

LIBERATION TIMES



Message from The Editor



Revolutionary greetings! It's that time of year again, where the community comes together to celebrate Kwanzaa. After toiling away for the past 12 months this holiday provides a welcome break. Time to relax with family and friends and avoid the commercial rush that is the 'fuss

—mas'. Hopefully you will have attended and enjoyed the PASCF Kwanzaa celebrations on 27 December at New Initiatives. In this issue we reflect on the meaning of Kwanzaa. We also report on the year of activism in PASCF. Speaking of which - it hardly seems a year since we reported on the disaster in Haiti but 12 months on there is very little change in the material conditions for the Haitian people. We give an update on p15. Whatever you are doing to celebrate Kwanzaa during this festive period, may it be joyous and peaceful. Happy Kwanzaa and best wishes for 2011.

Ashay,

Sista C

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PASCF NEWSLETTER - ISSUE 5 WINTER 2010/11

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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 - To respect and find a unitary way of working with Africans of varying faiths and political persuasions within the objectives of the PASCF.

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

Message from the PASCF's Chair - Ras Lloyd

Greetings Family,

My name is Ras Lloyd and I am introducing myself as the Chair of the Pan Afrikan Society Community Forum (PASCF) as the organisation stands on the threshold of the future.

On behalf of PASCF I extend my love and deep respect to each and every one of you who through thick and thin have continued to support PACSF. Your dedication is a joy to my spirit and keeps us all uplifted. My work as Chair has been relatively easy because of the mammoth commitment and dedication invested by PASCF's Executive Committee:

Sister Mawasi - Deputy Chair

Sister Lorna - Secretary

Sister Elam - Treasurer

Brother Minkah - Membership Secretary

Brother Omowale - Scribe & Organiser

My love, admiration and gratitude are reiterated to: Sisters; Lorna, Marcia and Claudia who have ensured that refreshments are provided weekly, at workshops, and also at other events; Sister Chantel for her hard work in designing our calendars; Brothers: KK and Rawle who have responded positively and cheerfully to the challenges of filling various roles as the need has arisen and Brother Oxalando for providing his technical expertise and videoing skills. Recently Sister Norma has taken over as the organisation's treasurer and she brings valued accounting skills from which PASCF shall continue to benefit. My love is also extended to PASCF's many long-standing and committed members whom I have not named and to new members who have joined the organisation in a spirit of nurturing and moving our work forward.

As most of you are aware PASCF is not a funded organisation and we rely solely on membership dues, donations, volunteers and well wishers who give in a true Afrikan spirit of love. Our members and volunteers continue to provide, First Aid, Security, Child-Care, Stewardship and lots more at events throughout the year.

Marcus Mosiah Garvey, Queen Mother Moore, Osagyefo Kwame Nkrumah and all of our great pioneers for whom the dinner tables at our "Fund-raising Dinner" were named, both those who have passed on to the *Ancestral Realm* and those passionately committed and continuing the struggle, have espoused the benefits of
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joining an organisation. Organising with the PASCf allows you to share your enthusiasm, knowledge, skills and commitment towards achieving our aims and objectives. We would dearly love to welcome you on board because simply put, organisation is about combining efforts, pooling strengths and working collectively towards Afrikan self-determination and true liberation.

Again I thank everyone for their hard work over the past year! We've come through great struggles and though at times we have been disappointed it heartens me to say that we have never been discouraged. We have a lot of work ahead, but when have we not? It brings a smile to my face when I consider that we are not a people who are fazed or put off by hard work and we give praises to the Ancestors for the light of their wisdom and the legacy of facing the struggle with determined zeal.

As we reflect upon the past and look forward to the future I am excited that our young members, Sisters: Ria and Afreya and Brothers Lisandro and Nathan are preparing for the launch of PASCf's legal surgery; and that the Pan-Afrikan People's Phone-In, which was facilitated on air by Brother Omowale, is set for return on Sunday 6th February 2011; and we shall keep you posted.

Thank you again for your outstanding efforts and unstinting love. I look forward to continuing the fight, collectively, with you.

Ancestral Blessings and Guidance
Ras Lloyd
PASCf Chair

Joining PASCf

As Membership Secretary of the PASCf I would start by mentioning the recent joint efforts by Code 7 and PASCf which delivered the Achievement, Awards and Awareness Day to our community and crucially to our young people. Through the committed input of our Brother Barrister Gary Green our young people gained a much clearer awareness of 'Joint Enterprise' and were able to explore strategies and solutions in a safe and supportive family environment. This experience encapsulates the power of organising and supporting and strengthening the Afrikan family in whatever way we can.

At PASCf we are passionate about the power of organising and we have worked collaboratively with a number of organisations, including Afrikua Bantu Saturday School; Ajamu; Alkebu-Lan Revivalist Movement; Alliance of Afrikan Women; Further details: 07940 005907 email and website panascf@yahoo.co.uk: www.pascf.org.uk

Association of Jamaicans; Code 7; Ethiopian World Federation; Fuboh Foundation; George Jackson Socialist League; Global Afrikan Congress; Haiti First! Haiti Now! Reparations Campaign; ISIS Family Health; Moyo wa Taifa; National Union of Teachers Black Teachers; Pan Afrikan Congress Movement; Pan Afrikan Voice; Queen Mother Moore Saturday School; Rail Maritime Transport Workers (RMT) Black Sections; Starlight Music Academy, Twelve Tribes; and others, and will continue to do so.

PASCF has determined an agenda with an emphasis on our youth in 2011. We, each and every one of us Afrikans, have a duty to each other because we are our own work force towards true liberation and self-determination. Yes, as an organisation PASCF has done and is doing great work and we need you to strengthen our efforts. We appreciate you whether you join PASCF or not; but I am earnestly appealing to you to get involved and join us today. - Please refer to the membership form on PASCF's website - www.pascf.org.uk

DON'T DELAY, JOIN US TODAY!

Appeal

PASCF appeals for and greatly appreciates your support in whatever way you can give: money sponsorship; contributions towards our 'Building Fund'; space to carry out our work; volunteering your services; voluntary pledges; memorial donations or planned giving on a regular basis. We would also welcome your in-kind donations which could include printing, equipment, furniture, services, food, catering and time.

One Love
Brother Minka
PASCF Membership Secretary
Mob: 07940 005907
Email: panascf@yahoo.co.uk

PASCF is committed to year round activism

Workshops

PASCF have continued to provide free workshops held at Offley Road, Oval every Friday from 6:30pm - 9:30pm. Themes are centred on issues affecting us and the workshops are an educative and politicising forum for the Afrikan family. The themes discussed during 2010 have ranged from commemorating the contributions

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of the ideas of Osageyfo Kwame Nkrumah and Marcus Mosiah Garvey; Afrikan women in the mental health system, developments in the case of Mumia Abu Jamal; and much more - all led by PASCf members and guest speakers. Our sincerest thanks go to all attendees at the workshops and the organisers.

Marcus Garvey Memorial Lecture (MGML)

On 10 June 2010 at the first MGML commemorating the phenomenal contribution of Marcus Mosiah Garvey to Afrikan liberation was held at Birkbeck College. The collaborative efforts of PASCf, Cecil Gutzmore- keynote speaker, Professor Guz John - Chair and Birkbeck's Afrikan Student Union were a testament to Garvey's legacy. The PASCf are working towards making this an annual event on 10 June - the actual anniversary of Garvey's passing.

Marcus Garvey Afrikan Family Day

The PASCf has continued to work collaboratively with a number of Afrikan grassroots community organisations to hold the free yearly 'themed' event at Max Roach Park. The MGAFD champions the legacy of Garvey to politicise, unite, celebrate and strengthen our Afrikan family. **MGAFD will be held on Saturday 20 August 2011. Further details to follow.**

Afrikan Liberation Day

While many Africans honour ALD as a time for acknowledging our hard won achievements and focussing our minds on the progression of our liberation, ALD remains an international event commemorated by Afrikan people and friends of Afrika. It has been celebrated on China, USSR and all around the world. ALD is held the Saturday nearest to 25 May. **PASCf invites the Afrikan family and friends of Afrika to celebrate ALD with us on Saturday 28 May 2011. Watch out for further details.**

Community News



Reparations Now!
Haiti First! Haiti Now!
Campaign

Afrikan Freedom Means Defeating Neo-colonialism!

Haiti Earthquake - One year on - 12 January

On the 1st anniversary of the tragic earthquake we will gather outside the US Embassy to demand *reparations* for the people of Haiti. A year of 'charitable do gooding' or 'humanitarian aid' has left the people of Haiti worse off. Whilst Medicine San Frontiers collected over \$100m and the International Red Cross over \$800m, the main hospital in Port-au-Prince has not received the \$5m it needs to operate and Haiti's people continue to suffer.

Mumia Abu Jamal, one of Afrikan people's grass roots world leaders is being set up for execution by the US Government despite the fact that he is innocent of the charges against him.

Support Haiti and Mumia Abu Jamal on Wednesday 12 January 2011 join **Haiti First! Haiti Now!** at the **U.S. Embassy, 24 Grosvenor Square London, W1A 1AE** between **4 - 6.30pm** as we demand troops get out of Haiti and reparations for the people of Haiti.

If you love Haiti and her people join the Haiti First! Haiti Now! Reparations Campaign

PASCF Fundraising Dinner The PASCF's fund-raising dinner held on 20 November 2010 was a much needed drive towards our Building Fund - a much needed asset in strengthening our infrastructure and underpinning our capacity to be more autonomous in our organising efforts. The event celebrated a number of Afrikan activists - past and present - who have inspired many through their passionate expressions of the seven Kwanzaa principles.

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Eden Herbs

A range of natural health products are now available for sale through the PASCf. Eden Herbs' promotes general good health and well being. The products are 100% organic made with natural herbs from the Caribbean. They range from tonics, juices and oils to teas and creams. The Eden Herbs range is the brainchild of Dr Gilbertha St Rose, a medical doctor, dermatologist and herbalist who develops and markets the products from her base in St Lucia. Eden Herbs are available for sale every Friday evening at the PASCf workshops. Alternatively, to make an order contact: Sister Jackie - 07947 151530 or Sista C - 07957 663260.

Coming soon in 2011 - Look out for:

Return of the Pan Afrikan People's Phone-In*

Keep your ear to the ground for the relaunch of the Pan Afrikan People's Phone in on the evening of Sunday 6 February 2011 to be hosted by Brother Omowale.

Details to follow

Legal Surgery*

A legal surgery is being set up by Afrikan youths, with legal expertise to support Afrikan youths and their families in need of such a service. Details to follow

Stop & Search - Legal Training Course*

This course focuses on the impact of the 300 year old Joint Enterprise law that is being invoked to criminalize Afrikan youths. Details to follow

Features



Oppose slander - build principled unity!

Drug smuggling and political principles

When drug smugglers remorselessly brag over the airwaves about their smuggling of drugs into the Afrikan Community, this is not only confirmation of their unprincipled, immoral, illegal behaviour and anti- Further details: 07940 005907 email and website panascf@yahoo.co.uk: www.pascf.org.uk

Afrikan treason, but also evidence that they are part of an open attack against our people - particularly our young people. When they present themselves as community activists and claim that they are using drug money to fund organisations in the liberation struggle, they are bringing all Afrikan liberation organisations into disrepute. When they actively set out to entrap community activists and organisations through implicating them by association in illegal drug activities, they are seeking to destroy the very foundations of the liberation movement. When they use the words 'by any means necessary' popularised by Malcolm X in an attempt to justify their drug attack against Afrikan children, they are attacking the very legacy of one of the greatest ever freedom fighters - given to the world by Afrika.

Caul Grant has committed all of these acts against our community and struggle. After spending 6 years in prison he did not humble himself, apologise and seek rehabilitation into the community. Instead, he voluntarily went on air and boldly proclaimed that his drug smuggling and associated activities were a correct course of action. It is his public unapologetic boast, in front of our children via Galaxy Radio (aka Afiwestation), that makes it wholly correct to question his and his supporters unprincipled behaviours now.

During a Galaxy Radio (aka Afiwestation) broadcast on 25th October 2009 [Click to listen to the Galaxy Radio *Interactive Show* broadcast 12 noon to 3pm, Sunday 25th October 2009: http://www.ligali.org/media/galaxy_on_truth_and_justice_251009.wma]

and a PASCf workshop held on 19th February 2010, Caul Grant openly admitted to smuggling drugs into the Afrikan community 'by any means necessary' and paying money to community organisations. He informed the community that he had no idea as to which particular drug he was smuggling i.e. whether it was cannabis, cocaine or some other substance. He said that he had 'invested' £3k of his own money into these activities and made a profit of £60k (his figures might be an indicator of the substance smuggled).

He showed a total lack of regard for the impact of drugs and his role in distributing them upon our community and advocated the idea that the

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venom of the snake (i.e. the drugs) is also a cure for the snake's bite (i.e. Afrikan people's oppressed situation). He resolutely defended his actions as correct and has never recanted. Perhaps most alarmingly he told the community that his arrest was a fluke; that had the unmarked bag, which led to his arrest, been clearly marked as his, it would not have been tampered with and he would not have been arrested. In effect he was informing the community that he was protected at State level and made no conscious decision to stop drug smuggling. It was not a change of heart, but precisely and only the State's arrest of him that stopped him from continuing. It was claimed that his were the actions of a father in mourning, but we may never know whether the state's actions that he told us resulted in the tragic death of his son was the cause or the cover for his activities. All we know is that in open court he admitted the two events were unconnected.

Caul Grant is/was supported by the Campaign for Truth and Justice (CTJ) and promoted by Galaxy Radio (aka Afiwestation). The trio remain unapologetic for their roles in the drug smuggling saga. If anything it appears that their alliance is strengthening with Caul Grant reappearing as a Galaxy radio (aka Afiwestation) guest in October 2010 and again on 6th and 13th March 2011 and at least one CTJ member being announced on Galaxy (aka Afiwestation) as a 'new presenter' in late December 2010. It is hoped that Galaxy Radio (aka Afiwestation) will no longer permit the return to the airwaves of anybody known to be a supporter or advocate of drug smuggling. If they cannot adopt a principled stance on this issue, how can we trust that any of their 'community' initiatives are sincere?

The outcome of promoting drug barons as 'Robin hood style do gooders', coupled with playing down their unprincipled, immoral criminal activities has reached tragic proportions in the case of 'Donships' in Jamaica. There hundreds of people, many innocent, lose their lives annually as a result of drug related and other state sponsored murders. The level of resulting corruption and crime has become so endemic that the drug barons rule over the elected politicians. Any movement towards replicating a similar scenario amongst Afrikan communities in the UK must be met with resolute community resistance. The attempted popularising on Galaxy's

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(Afiwestation's) part of the publicly unapologetic drug smuggler Caul Grant has hallmarks of being a step in the 'drug baron/Donship' direction.

Faced with this situation all Elders Councils and Afrikan liberation organisations are duty bound to defend our children, the Afrikan community, the integrity of Afrikan Liberation Organisations and Malcolm X. They have a similar duty to oppose drug smugglers and their allies, seek out the truth or falsehood of payment claims, speak out against drug dealer entrapment scams and defend the legacy of Malcolm X by reminding everyone of the truth about his ideas and actions. [Click on link to read Malcolm X's stance on drugs in our community: <http://pascf.org.uk/resources/liw5+-+Malcolm+X+on+drugs.pdf>]

Some community based organisations have failed in their duty to speak out, defend the community and challenge Caul Grant for his remorseless anti-Afrikan drug related activities/positions and Galaxy Radio's (aka Afiwestation's) unapologetic promotion of him. Theirs is the 'middle of the road', 'speak no evil' approach of remaining silent.

The problem with their approach is silence in the face of those that ferry drugs into our community is not the neutrality they seek, but rather the offer of passive support to the smuggler. Our silence is dangerous. It informs our children that we do not regard their well-being as important enough for us to defend them against the ravages of the drug economy; that the attack against them is not serious enough for us to challenge the wrong doers; that it is acceptable to us for the wrong doers to continue their attack unabated. Our silence means that we are actually going beyond condoning, to colluding with the drug attack against our children. We must speak out.

The PASCf has had an ongoing campaign against imperialism's drug economy since its inception in 2007. [Click to read papers developed out of that campaign: <http://pascf.org.uk/resources/liw1+-+The+State+essay.pdf>; <http://pascf.org.uk/resources/liw2+-+Low+intensity+essay.pdf>; <http://pascf.org.uk/resources/liw3+-+DOPE+INC+essay.pdf>; <http://pascf.org.uk/resources/liw4+-+Anti-Afrikan+Mercenaries+essay.pdf>].

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In 2010 the PASCf organised a series of events, community meetings, a 'Friends of Galaxy' coalition and a community petition aimed at ultimately challenging the managers, middle-men and supporters of the drug economy in our community. It is on the basis of this simple understanding that we seek principled unity with other organisations within our community. Over 30 organisations and more than 1000 individuals supported these efforts.

In the most recent of these efforts, the following resolutions were passed by a vote involving all present at an open community meeting called, as part of the anti-drug smuggling efforts. It was entitled *Oppose slander - Build Principled Unity*. Galaxy Radio's (Afriwestation's) management was invited but did not attend. The meeting which was centred on Galaxy Radio's (Afriwestation's) suspension of brother Omowale was held at Queen Mother Moore School on 27th October 2010. The following resolutions were agreed:

1. Organisations and individuals to boycott going to Galaxy until the following demands are responded to.
2. Galaxy to condemn anyone who puts forward smuggling and flooding our community with drugs as acceptable actions for our liberation.
3. Community Radio Stations should be accountable to the community and not try to bully and slander because they do not like criticism.
4. Apologise to Brother Omowale for their despicable actions on the 25th October 2009 broadcast.
5. Independent enquiry into the 'suspension' of Brother Omowale.
6. Respond to PASCf's letters sent in November and December 2009.

In 2011 the PASCf will be focusing on the welfare of our young people under the theme **Afrikan Youth: State Destruction or Self-Liberation?** We call on all Afrikan liberation organisations to collaborate in defending our youth by amongst other things opposing drug smuggling/peddling. If we can achieve this, our collective efforts will substantially benefit our children and the broader Afrikan community.

Brother Omowale
Updated 15 March 2011

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London Demonstration at US Embassy to free Mumia Abu Jamal on 9 November 2010 continues the momentum for the UK Campaign to Free Mumia.



The sound of Afrikan drums set the tone for a vibrant demonstration outside the US Embassy in London to save the life of Mumia Abu-Jamal and demand his release. Hundreds of people were in attendance united in their demand to Free Mumia! End the racist death penalty! and Free all political prisoners!

Organisations represented at this important protest included the Global Afrikan Congress, the Pan Afrikan Society Community Forum, the George Jackson Socialist League, the Uhuru Movement, the Haiti First! Haiti Now! Reparations Campaign, the Alkebulan Revivalist Movement, the All-Afrikan People's Revolutionary Party, the Pan-Afrikan Congress Movement, the New Black Panther Party, the Pan-African Voice, the Rail Maritime and Transport Union, the National Union of Teachers, the Crossroads Women's Group, the Coordination Committee of the Revolutionary Communists of Britain, the Partisan Defence Committee, the International Bolshevik Tendency as well as many who came as individuals. There was a live link up with Mumia's supporters outside the Philadelphia Third Circuit Appeals Court House via Sadiq Sundiata one of the co-chairs of the New York branch of the Free Mumia Campaign.

There were solidarity messages from Ramona Afrika of the Move Organisation, from the Poor Righteous Party of the Black Nation, the Grenada 17 and Angola 3 political prisoners, messages of support from the Free Mumia organisations in Germany and France, Democracy and Class Struggle from Wales and a solidarity message from the people of Haiti. The London demonstration was part of a growing worldwide movement which held synchronised protests in France, Germany, Holland, Jamaica, the US, Canada and even Iran and New Zealand.

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The evidence pointing to Mumia's innocence is so persuasive that organisers are also urging concerned members of the public to fill in online petitions to: (i) US President Barack Obama (www.mumialegal.org) and; (ii) US Attorney General Eric Holder (www.freemumia.com).

People in pursuit of truth and justice are also asked to ring Eric Holder's office on 001-202-353-1555 or 001-202-514-2000 and write to him at: FMAJC, PO Box 16, College Station, New York, NY 10030 or webmaster@usdoj.gov, asking for a '**Civil Rights Investigation**' into Mumia's case.

NB: A follow up meeting with the co-chairs of the New York branch of the Free Mumia campaign Sadiq Sundiata and Suzanne Ross hosted by the Pan-Afrikan Society Community Forum was held at the weekly PASCf workshops at Offley Road where a full update on the issues in Mumia's case was given including the reasons behind the recent replacement of his lawyer Robert Bryan. This was followed by a demonstration outside the US Embassy on Thursday 9th December 2010 to coincide with the 29th anniversary of the unjust arrest and incarceration of Mumia Abu Jamal.

Bro Omowale sent the following letter of support to Mumia Abu Jamal, on behalf of PASCf. To date, Mumia has still not received the letter.

Mumia Abu Jamal - No. 8335,
SCI Greene Prison,
175 Progress Drive,
Waynesburg, PA.,
Zip Code: 15370

29th November 2010

Warmest greetings to you Mumia my brother.

My name is brother Omowale. I am a member of the Pan-Afrikan Society Community Forum in London. We are part of the renewed activity in the UK aimed at seeking a just outcome for you in your personal and political struggle against US Satan imperialism - your struggle is our struggle. We were recently visited by Sadiq Sundiata and Suzanne Ross who suggested that we write directly to you to request a solidarity message. We hope that you are well and in strong spirit.

We thank you for your bravery and leadership in the face of US Satan imperialism. Whilst many of us who believe that we are free refuse to speak out
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against the evils of imperialism, you (with your life literally in their hands) never shrink from resolutely speaking the truth. Your courage has touched many in the UK. So much so that, in terms of the level of response that we have received, we can say that you have helped us more than we have helped you.

For the record, our position is that you are an innocent man; that there is an abundance of evidence that objectively points to your innocence; and that you should be released immediately, pending the new 'fresh, free, fair, open and just' trial that will confirm your innocence.

There will be demonstrations in support of your release outside the US Satan embassy in London on 9th December 2010 - the 29th anniversary of your unjust arrest and incarceration and 12th January 2011 - the 1st anniversary of the earthquake in Haiti. We propose to make them twin themed demonstrations supporting you and the just reparations claim of the people of Haiti; this includes the demand that all occupying forces leave Haiti with immediate effect.

We would be most grateful if you could send us a brief message of solidarity supporting the people of Haiti to be read out at the demonstrations. Attached is a message of solidarity from the people of Haiti in support of your freedom which was previously read out at a demonstration in support of you outside the US Satan embassy in London.

Should your circumstance allow, we look forward to hearing from you shortly.

Solidly in support of your release.

Brother Omowale
Pan-Afrikan Society Community Forum

After the Earthquake - Haiti One Year On

Cecil Gutzmore assesses the impact of that fateful day on the first anniversary of the devastating earthquake.

Haiti is at once the site of some of the wickedest oppression and the most effective resistance in the history of humanity. The oppression, which began with
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the genocide of the territory's first people, the Tainos/Arawaks, continued with the crime against humanity that was African enslavement followed by 20th and 21st century invasions and occupations seems unending.

African Haitians' greatest act of resistances is the world-important Haitian Revolution in which between 1791 and 1804 they defeated the local planters, and French, British and Spanish Armies to destroy the system of enslavement and win their national liberation becoming the first Black Republic in the Americas. The White world's reaction was to help the French to carry out one of history's most notorious acts of extortion, forcing the self-liberated Africans to provide reparations in 1825 to the former slave-masters for the lost of their real and human property (plantations and slaves). The sum involved now amounts - at compound interest - to 18-19 billion Euros/23-24Billion US\$. The original act of extortion not only bankrupted Haiti (taking till 1947 to pay it off) but required the maintenance of a Western-supported/ing blood-sucker class within Haiti and the brutal defeat of all resistance, the ruthless putting down of all poor peoples' (peasants, workers, the unemployed) struggles and the murder and exile of progressive popular leader/ships. This is the price that President Jean Bertrand Aristide and thousands of his supporters continue to pay.

'Nature' has not been kind to Haiti. Of course, sometimes it's not nature at all. That nearly bald landscape of denuded hills that contributes to devastating flooding is not how it's always been. Commercial enterprises clear-felled and sold off the tropical forest.

But that devastating earthquake of 12/01/2010 was nature red in tooth and claw - devouring nearly 300,000 souls, destroying nearly all urban poor peoples' and middle class dwellings and other structures, making over 1 million Haitian homeless. Earthquakes like this are not unfamiliar in Caribbean history: one took away most of Port Royal in the late 1600s and another took down much of Kingston in 1907. Haitian cities have been ravaged before. There are those, however, who argue that 12.1.2010 in Haiti was the result of the manipulation of nature using unspeakable American technology. This is not beyond the bounds of possibility but I am personally not convinced.

The response to that earthquake is a tale of two, the heartfelt and the heartless. Ordinary people worldwide responded full-heartedly. We gave approaching a billion dollars US in relief funds. Some of us worked for weeks and months sorting clothing, foods and other material to be sent. The disgrace is that most of it was given over to a small number of international humanitarian agencies which have

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long been part of the problem, not the solution to world poverty. They have been satisfied to sit on that money: they have been cool with putting homeless Haitians under canvass (in tent cities) to feed them minimally and leave them there to the tender mercies of the sub-tropical climate of certain rain- storms and hurricane. It is just as well that no hurricanes have struck Haiti since the earth quake. Now they are complaining about the need to replace the canvass at great cost.

The world's states have been no better than the major NGOs. Revolutionary Cuba is the exception: drawing from its non-profit dominated experience it has supplied doctors and other relevant expertise and resources. The others have promised and failed to deliver. They have left the rubble uncleared. They have left many bodies under that rubble. They have done next to no building of housing because complications of urban land tenure in Haiti make it difficult for Western multi-nationals to reap massive rewards from quick rebuilding. Uncle Sam (US) has acted even more disgracefully in Haiti than it did in New Orleans following Katrina. The profit motive does not generate humanitarian capacity so the USA has very little of it. Skanka Obama made a grand promise of humanitarian assistance. Change we can believe in was invisible. In evidence was an invasion of 20,000 US troops. Most of the material sent officially from the US was food and housing for troops. The US 'captured' and controlled the airport and the seaport, turning away others on its own whim and fancy.

The oppression mentioned above remains the order of the day. Their camps are little more than great unsafe rape sites. Human dignity is under attack. Outspoken radicals are disappearing. Organisers of the poor are killed.

No one is talking about restitution/reparations and yet that's what the Haitian masses demonstrated for in their tens of thousands when the President of France flew in some months after the earthquake. The struggle continues. Support Haiti Freedom and Future. Demand an end to the occupation. Demand Restitution/Reparation from France and the USA.

Message from the Tent Cities in Haiti



**Solidarity message of Press Conference held in Haiti on 23rd August.
This message was given to Sis Osunyemi by Mario Joseph, the eminent Human Rights lawyer, on her visit to Haiti in August 2010. Our thanks go out to Bro Mario Gousse for his translation of the message from Creole to English.**

Monday 23 August 2010

Press Conference

List of camps present:

Camp Barbancourt II on the road to the Airport
Our Lady Immaculate camp in Site Soley
Camp Toussaint Louverture in Karade
Camp I Dival 33 in Kwadebouke (Croix des Bouquets)
Camp MOVI in Delmas 60
Camp Alexis Emmanuel on the road to the Airport
Camp Mesiane in Solidarity Village
Camp Litan Breton in Fontamara 27
Centre Priye Eddy Francois in Kafou (Carrefour)
Camp Kanaan on the road to Site Milite (Cite Militaire)
Camp Vilaj Lagras (Grace Village) in Carrefour)
Camp Romumlus Julio Don Bosco in To
Camp Our Lady of Mount Carmel on Frere Simon Street
OVS in Carrefour

We greet the ladies and gentlemen of the spoken, written and televised press who are covering this conference. We, in the camps listed above who are suffering the

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anxiety and the threat of expulsion, we don't know just how to thank you for taking the time to find out about the sacrifices we have to make every day.

We would like to thank first of all the Bureau of International Lawyers. Without them, we would not be able to stand here today to speak about the camps. We would be out in the streets at the mercy of fate.

The aim of this conference is to build solidarity among all the camps which are suffering the same problems; to raise both hands up high; to cry out in one loud voice; to sound the trumpet and wake up the authorities; to remove from their ears the great big wads of cotton they have put there so that they do not hear us.

It is in keeping with this aim that on Friday coming, at the stroke of noon, we ask all the camps to beat the drum; to blow the horns; to make noise; to ask the Preval/Bellerive Government for housing, food, health care, schools, work, water, electricity... Without these things, they know what they can do with their election.

Our demand for housing is based on our right to housing. It is not a gift they are giving us; it is in our Constitution dated 29th March 1987, in Article 22. This Article guarantees each Haitian citizen the right to decent housing. 7 Months after the Earthquake we are still under sheets and tents every single God-given day and under continuous pressure and threats of expulsion from people who claim to own the land.

We have seen in this circumstance how the Preval/Bellervie Government have been blatantly violating our Constitution. First and foremost they violated Article 1 by handing over the country's sovereignty. They have also violated the Constitution in organising these dirty elections, these sham elections, these masquerade elections, where they are spending more than \$30,000 000 cash, in order to put another fat cat in power.

All of this is happening while torrential rain, blazing sun, mud, hunger, total absence of potable water, infested water, rats, cockroaches, mosquitoes and other pests are spreading diseases such as Malaria, Typhoid fever, skin infections and other water borne infections which especially affect women.

We are telling the Preval/Bellervie Government right now: No election under tarpaulins; no elections under tents; no election while we are living in the mud; no election while we are starving. We say no to elections under these conditions. We

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say yes to election where we have decent housing; where we are not starving; where children go to school and have good medical care.

Without these conditions, without our needs being met, we will not vote. We will not allow people to come visit our camps to talk to us about elections and to campaign. We will not vote for anyone.

When we see how much money non-governmental organisations are wasting driving around in fancy cars, while the people are struggling in tents and in mud for over 7 months; when we see how donated food is breeding maggots in storage, because the Preval/Bellervie Government have stopped humanitarian aid getting to victims, while the people starve; when we see how in Kwabosal (Criox-des-Bossales) Market, humanitarian aid is sold openly; when we see all these things, we just want to cry out to heaven. This time around we will not fall for their lies. Things will not go down as they did before.

Red Cross and OIM are liars

CRS and Action against Famine are liars

OXFAM and USAID are Liars

UNICEF and Food for the Poor are liars

MINUSTAH and World Vision are liars

Concern and PADF are liars

Bill Clinton is a liar

Colin Granderson is a liar, in the same way as the Preval/Bellervie Government

Edmond Mullett is a liar

They are all liars.

Just visit the camps and you can see with your own two eyes that they are liars. For these reasons we are asking all the camps of internally displaced people and still uncorrupted people (those who have not fallen under the influence of the Preval Government) to beat the drums, to make noise, on Friday 27th August, at the stroke of noon; to denounce all the liars and demand all our rights.

We are sending the word out to all the camps which have not been corrupted!

Down with the liars; long live the people who are fighting back!!!

We will not give in to extortion and take part in elections under threat of expulsion from the camps!

We will not participate in elections under tents, or tarpaulins!

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IF YOU LOST YOUR HOME IN THE EARTHQUAKE

Here are some rights you need to know that you have:

1. You are entitled to the means to get water, food, a place to stay, clothing, medical services and public hygiene services without fear of danger.
2. No one has the right to turn back humanitarian aid that was sent to you, for political or military reasons.
3. Children, pregnant women, female heads of families, elders and people with disabilities are entitled to special protection, special help and good medical treatment.
4. People who have lost their home have the right to go and stay in another part of the country and to return when they can.
5. People who have lost their homes, especially women, have the right to have a say in the planning and in the control of the process of reconstruction.
6. Women are entitled to full participation in the planning and distribution of the basic necessities. Women's health needs special attention.
7. It is illegal to discriminate against people who have lost their homes or to deny them their rights because they have a different political affiliation or religious belief.
8. People who have lost their homes have the right to find out what has happened to family members who they have lost and to find out where they are.
9. These rights need to serve as a guide for the Haitian Government, for the UN, for all other governments and for all non-governmental organisations.

The Meaning of Kwanzaa

The PASCf engages with Kwanzaa as a time for the Afrikan family to gather in celebration of our community, history, culture, traditions and resistance; a time for collective reflection; a time to determine our way ahead.



The word '**Kwanzaa**' is derived from the phrase '**matunda ya Kwanzaa**' which means 'first fruits' in the Swahili language and signifies the first fruits of the harvest. From December 26 to January 1, many people of African descent in Africa and throughout the diaspora commemorate Kwanzaa in its various forms.

In Africa, there are many customs that are common among the various ethnic groups on the continent. One of these is the celebration of the harvest. At that time of the year, people of the community/village come together to celebrate and give thanks for their good fortune. A successful harvest is a communal effort, as is the celebration.

In 1966, African-American Dr Maulana Karenga travelled around Africa documenting the various harvests and adopted the basic principles of the harvest celebrations to create what we today observe as Kwanzaa.. Whilst Dr Karenga brought us the seven day celebration with a significant cultural principle dedicated to each day, Kwanzaa is more than the seven principles, - known as the Nguzo Saba. Kwanzaa is also that time when we reflect on our use of the basic principles, share and enjoy the fruits of our labour, and recommit ourselves to the collective achievement of a better life for our family, our community, and our people.

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Symbols of Kwanzaa

Kwanzaa has seven basic symbols and two supplementary ones. Each symbol represents values and concepts which reflect African culture and contributes towards community development and up-liftment.

There are symbols which have a special meaning to the celebration of Kwanzaa. The **mkeka** is a straw mat which symbolizes the tradition as the foundation on which all else rests. The **kinara** is a seven-space candle holder, representing the original stalk from which the African people originated.

The **mishumaa saba** (seven candles) stand for the Seven Principles. The **muhindi** are the ears of corn which represent the offspring (children) of the stalk (parents of the house). The **zawadi** (gifts) represent the fruits of the labor of the parents and the rewards of seeds sown by the children.

Kwanzaa Customs

During the celebration of Kwanzaa, it is customary to greet friends and family with the Swahili phrase, "Habari gani", meaning, "What is the news?" To respond, answer with the principle of the day - for example, Umoja is the response for 26 December

Fasting, or abstaining from food, is often done during Kwanzaa, as a means of cleansing the mind, soul, and spirit.

The Candle lighting Ceremony

The candle lighting ceremony, central to the celebration of Kwanzaa, takes place at a time when all members of the family are present. Children are encouraged to take an active role in all activities.

The ceremony begins with the **Tambiko** (libation), an African form of praise which pays homage to personal and collective ancestors. To begin, the elder of the household pours wine, juice or distilled spirits from the **Kikombe Cha Umoja** (unity cup) into the earth or an earth-filled vessel. While pouring, the elder makes a statement honoring departed family members for the inspiration and values they have left with descendants. Friends are also remembered.

After the Tambiko, as a gesture of unity, the elder drinks from the Kikombe Cha Umoja and then passes it for all to share. The elder leads the call, 'Harambee' (let's pull together), and everyone takes part in repeating the phrase seven times. Lighting the candles is central to the ceremony, reinforcing the meaning of the principles. The placement of the mishumaa saba (candles) in the kinara is as follows: Black, for the colour of African peoples everywhere, is located in the centre. Three red candles, representing the blood of the ancestors, are placed on the left. Three

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green candles that symbolize the earth, life, and the ideas and promise of the future, are placed on the right. Beginning on 26 December with the black *mushumaa*, a different candle is lit for each day, alternating from left to right. After lighting the candle, the principle of the day is discussed.



The evening of December 31 (Day 6) is the **Karamu**, a joyous celebration with food, drink, dance, and music for the collective family and friends.

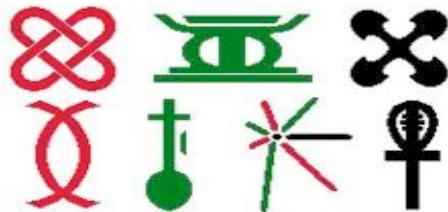
The **Zawadi**, handmade or similarly meaningful gifts for children, may be opened at the Karamu or on the final day of Kwanzaa, when the principle **Imani**, is observed.

Nguzo Saba - Seven Principles

1. Umoja (oo-moh-ja) - Unity - building a strong family, community and race.
2. Kujichagulia (koo-jee-cha-goo-lee-yah - Self determination - acknowledging our ability to speak for ourselves and make choices that benefits us collectively
3. Ujima (oo-jee-mah) - Collective Work & Responsibility - building strong community organisations based upon principled unity and the awareness that in unity we stand strong
4. Ujamaa (oo-jah-ma) - Cooperative economics - build and sustain economic initiatives and businesses that are committed to the holistic health and wellness of the community and race
5. Nia (nee-ah) - Purpose - A determination to support, heal and uplift the community in all our actions
6. Kuumba (koo-oom-bah) - Creativity - Acknowledging our inner beauty and holism and utilising this for the betterment of our family, community and race

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7. Imani (ee-mah-nee) - Faith - Knowing that a better world can be created and trusting in our work to empower this reality now and in the future



Community Meetings

Presents the 2011 annual theme and series of workshops

Afrikan Youth: State Destruction or Self Liberation January Workshops

Date	Session	Presenter (Facilitator)
Friday 7/1/11	Afrikan Youth: State Destruction or Self-Liberation	Omowale (Lorna)
Friday 14/1/11	Obama assessed: on his second anniversary as president of US Satan	Cecil Gutzmore (Claudia)
Friday 21/1/11	Afrikan Hero: Who is Amilcar Cabral?	To be confirmed (Andrew)
Friday 28/1/11	Countering the sexualisation of Afrikan Women's bodies	Ria & Lisandro (Sista C)

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

Temporary Venue for Workshops: Lysada Adventure Playground,
6 Montego Close (off Railton road), Brixton SE24 0CH

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

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.

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