re-institute slavery. Ultimately, 40,000 troops would be sent to Haiti to regain the former colony.

Toussaint and his chief officers, Henri Christophe and Jean-Jacques Dessalines in particular, led a fierce and powerful resistance to the French. But Toussaint's past pro-French rhetoric sowed confusion among the African masses. Unable to organize against the French armies, Toussaint was defeated. Despite Toussaint's attempts to manoeuvre following the defeat, he was ultimately captured in 1802 and sent to France where he died a year later.

It was Dessalines, one of Toussaint's generals and a former enslaved African, who led Haiti's war of independence. He led an uncompromising campaign against the French, destroying their property in a scorched-earth campaign. On 1 Jan 1804, Dessalines declared the new Republic of Haiti.

In his inaugural address to the new Republic, Dessalines declared, *"Never again shall colonist or European set foot on this soil as master or landowner."*



Afrikan Liberation Day

2010 theme

Saturday 29th May 2010 @ 1pm –7pm



Reparations Now!
Haiti First! Haiti Now!
Campaign



Afrikan Freedom Means Defeating Neo-colonialism!

Venue: Yvonne Carr Centre,
2 Thessally Road, SW8 4HT

Nearest Tube: Stockwell; Nearest British Rail: Wandsworth Road
Buses to Thessally Road:P5; Buses Nearby:77, 87, 156, 196, 344, 452

Libation, dancing, singing, drumming, poetry, children's activities, dynamic performers

Keynote Speaker - Haiti's Leading Human Rights Lawyer

Mario Joseph

Plus Panel Speakers & Solidarity Messages

Afrikan Liberation Day planning meetings – Offley Road every Monday @ 6.30pm

For more information: Ring 07940 005 907

Organised by: The Nkrumah Foundation* Pan-Afrikan Society Community Forum* All-Afrikan People's Revolutionary Party* George Jackson Socialist League. Sponsored by: Global Afrikan Congress* Pan-African Congress Movement* Alliance of Afrikan Women

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

Mario Joseph - Key note speaker at PASCF African Liberation Day Event



Biography

Mario Joseph, Haiti's most prominent human rights lawyer, has led the Bureau des Avocats Internationaux (BAI) in Port-au-Prince, Haiti since 1996. Attorney Joseph and the BAI represent political prisoners and victims of political violence, and fight to make Haiti's justice system work for poor people.

The BAI was established by the Haitian government to help victims and the justice system prosecute human rights cases, mostly from Haiti's 1991-1994 de facto military dictatorship. Under Mr. Joseph's leadership, the BAI has pioneered a "victim-centred approach," that combines traditional legal representation with capacity building for victims' organizations and political strategies to advance the interests of his clients while maximizing his cases' impact on the broader Haitian society.

Advocate of Haiti's down trodden

Attorney Joseph was the lead lawyer for the victims in the prosecution of the BAI's most successful case, the Raboteau Massacre trial. After six weeks of trial ending in November 2000, the Raboteau Massacre jury convicted 53 defendants for a 1994 attack on a pro-democracy neighbourhood, including the de facto dictatorship's top military and paramilitary leaders. The Raboteau case is considered Haiti's most complex criminal case ever, and one of the most important human rights prosecutions anywhere in the Americas. Three members of the military high command were deported from the U.S. to Haiti to face charges in Raboteau, including the former Assistant Commander-in-Chief, the highest ranked soldier ever deported from the U.S. to face human rights charges.

In defence of Haiti's political prisoners

Under Haiti's brutal and unconstitutional Interim Government (2004-2006), Attorney Joseph represented political prisoners, including top former government officials, journalists and grassroots organizers. His courageous advocacy generated frequent threats resulting in his family being forced to leave the

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

country and Amnesty International issuing an urgent action on his behalf in October, 2004. For most of these prisoners, especially those who could not afford legal fees, Attorney Joseph was the only lawyer who would take their cases.

Attorney Joseph's political prisoner work went beyond freeing individuals from injustice, to place systematic pressure on the dictatorship to respect the rule of law. His work became a focal point for international pressure on the regime, and he was regularly consulted by members of the U.S. Congress, human rights organizations, journalists and grassroots activists throughout the world. Perhaps most important, by standing up for the wrongfully imprisoned, Attorney Joseph gave confidence to other political dissidents, who knew that Attorney Joseph would help them if their own political activities led to arrest.

Since 2006, Mr. Joseph has worked to free the remaining political prisoners, and launched pioneering projects on prisoners' rights and children's right to primary education.

Testimony on behalf of Haiti's poor

Attorney Joseph helped the Center for Justice & Accountability pursue perpetrators of the Raboteau Massacre in U.S. courts, by providing expert testimony and legal advice, and helping to coordinate with his clients. These efforts led to a historic damage recovery of \$430,000 for the victims in May, 2008.

Attorney Joseph also provided expert testimony to the New York State court handling the criminal prosecution of Haitian death squad leader Emmanuel Constant, who Mr. Joseph had helped convict in the Raboteau massacre case. Mr. Constant's New York charges were for bank fraud, but Attorney Joseph helped convince the court that Mr. Constant's crimes in Haiti justified a rejection of a plea deal giving him a light sentence.

Training advocates for the poor and down trodden of the world

Under Attorney Joseph's leadership, the BAI has become a model for training Haitian law school graduates to represent the poor in human rights cases. Many of these lawyers are now judges, prosecutors and high Ministry of Justice officials in North America, Europe and Africa.

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

Post-revolutionary Haiti was a victim of a shamless/ful act of French extortion – The Facts

- Pre-revolutionary France gained massively from ownership of Haiti/San Domingo, the greatest slave society of the day.
- Through the great Haitian Revolution (1791-1804) African-Haitians liberated themselves and their country from the evil of French enslavement and rule, becoming independent on 1st January 1804.
- The French (proud believers in liberty, equality and brotherhood?) immediately demanded that African-Haitians provide reparations for French and other former slave masters in the amount of 150 million French francs backing this up with naval a blockade and finally a threat of military re-occupation.
- In 1825 Haitian President Boyer gave in to growing pressure and agreed to pay the money, while pleading poverty.
- The French quickly got banks, led by Rothchild, to raise a loan. One fifth of the money was retained by the banks as a fee for raising the loan - in addition to enforcing high interest, while compounding this for late payment.
- This dreadful piece of French extortion bankrupted Haiti for almost a century.
- The money had to be extracted from poor Haitians. This led the Euro-Americans to support the class inside Haiti whose role it was to exploit the peasants, to keep part of the spoils and pass on the remainder to the white world - A new 'slavery'.
- Haiti is not poverty stricken now because it's black people are reckless and incompetent but precisely because of Euro-American greed and their punishment of Haiti for its people's victory in the great Haitian Revolution.

The USA's role in the impoverishment and oppression of Haiti – The Facts

- The United States of America trumpets its anti-colonial origins (War of Independence 1776-1781) and its belief in freedom.
- While the USA still enslaved its African population, Haitians liberated themselves from French slavery and French rule.
- Instead of respecting Haiti's hard-won freedom, the white world schemed to undermine and destroy it. Germany led the charge before World War 1.
- With Germany out of the way, the USA used power struggles within Haiti's oppressive ruling clique (showing up a 'frequent' changes of government) as the pretext to invade Haiti in 1915 and to remain in brutal occupation until 1934.
- While occupying Haiti, the US pushed its own racist economic interest. One of its agents wrote a book entitled 'Cannibal Cousins'. US action in Haiti included: subverting Haiti's Constitution; changing the basis of land and property ownership; grabbing for itself the best land in the country; re-introducing forced labour to build the infrastructure needed by US companies; completing the denudation of the country's forests and so contributing directly to the present crisis of eroded topsoil. This and more was enormously beneficial the USA while impoverishing Haiti and further oppressing Haiti's peasantry.

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

- Little wonder that some 40,000 mainly peasant Haitian rose in armed struggle against the US occupation. The resistance force - called the Cacos - was led by Charlemagne Peralte who was murdered and his body displayed publicly.
 - The USA strengthened the oppressive local elite.
 - Totally opposed to all moves to end oppression in Haiti, the USA and France followed Haiti's army (1991) and again overthrew President Aristide (2004). He was first elected by over 90% of Haiti's people and retains massive popular support.
 - Haiti is again occupied by Brazilians in UN helmets and since the earthquake by nearly 20 thousand US troops.
 - Suffering increases and the people's resistance grows.
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Published on 17th January 2010 just after the earthquake struck, this article by Sir Hilary Beckles analyses the historical and current situation in Haiti.

The University of the West Indies is in the process of conceiving how best to deliver a major conference on the theme Rethinking and Rebuilding Haiti. I am very keen to provide an input into this exercise because for too long there has been a popular perception that somehow the Haitian nation building project, launched on January 1 1804, has failed on account of mismanagement, ineptitude and corruption.

Buried beneath the rubble of imperial propaganda, out of both Western Europe and the United States, is the evidence which shows that Haiti's independence was defeated by an aggressive North-Atlantic alliance that could not imagine their world inhabited by a free regime of Africans as representatives of the newly emerging democracy.

The evidence is striking, especially in the context of France. The Haitians fought for their freedom and won, as did the Americans fifty years earlier. The Americans declared their independence and crafted an extraordinary constitution that set out a clear message about the value of humanity and the right to freedom, justice, and liberty. In the midst of this brilliant discourse, they chose to retain slavery as the basis of the new nation state. The founding fathers therefore could not see beyond race, as the free-state was built on a slavery foundation.

The water was poisoned in the well; the Americans went back to the battlefield a century later to resolve the fact that slavery and freedom could not comfortably co-exist in the same place. The French, also, declared freedom, fraternity and equality as the new philosophies of their national transformation and gave the modern world a tremendous, progressive boost by so doing.

THE PASCF NEWSLETTER - ISSUE 4 SUMMER 2010

They abolished slavery, but Napoleon Bonaparte could not imagine the republic without slavery and targeted the Haitians for a new, more intense regime of slavery. The British agreed, as did the Dutch, Spanish and Portuguese. All were linked in communion over the 500, 000 Blacks in Haiti, the most populous and prosperous Caribbean colony. As the jewel of the Caribbean, they all wanted to get their hands on it. With a massive slave base, the English, French and Dutch salivated over owning it - and the people.

The people won a ten-year war, the bloodiest in modern history, and declared their independence. Every other country in the Americas was based on slavery. Haiti was freedom, and proceeded to place in its 1805 Independence Constitution that any person of African descent who arrived on its shores would be declared free, and a citizen of the republic. For the first time since slavery had commenced, Blacks were the subjects of mass freedom and citizenship in a nation. The French refused to recognise Haiti's independence and declared it an illegal pariah state. The Americans, whom the Haitians looked to in solidarity as their mentor in independence, refused to recognise them, and offered solidarity instead to the French. The British, who were negotiating with the French to obtain the ownership title to Haiti, also moved in solidarity, as did every other nation-state in the Western world.

Haiti was isolated at birth - ostracised and denied access to world trade, finance, and institutional development. It was the most vicious example of national strangulation recorded in modern history. The Cubans, at least, have had Russia, China, and Vietnam. The Haitians were alone from inception. The crumbling began.

Then came 1825; the moment of full truth. The republic is celebrating its 21st anniversary. There is national euphoria in the streets of Port-au-Prince. The economy is bankrupt; the political leadership isolated. The cabinet took the decision that the state of affairs could not continue. The country had to find a way to be inserted back into the world economy. The French government was invited to a summit.

Officials arrived and told the Haitian government that they were willing to recognise the country as a sovereign nation but it would have to pay compensation and reparation in exchange. The Haitians, with backs to the wall, agreed to pay the French.

The French government sent a team of accountants and actuaries into Haiti in order to place a value on all lands, all physical assets, the 500, 000 citizens were who formerly enslaved, animals and all other commercial properties and services. The sums amounted to 150 million gold francs. Haiti was told to pay this reparation to France in return for national recognition. The Haitian government agreed; payments began immediately. Members of the Cabinet were also valued because they had been enslaved people before independence. Thus began the systematic destruction of the Republic of Haiti. The French government bled the nation and rendered it a failed state. It was a

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

merciless exploitation that was designed and guaranteed to collapse the Haitian economy and society.

Haiti was forced to pay this sum until 1922 when the last instalment was made. During the long 19th century, the payment to France amounted to up to 70 per cent of the country's foreign exchange earnings.

Jamaica today pays up to 70 per cent in order to service its International and domestic debt. Haiti was crushed by this debt payment. It descended into financial and social chaos.

The republic did not stand a chance. France was enriched and it took pleasure from the fact that having been defeated by Haitians on the battlefield, it had won on the field of finance. In the years when the coffee crops failed, or the sugar yield was down, the Haitian government borrowed on the French money market at double the going interest rate in order to repay the French government.

When the Americans invaded the country in the early 20th century, one of the reasons offered was to assist the French in collecting its reparations. The collapse of the Haitian nation resides at the feet of France, and America especially. These two nations betrayed, failed, and destroyed the dream that was Haiti; crushed to dust in an effort to destroy the flower of freedom and the seed of justice.

Haiti did not fail. It was destroyed by two of the most powerful nations on earth, both of which continue to have a primary interest in its current condition. The sudden quake has come in the aftermath of summers of hate. In many ways the quake has been less destructive than the hate. Human life was snuffed out by the quake, while the hate has been a long and inhumane suffocation - a crime against humanity.

During the 2001 UN Conference on Race in Durban, South Africa, strong representation was made to the French government to repay the 150 million francs. The value of this amount was estimated by financial actuaries as US\$21 billion. This sum of capital could rebuild Haiti and place it in a position to re-engage the modern world. It was illegally extracted from the Haitian people and should be repaid.

It is stolen wealth. In so doing, France could discharge its moral obligation to the Haitian people. For a nation that prides itself in the celebration of modern diplomacy, France, in order to exist with the moral authority of this diplomacy in this post-modern world, should do the just and legal thing. Such an act at the outset of this century would open the door for a sophisticated interface of past and present, and set the Haitian nation free at last.



MUSIC SPOTLIGHT: *Ayiti*

Do you know your salsa from your samba, your soca from your meringue? How about Zouk and Kompa? Music that has originated in the Caribbean continues to influence musical genres across the world. PASCF member Sister Chantel throws the spotlight on Kompa – Haiti’s national music.

Wyclef Jean is Haiti’s best known musical export. Ever since he came on the musical scene with the group The Fugees, he has been ‘bigging-up’ his island and subtly introducing the world to some Haitian sounds. Still, when we think of music and Haiti so many of us may not be able to identify or recall what exactly that Haitian sound is. So strange for such a big island, though this could be assigned to the fact that it is officially a francophone nation and the dominant music from the Caribbean and the Americas are either in Spanish or English. Well the time has come to dispel any uncertainties and familiarise ourselves with some typically Haitian music.

We already know that Cuba gives us Salsa; Jamaica has introduced reggae, Dominica republic – Meringue, Trinidad and Tobago- Soca and Guadalupe & Martinique have lavished our ears with Zouk; So What about Haiti?

My family, the answer is Kompa. The music is noted as the national music of Haiti though there are other styles such as Muzik Rasin, Kompa is easy to recognise because it uses the electric, bass guitar and electric organ very heavily and usually has a casual, slow tempo. Nemours Jean Baptiste is credited as having founded Kompa and has had much influence on its evolution. Typical of the Caribbean, Dancing to Kompa involves slow and sensual, spontaneous moves. At its best, when a man and a woman want to dance Kompa, they dance together.

Look out for these Haitian artists, grab a partner and get dancing!

**Carimi*

**Tabou Combo*

**Shleu Shleu*

**RAM*

**The Gypsies de Petion Ville*

**Nu Look*

Community Events/Meetings

Afrikan Liberation Day

2010 theme

Reparations Now! Haiti First! Haiti Now!

Youths are especially welcome – All free of charge

Day 1

Friday 28th May 2009 @ 6.30pm

**The real conditions confronting
Afrikan People in Haiti**

Venue for Day 1: 44-46 Offley Road, The Oval, London SW9 0LS
Nearest Tube: Oval (Northern Line); Buses: 3, 36, 59, 133, 155, 159, 185, 333,
436

Day 2 (Main Event)

Saturday 29th May 2009 @ 1pm – 7pm

**Reparations Now!
Haiti First! Haiti Now!**

Venue for Day 2: Yvonne Carr Centre,
2 Thessaly Road, SW8 4HT

Nearest Tube: Stockwell; Nearest British Rail: Wandsworth Road
Buses to Thassally Road: P5; Buses Nearby: 77, 87, 156, 196, 344, 452

Libation, dancing, singing, drumming, poetry, children's activities, dynamic performers

THE PASCf NEWSLETTER – ISSUE 4 SUMMER 2010

Keynote Speaker - Haiti's Leading Human Rights
Lawyer

Mario Joseph

Plus Panel Speakers & Solidarity Messages

Afrikan Liberation Day planning meetings – Offley Road every Monday @ 6.30pm

For more information: Ring 07940 005 907 07940 005 907 ; email –

Panascf@yahoo.co.uk; Website – www.pascf.org.uk

Organised by: The Nkrumah Foundation* Pan-Afrikan Society Community Forum* All-Afrikan People's Revolutionary Party* George Jackson Socialist League. Sponsored by: Global Afrikan Congress* Pan-African Congress Movement* Alliance of Afrikan Women*

Pan Afrikan Society Community Forum

Presents the 2010 annual theme and series of workshops

Afrikan Freedom means Defeating Neo-
colonialism:

Nkrumah @ 100

Afrikan Liberation Month Workshops

6.30pm Arrival 7pm Start - Youths are especially welcome - All free of charge

Applying the ideas of Kwame Nkrumah

Date	Session	Presenter (Facilitator)
Friday 7/5/10	The history, development and way forward for the Global Afrikan Congress	Armani Bantu (Sista C)
Friday 14/5/10	The strategic phases in Kwame Nkrumah's approach to Afrikan liberation – Part II	Omowale (Lorna)
Friday 21/5/10	The History of Afrikan Liberation Day	Asari St Hill (Claudia)

THE PASCF NEWSLETTER – ISSUE 4 SUMMER 2010

Venue for Workshops:

Starlight Music Academy, 44-46 Offley Road, The Oval, London SW9 0LS

Nearest Tube: Oval (Northern Line); Buses: 3, 36, 59, 133, 155, 159, 185, 333, 436

Kwanzaa planning meetings – Same venue alternate Mondays @ 6.30pm

For more information: Ring 07940 005 907 07940 005 907 ; email – Panascf@yahoo.co.uk;

Website – www.pascf.org.uk

Please note

<p>Saturday 29/5/10 1 -7pm</p>	<p>Afrikan Liberation Day Haiti First! Haiti Now!</p>	<p>Yvonne Carr Centre, 2 Thessaly Road, SW8 4HT</p>
<p>Thursday 10/06/10 7pm</p> <p>Friday 11/6/10 6.30pm</p>	<p>Free Mumia Abu-Jamal Abolish the death Penalty! 1st Annual Marcus Garvey Memorial Lecture</p>	<p>Karibu Centre, 7 Gresham Road SW2</p> <p>Starlight Music Academy, 44-46 Offley Road, The Oval, SW9 0LS</p>
<p>Saturday 21/8/10 12pm</p>	<p>Marcus Garvey African Family Day</p>	<p>Max Roach Park, Brixton Road, SW9 7ND</p>

When we were oppressed under slavery and colonialism our ancestors knew it; they knew that they had to remove these oppressive systems in order to be free. It is a massive contradiction that despite the fact that we are actually living in the neo-colonial phase of history, most of us do not know what it is.

The problem this poses is that if we do not know it, we cannot understand it; if we cannot understand it, we cannot consciously do anything to challenge it; if we cannot do anything to challenge it, we cannot get rid of it; if we cannot get rid of it, we will remain stuck in it; if we remain stuck in neo-colonialism, Afrika cannot be liberated and we will not be a free and self determining people.

The critical task before us therefore, is to raise our collective level of consciousness of the nature of neo-colonialism and how to defeat it in Afrikan communities everywhere.
