Pan-Africanism, from Negritude to Renaissance, Rastafari: The Jamaican story.Pt 1

The story of Rastafari is essentially Jamaica's history and the Island's connection with the African continent and the wider world.

Its story represents stages and progress in terms of the people's connection to the Motherland. Ethiopianism provides a lens through which we can appreciate the roots of humanity and civilization.

The Global Rastafari movement today continues, and it seeks to connect with Africa's deep roots and culture.

This simple Question such as this one might initiate a conversation. Which is first, Ethiopianism or PanAfricanism.This question can be compared to the chicken-and-egg question because both can be viewed as the development of the same idea.

Another question came up in an interview on a Jamaican radio talk show. When did the Rastafari movement begin?

The Participants differed on the question; however, a general response was that the movement began in 1930 with the crowning of HIS Imperial Majesty, Emperor Haile Selassie the 1st, on November 2nd.

Another angle was that it must have begun in 1892, when the emperor was born, Lij Tafari Makonnen.

Other questions arose regarding how to define the movement.

Is it a movement or a religion?

The answers to these questions usually depend on how a person thinks.

Individually, it may be determined by the person, and generally, the answer is determined by the position of an affiliate group.

The answers to these philosophical questions vary, and usually it evolves over time..

From the perspective of nation building, these kinds of questions become political. It is more about what we are seeking to accomplish collectively.

The answers or general thoughts on these matters can set up a worldview and a framework to move forward.

Human thought is shaped by words and how a person perceives things. Worlds and worldviews are shaped with words.
How people define themselves and how a movement develops depends on how people identify historically and presently.

Nations or groups who seek to work out the question of identity and culture among themselves usually seek to go back as far as possible in order to establish a longer

view.

The long view is that Ethiopia's story goes far back into antiquity. There are mythical figures, and there are historical facts that give insight into the lives of actual rulers in ancient times.

Therefore, the last king of Ethiopia would naturally represent the continuity of this great ancient civilization. Under this paradigm, we see the successorship program, and indigenous Africans creating and solving their own problems.

In modern times, African Queens and Kings represent cultures and traditions that date centuries or thousands of years ago.

There also is a long and short view on the subject of African identity. This view usually begins with more recent history. It emphasizes and covers the last 500 years and if details the horrors and events of the transatlantic trade in Human beings. It also highlights some victories in light of the situation.

The short view begins post-Emancipation; it examines the writings and happenings of the 20th century. It often seeks to put the past behind it without Sankofa.

This means learning from the past in order not to repeat the mistakes in the future. The Sankofa concept is often represented by the Ghanaian Adinkra symbol, with a bird looking back and picking something out of its own feathers.

Whether Rastafari is to be seen as a religion or a movement. This question When posed on the radio program, the interviewee was clear.

He stated that " the developments in Jamaica, and the culture of Rastafari was an expression of Pan-Africanism itself. "

The distinction is security or insecurity.

If a person simply seeks a gateway into heaven or Zion and believes it to be a ticket to personal salvation, to that person, it is a religion, and it is difficult and in many cases, not possible to take that idea away.

If a person seeks clarity and accepts some of the responsibilities of cultural development and is willing to sacrifice at least some time to the cause of liberation, then that person is part of the movement.

This might be another chicken-and-egg question.

Without a program that is firmly established, agreed upon, and promoted by true community elders, the youth will remain divided and stagnated because of matters like these.
Without dealing with cultural identity and the lack of historical clarity, we continue the program of economic stagnation and a general lack of personal development.

Still, this lesson will leave some of these answers to time.

Ethiopia, Kush, and the Nile Valley high civilization of ancient Egypt offer a foray of verifiable and documented evidence.

In other words, Ethiopianism offers a blueprint for modern development. It is the Idea of Africa first and fundamentally.

If we are to examine words and their origins, we find a lot of connections with this First Nation. The term hero comes from the ancient Nile Valley script, and clearly it is a modern way of viewing the ancient concept of Heru.

This idea has evolved or devolved over time. Today, Rihanna is a national hero in Barbados.

Go Rihanna, but while Rihanna has incredible qualities when compared to many other modern celebrities Obviously beautiful and talented. The Hero concept is an ancient Egyptian, Ethiopian, Kushite high standard. it was established to encourage character and leadership. It established a vision for continuity for the people.

The modern idea of Celebrity and heroism, like many aspects of African culture, has drifted far from its roots and original intentions.

At its foundation, it represents the highest kinds of service to one's own people, nature, and humanity.

This idea is not restricted to power, wealth, or fame; however, it involves a willingness to sacrifice. And in its oldest application, it is applied in retrospect to a great ancestor.

Jamaica has seven official National Heroes: six men and one national heroine. They are formally recognized for their outstanding contributions to the nation's development, human rights, and the fight against colonial oppression.

The seven heroes of Jamaica, as designated under the National Honours and Awards Act, include: The Right Excellent Nanny of the Maroons. She was an 18th-century leader of the Windward Maroons and the only female National Hero.

• She was a brilliant military strategist who led her people to victory during the First Maroon War, securing a treaty with the British that granted the Maroons land and freedom. History and legend connect her to the Ashanti peoples from Ghana.

2. The Right Excellent Samuel Sharpe.

• He was a Baptist deacon, and while still not free, he was the main instigator of the 1831 Christmas Rebellionsometimes called (the Baptist War).

Initially, it was to be a passive resistance campaign, but it got out of control. Ultimately,

his sacrifice galvanized the British Parliament to pass the Emancipation Act in

1833, leading to the abolition of slavery.

3. The Right Excellent Paul Bogle

• He was: A deacon, an organizer, and a community leader who fought against political injustice and poverty in St. Thomas. The major issue was land and a lack of access for African descendants.

• He led the historic Morant Bay Rebellion in 1865, an event that directly catalyzed sweeping constitutional changes and the establishment of better governance in Jamaica.

4. The Right Excellent George William Gordon

• was a wealthy mixed-race businessman, landowner, and politician who advocated for the impoverished working class. His strategy was to redistribute land to the African population in Jamaica. This was before the Universal Adult Suffrage Act. To vote and to have any say, at that time, land was key.

He was involved and associated with Paul Bogle; this, along with other acts, placed him in a crossfire with the formal establishment.

It also placed him in the ranks of Jamaica's national heroes.

He was a member of the House of Assembly who protested against unjust colonial laws. He was wrongfully executed by the colonial government following the Morant Bay Rebellion.

It is clear here that George William Gordon had a privileged background and a different story from the heroes listed so far.

A thing of note is that in his final stages while under arrest, he wrote a letter denying having anything to do with Paul Bogle.

1. **The Right Excellent Marcus Mosiah Garvey.**

was A global civil rights activist, journalist, and orator who founded the Universal Negro Improvement Association U N I A. And the African Communities league. A C L.

He championed Black nationalism, self-reliance, and is sometimes called the father of Pan-Africanism. His philosophy significantly influenced civil rights and independence leaders worldwide.

6. The Right Excellent Sir Alexander Bustamante

- **Was A prominent labor leader and the founder of the Jamaica Labour Party (JLP).**

He emerged as a champion for the working class during the labor riots of the 1930s and became the first Prime Minister of independent Jamaica.

Bustamante is also famous for having persecuted the Rastafari community. Many

Jamaicans still believe that his words and programs of action has tilted the way that

the Jamaican police deal with the youth up until today.
Jamaica/s society was taught to discriminate against the very idea of Ethiopianism and Pan-Africanism.
Busta Mante is considered a National hero mainly because he formed the JLP, but at the same time his name historically is almost synonymous with his efforts to undermine Jamaica's cultural development.

7. The Right Excellent Norman Washington Manley.

• He was the cousin of Sir Alexander Bustamante. Together they formed the two political parties in Jamaica.

Manley was A brilliant Rhodes Scholar, lawyer, and founder of the People's National Party (PNP).

He also played an instrumental role in organizing Jamaica's labor movement and led

the country through its transition to constitutional independence.

In retrospect, we can analyze today that the two political parties of Jamaica may have inadvertently redirected the nation's direction from its cultural roots and from its PanAfrican foundation.

Jamaica's first modern political party was the People's Political Party (PPP); it was formed in 1929 by the Jamaican National Hero and Pan-Africanist Marcus Moziah Garvey.

At the time, the PPP advocated for a progressive agenda focusing on workers' rights, economic independence, and black representation during the colonial era. It was Marcus Garvey who laid the groundwork for modern political organizing in the country.

There have been many forms of cultural retention and expressions as well as resistance in Jamaica.

There have also been suggestions to recognize other influential Jamaicans in the same fashion.

A few Names that can be mentioned are. The Honorable Luise Bennett, Robert Nesta Marley, and Tacky.

Miss Lou was a brilliant Jamaican playwright and actor. She used the stage and folk songs to promote Patwa, which is the local language dialect of Jamaica. She infused her performances with jokes and a kind of wisdom that is preserved within a rich culture. Miss Lou 1919-2006. Jamaican Patwa is a mix of broken English, Spanish, and African languages.

The language reflects the stages and transitions in the story of a people who are today called Jamaicans. An angle that is seldom mentioned in this conversation is that within the admixture of languages, the Arabic language and script was widely used in West Africa when the Portuguese arrived.

The rising European powers at the time would have agreed on banning the Arabic language entirely.

The Europeans were really at war with the Muslims, who preferred white slaves; they were also on the high seas.

Eventually agreements would be worked out where the British agreed not to take African Muslims as slaves and the Muslims agreed not to take whites.

Another angle to explore in The Transatlantic trade in human beings from Africa Is how it amounted to, and stems from, the wholesale attack on indigenous African tradition and culture.

The British took official control of the administration of Jamaica via the Treaty of Madrid; it was signed with Spain on July 8, 1670. They had occupied the Island since 1655. Columbus discovered that people were already living in Jamaica on May 3, 1494, during his second voyage to the New World. He made landfall near what is now called Discovery Bay. St Ann Parish.

You will find that Many of the Parishes and townships in Jamaica today generally still carry the names of the British 16th-century queens and kings. It still represents and projects the

rivalries between the Protestants and Catholics, the Stewards and the Tudors that turned out into a Royal Family business. The empire during these times had employed every trick in the book.

If Blackbeard, Sir Frances Drake, and Henry Morgan were to use the same technique to build an empire today, it could be considered terrorism. Port Royal was set up before Kingston and served as the Capital before the earthquake in 1692

Port Royal was the base for the Pirates of the Caribbean.

The question here is

Which of these stories do you identify with, what makes you most

proud? The history of Pirates? or the African Resistance?

Bob Marley, the Gong, has also been suggested for the ranks of National Hero and was born in the Parish of St. Ann.

However, he used Reggae music to gain much recognition for his people and for the cause.

He transcended because of cancer that is said to have originated in the toe. Many people still speculate.

Robert Nesta Marley is one of the most popular artists in recent history.

His legacy lives through his music today.

Tacky led a revolt in St Mary Parish; this Parish was named after Bloody Mary.

This is a neighboring Parish to Ann's Parish. The revolt spread across a large section of the island.

Tacky's Rebellion (also known as Tacky's Revolt) was a massive, highly organized uprising.

It is widely understood that Tacky was an Akan from Ghana and from the Coromantee people in Jamaica. The revolt began on Easter Monday, April 7, 1760. It was spearheaded by the Fante royal. The aim was to overthrow British rule and establish an independent Black nation.

The uprising was the most significant and threatening rebellion in the British Caribbean. It pre-seeded and helped to spark the Haitian Revolution.

•The British eventually quelled the uprising by utilizing overwhelming military force, including the deployment of the 74th regiment, who were aided by a faction of the Jamaican Maroons.

The story of the Maroons is one of triumph, considering that they faced off with the superpower of the world at that time.

However, the Maroons gained recognition and sovereignty over their territories and established 5 local and indigenous communities in separate parts of the Island.

The challenge here is that in a treaty or agreement that is short of an

unconditional surrender, neither side gets everything that they had expected before the War.

The fact that the Maroons decided to wage war in this circumstance can be considered a victory.

The Maroons did force the British into a concessional treaty. However, the concessions were on both sides.

The main concessions that the Maroons had to live with after that were that they would return runaways to the plantation. And the worst section that came to bear in Tacky's revolt was that they would fight on the side of the British to quell these kinds of revolts and fight against invading armies.

Some argue that this agreement evolved into the Jamaica Defence Force and also the Constabulary Force.

There are suggestions that it is this arrangement that created the programs and framework out of which the police and the army developed.

The Maroons in Trelawny Parish attempted to overturn the treaty,

During negotiations after the Second Maroon War (1795–1796), they were tricked and exiled to Nova Scotia, Canada, and eventually relocated to Sierra Leone.

The abolition in terms of outright slavery came with its own terms and conditions after the Emancipation Act.

Even though the British officially abolished slavery under the Slavery Abolition Act of 1833, the degrading circumstances remained.

One of the biggest failures was the failure to address the issue of land ownership. Secondly, the apprentice programs required working for free for years until, hopefully, one might finally gain true employment and a skill.

Many abolitionists and plantation owners alike eventually supported the act. More often not out of moral reasons, but because of reparations.

Reparations in this case means the British paid the plantation owners a large sum for the loss of their property. Property in this context are the enslaved human beings. To be clear, the emancipated people were not a part of the reparation package.

Britain completed these payments on February 1st 2015. This was a generational payment scheme, meaning it was paid out to families and corporations over several generations by calculating the potential revenue that these families and corporations might have enjoyed had chattel slavery continued.

Therefore, the precedent for reparations has been set by the payout the plantation owners received after emancipation. And likewise, the precedent for repatriation to Africa has been set with the forcible relocation of the Trelawny Maroons back to Sierra Leone in 1796.

It can be reasoned in retrospect that Part of the reason why the British were agreeable to abolition at the time is that by this time America had broken away and, as a result, they had more land and had begun to outpace the British under their own system.

The Idea was to prevent its competitors from having access to the easy re-supply of free labor from the African Coast. In the meantime, they worked out a more complex system which already had envisioned the industrial age.

At this time, the British had similar schemes in India and the southern parts of China.

Administratively, the situation there was almost like that in Jamaica and the US before its independence.

Except in this part of the world, the culture remained more intact. As they had retained language and maintained management and training systems within local communities.

Therefore, many of them were rushed over to the Caribbean to fill the higher-level positions and vacancies in the new system.

Many of the mid level Plantation owners packed their bags and headed home.

With a future secured in reparations, they started the businesses that would become even more profitable after and during the Industrial Revolution.

Some of them remained. Whites themselves were captured or convicted of crimes and sent to the Caribbean to serve in supervisory positions on the plantation. Many were hardened criminals, while some were tricked. In some cases, Irish men were knocked out in fights and would wake up being prepared for travel on the high seas. Reports are that men were being hunted and prowled upon in the alleys and backstreets of cities like London, Manchester and Liverpool.

The Indians and Chinese arrived later. They also realized the beauty of the Island and many of them did not return upon fulfilling the terms of indentured service. They were

granted land; therefore, they were able to quickly establish local communities.

Eventually, a cooperation between the whites, Indians, and Chinese was required to manage the goods and services that were now available as a result of African people receiving a minimum wage under the new system.

West Kingston plays a vital role in these divergent communities. There have been clashes, but they might not have been widespread.

Instead of widespread clashes between African descendants and the children of these communities. They formed a new norm. They have seemed to have forgotten the past and moved on. The silent motto has been “mind your business, and go along to get along “. Yet socially and economically, the gap has remained.

Africans, Indians, and Chinese come from the rich and high civilizations of the Ancient global south.

These were at one point connected, and together they formed the southern Kushite axis.

Downtown Kingston became the melting pot where cultures fused together. Initially, groups kept to themselves, but over time trade and interactions lowered some of the barriers.

Areas like Trench Town and other parts of West Kingston were Indian communities. As more people moved in from different parts of the country, the Indians and Chinese

started moving to the rural areas and uptown like the Jamaican Beverly Hills.

It is in this cultural climate that Bob Marley, the Gong, developed his music, mastered the environment, and thought about the wider world. Reggae music developed like a lotus flower mainly in these areas.

It is known and appreciated that some of the early leaders of a thriving local commune in the hills of St Catherine. In particular, Sir Leonard Perceval Howell, who was also known as Gonggenguru Mirage and who was considered the first Rasta, had interaction and business with the Indians in West Kingston.

It is through this connection with the first Rasta that Bob Marley would be called the Gong. It is highly likely that it is from this cultural connection and interaction that the term Ganja was introduced in the wider Jamaican vocabulary. The term correlates with the River Ganges. Peter Tosh said, "Ganja is a bird in India".

The word "ganja" is derived from the Hindi language; it traces its roots to the Ganges River region in India, where cannabis grew naturally.

Pinnacle was the first commune for African descendants in Jamaica. It was on its way to being a fully developed independent community after emancipation.

Nested in the hills of St. Catherine, an industrious and African-conscious community was being born. Its leader was the first man to proclaim that Jamaicans should look to the king of Ethiopia and not to King Charles of England for their leadership.
This was considered to be an act of sedition and rebellion against the colonial government in its pre-independent stage.

Leonard Howell was arrested for sedition in early January 1934 following an intense surveillance campaign by British colonial authorities.

Howell began publicly preaching about the divinity of Emperor Haile Selassie I around 1933. At his speeches in Trinityville, St. Thomas, he explicitly urged black Jamaicans to shift their allegiance away from King George the 5th.

The Colonial police immediately cataloged these speeches as subversive and issued a warrant.

After evading police tracking across several parishes, Howell was captured and arrested.

•His 1934 sedition trial was held at the Morant Bay Courthouse. Instead of backing down, Howell used the courtroom platform to deliver the first formal legal defense of the Rastafari faith, explaining why he recognized Haile Selassie as the living God.

The colonial judge found him guilty of sedition and sentenced him to two years in prison.

• In 1954, a massive force invaded Pinnacle, and over 100 colonial police officers and government militia raided the St. Catherine hills.

The operation was backed by Chief Minister Alexander Bustamante, who viewed Leonard Howell's movement as a threat to the state.

The militia systematically burned down residents' homes, destroyed their schools, and torched their massive agricultural fields. They intentionally burned decades of Howell's books, photographs, and intellectual manuscripts.

Authorities confiscated over eight tons of ganja and took roughly 140 Rastafari residents into custody, leaving thousands of others entirely homeless.

Though the physical commune of Pinnacle was leveled, its destruction backfired on the colonial government. Deprived of their home, the displaced Rastafari dispersed into new communities like Waterloo, Tredegar Park, and West Kingston. This forced migration ultimately caused the Rastafari doctrine to spread rapidly across Jamaica and eventually, the entire world.

The Coral Gardens Massacre, or "Bad Friday," was a violent, state-sponsored crackdown against the Rastafari community by the Jamaican government between April 11th and 13th in 1963. It stands as one of the gravest human rights violations in modern Jamaican history.

The incident began on Holy Thursday, April 11, 1963, at a Shell gas station in Coral Gardens, near Montego Bay. A group of Rastafarians, led by a man named Rudolph

Franklyn, clashed with landowners and police over ongoing land disputes, forced evictions, and the criminalization of ganja. The confrontation turned deadly, resulting in the deaths of eight people, including civilians, Rastafarians, and two police officers. In response to the isolated clash, Prime Minister Alexander Bustamante declared a state of emergency and reportedly issued the infamous directive: "Shoot first and ask questions later “, his order was to "Bring in all Rastas, dead or alive". What followed was an island-wide campaign of terror targeting the entire Rastafari community:

Police and military units rounded up hundreds of Rastafarians across western Jamaica, regardless of whether or not they had any connection to the gas station clash.

Detained Rastafarians were severely beaten, starved, and subjected to forced trimmings where their sacred dreadlocks were aggressively cut off by the authorities.

• Entire Rasta camps and villages were dismantled; houses were torched, and food and crops were systematically destroyed.

It is often framed that the Mau Mau uprising in Kenya (1952–1960) had a direct impact on the Rastafari resistance movement in Jamaica, because these two groups had matted hair.

There are other African traditions that wear dreadlocks. Like the Byefall in Senegal. And also the Ancient kings of Kush.

Sometimes the culture was to wear one lock. This was an example of another ancient Nile Valley priestly tradition.

Regarding Rastafari and the Mau Mau, the two groups never physically met; however, marginalized Jamaicans closely watched Kenya’s anti-colonial rebellion against British rule at the time.

Reports suggest that before the mid-1950s, early Rastafarians did not universally wear long matted hair. This changed when photos and newsreels of captured Kenyan Mau Mau guerrilla fighters—such as Field Marshal Dedan Kimathi—began circulating in Jamaica. However, we should remember that if there is no barber shop and consistent grooming, the African hair locks.

Naturally fighters and revolutionaries on the battlefield hardly will find time for grooming.

The Mau Mau warriors had lived in the Kenyan forests for years, letting their hair grow into long locks and vowed war and resistance against British colonial forces.

The Jamaican public found the look terrifying, calling it "dreadful"—a term that some Rastafari reject while others proudly adopted it as a badge of anti-colonial honor.

To the Jamaican elites and to the British government, the Mau Mau were violent terrorists. However, the Rastafari viewed them as spiritual freedom fighters.

The British colonial government used the exact same brutal counter-insurgency tactics in both countries.

• In Kenya, the British forced over 100,000 Mau Mau sympathizers into detention camps, destroyed their villages, and cut off their hair.

During these times, the Rastafari movement sought to connect with the African continent through the stories and literature that was available.

Eventually, words from the Kikongo culture and traditions among the BaKongo people from the Congo have also fused into the local dialect and culture among Rastafari elders and youth. Words like Nia Binghi, Congo man, and Bongo man.

Resistance and cultural retention work together and has been a part of the Western experience.

It is established today that Africans had mastered navigation for centuries prior to the late 15th century.

Ivan van Sertima details in his book They Came Before Columbus that Columbus himself documented seeing the same metal spear tips that he saw off the coast of West Africa.

In the Stories that were written down about Mansa Musa, the great Mansa of the Mali Empire in the early 14th century mentioned how he came to the Throne.

He said, “The Mansa before me refused to believe that the Atlantic Ocean had an end, so He equipped 200 ships filled with men, and another 200 filled with gold, water, and supplies to last for years. He ordered the captain not to return until they reached the other side or ran out of provisions.

The argument that Africans were already in the Caribbean and the Americas is well supported and quite plausible. Another important thing to note is that mainly the people of West Africa at that time practiced their indigenous culture; many of them were lawyers, doctors, and teachers in their society. As Wilmot Blyden makes clear, Christianity had not yet taken root, and a large number had converted to Islam. The first baptism was conducted before they boarded the ship.

An entire fleet of ships was called Jesus. Some of them were told that they were going to meet Jesus. The pirates and seamen regularly prayed; they had set up churches on the decks and also on land, close to the shipyard.

The Africans who were transferred via the Transatlantic trade have always resisted this condition. We can analyze the resistance and observe how it evolved through the

centuries.

In Jamaica, during the wars that took place between the Spanish and the British, many Africans seized the moment and freed themselves from the situation, joining other communities that were already outside of this system of bondage.

In the wars that took place starting around 1655, many Africans freed themselves. Also, some sided with the Spanish and some with the British. However, the war eventually strengthened the Maroon communities.

After the Maroon treaties in the 1730s, it became more difficult for the Africans who were in bondage to free themselves from the situation. This meant that if a person managed to get away from the plantation, the best refuge was Haiti. After 1804, it declared itself to be the home of the Free Africans in the West.
This is why the Haitian revolution was supported by Jamaicans like Dutty Bookman, who played a pivotal role.

By the 1830s, the Sam Sharpe strike that turned into a revolt created the momentum

that led to emancipation:

After emancipation, Africans were landless and did not have a say in the affairs of state and community until the passing of Universal Adult suffrage. This came in 1944.

Under this legal adjustment. Jamaica was granted universal adult suffrage on November 20, when a new constitution extended voting rights to all adults aged 21 and over regardless of race, property, or gender.

This program set the stage for the local political parties; however, the people were left in Limbo.

At this stage, the country was being prepared for independence.

Initially, both the leaders of the two popular political parties rejected the Idea.

The records reveal that the two cousins both agreed that they did not want to live under the Black man's rule.

This approach may have contributed to Jamaica's lingering issues with Racism in the form of classism.

There has existed a divide between Jamaica's grassroots and its so-called elite in some shape or form. It has been so at least since Columbus discovered that people had lived on the Island for centuries.

The grassroots people established their own mechanisms and held on to aspects of African culture.

Though some form of revivalism: Kumina, Poco, or some form of Myalism. Myal is an indigenous expression of Afro-Jamaican spiritual tradition. These are often classified in the same bracket as Obeah and Voodoo.

The Jamaican Obeah law is still on the books and has been under scrutiny and up for debate. It was placed on the books after the Tacky revolt and strengthened after the Morant bay revolt.

The colonial establishment thought it to be the source that powered the resistance. Likewise, Voodoo was blamed for the Haitian revolution.

After Adult suffrage, the next step in the progression was independence.

The stage was being set in Africa and the Caribbean, yet few people understood what it meant at the time to be independent and what it means to govern a nation of African descendants. This unfortunately includes the leaders of Jamaica.

The idea of protecting and cultivating African retentive culture did not occur to them at the time. And most of them, to this day we have not revisited culture; questions like who are we as a people, where did we come from, and why are we here have not come up.

This may be because all this was already clearly defined during the colonial stages.

In the Caribbean, among the newly independent countries in the 1960's. The Government of Trinidad might have been the most progressive in terms of understanding Pan-Africanism as a tool for decolonization.

Prime Minister Eric Williams's masterpiece Capitalism and Slavery is a complement to Walter Rodney's How Europe Underdeveloped Africa.

Trinidad eventually became a Republic. It is still a part of the British Commonwealth, but its Prime Minister does not report to a British Governor General who has veto power.

This is the ability to make legislation null and void after it has been approved by the House of Representatives.

Jamaica was granted independence from the United Kingdom on August 6, 1962, and Trinidad and Tobago on August 31, 1962.

Before the granting of independence, several Caribbean islands came together to form a federation.

The vision was to form a united front to address the matter of Independence as well as other issues. All this was while still under the auspices of Great Britain.

The Federation was short-lived. It was the political union of ten British Caribbean colonies. The federation existed from January 3, 1958, to May 31, 1962. It was Initiated by the United Kingdom.

The federation included the following territories:

- **Antigua and Barbuda**
- **Barbados**
- **Dominica**
- **Grenada**
- **Jamaica (along with dependencies like the Cayman Islands and Turks and Caicos)**
- **Montserrat**
- **Saint Christopher-Nevis-Anguilla**

• Saint Lucia

• Saint Vincent and the Grenadines

• Trinidad and Tobago.

The federation ultimately dissolved due to severe internal political conflicts and economic disagreements. Major issues included disputes over a centralized federal government vs. individual island autonomy.

The breaking point occurred when Jamaica, the largest and most populous member, held a referendum in 1961 where voters chose to leave the union. Following Jamaica's withdrawal, Trinidad and Tobago also decided to exit, causing the federation to collapse in 1962 before it could achieve full independence.

The Coral Gardens massacre in Montego Bay, Jamaica, occurred in 1963, post-Jamaica's independence.

The government's vision was to establish Montego Bay as the ultimate Caribbean vacation destination.

The issue was that they needed the people who lived on and around the beach lands to vacate.

This culminated into a clash between the police and the Rastaman at a gas station where civilians and two police men lost their lives as a result of the incident that led to the massacre.

The Government's response was brutal; they targeted everyone with dreadlocks all over the Island. This is when Bustamante made the now-famous decree.

The situation between the police and Rastafari in Jamaica continued until it became untenable for the government to sustain the all-island Rasta manhunt.

In 1966, Haile Selassie, the Emperor of Ethiopia, was scheduled for a visit to Trinidad and Haiti.

The mission was initially organized by Eric Williams, the then Prime Minister of Trinidad. Afterward, Haiti, Barbados, and Jamaica were added.

The Barbados visit was somewhat short of the kind of Diplomatic welcome that is expected for the High level Statesman, this was because, at the time, Barbados was the only one of the four that had not yet gained its independence.

By this time, the Emperor had become one of the most respected statesmen in the world.

He had already travelled to many countries, and he was the leader of the only African country that was not carved up at the Berlin Conference by the European powers.

From this position, he supported the movement for African Independence.

We recommend watching the video of Haile Selassie's visit to Jamaica in 1966.

The awareness and expectation was set even before the 1930's.
The Honorable Marcus Garvey wrote a stage play that demonstrated the Crowning of the Ethiopian Monarch. He suggested that the Crowning would signify change on the continent and also encourage African and Caribbean nations to be independent. The Universal anthem of the U N I A was a tribute to Ethiopia; it was written, conceived of, and performed before Ethiopia had an official anthem.
Arnold Josiah Ford**, from Barbados, composed the music, and** Benjamin Burrell wrote the lyrics.
Here is a quote from Mr. Ford: 'And I felt sure that it will find a treasured place in the history of the race when the time comes along for our history to be written. **'** With the conditions confronting the race, and with only one organization which has a program for the relief of this suffering race, it was on the site of this tragedy that the composer of the Universal Ethiopian Anthem was inspired to write the verses'.

Ethiopia, the tyrants are falling,
Who smote thee upon thy knees,
And thy children are lustily calling
From over the distant seas.
Jehovah, the Great One has heard us,
Has noted our sighs and our tears,
With His spirit of Love he has stirred us
To be One through the coming years.

Advance, advance to victory,
Let Africa be free;
Advance to meet the foe
With the might
Of the red, the black and the green.

O Jehovah, though God of ages
Grant unto our sons that lead
The wisdom Thou gave to Thy Sages
When Israel was sore in need.
Thy voice thro' the dim past has spoken,
Ethiopia shall stretch forth her hand
By thee shall all fetters be broken,
And Heav'n bless our dear Motherland.
Refrain

Advance, advance to victory,
Let Africa be free;
Advance to meet the foe
With the might
Of the red, the black and the green.

There is yet another verse (unwritten) in this poem which memorizes the scene. We will quote here

also it, as it does not appear in the regular anthem.

Oh, her RED blood they spill'd on the meadow,
Shall always be dear to me,
Her BLACK form that lay on the meadow,
Cried out, "Africa must be free."
The red and the black tearful given
The GREEN grass did tenderly screen,
And the rain fell bright teardrops from heaven,
On the Red, and the Black and the Green.

Advance, advance to victory,
Let Africa be free;
Advance to meet the foe
With the might
Of the red, the black and the green.

The author makes no apology to poetical critics for the liberties taken with the nature of the verse against the set of European standards and poetic license. He says What is done here is done with full cognizance of the rules of the poetic.

This anthem is the UNIA's Universal Ethiopian Anthem.

The History of Ethiopia's Anthems

- **1930–1975: "Ethiopia, Be Happy" (ኢትዮጵያ ሆይ ደስ ይበልሽ)**
  The first national anthem was composed in 1926 by Kevork Nalbandian, an Armenian orphan adopted by the crown. It was first performed on **November 2, 1930**, during the coronation of Emperor Haile Selassie I and served as the imperial anthem. [1, 2]
- **1975–1992: "Ethiopia, Ethiopia, Ethiopia Be First" (ኢትዮጵያ ፣ ኢትዮጵያ ፣ ኢትዮጵያ ፣ ቅደሚ)**
  Following the overthrow of the monarchy by the communist Derg military junta, a new socialist anthem was adopted on **September 12, 1975**. [1, 2]
- **1992–Present: "March Forward, Dear Mother Ethiopia" (ወደፊት ገስግሺ ውድ እናት ኢትዮጵያ)**
  The current anthem was adopted in **1992** after the fall of the communist regime. It was designed to reflect the country's transition to democracy, freedom, and equality for all its ethnic groups.