

LIBERATION TIMES



Message from the Editor



Revolutionary greetings! Welcome to the Winter/Spring issue of the PASCF newsletter. We hope you enjoyed the Kwanzaa event which took place on 27 December at New Initiatives, as well as the other Kwanzaa community events held to celebrate an African cultural tradition. It's the start of another new year and with it PASCF has been busy organising the 2010 workshops. The first one takes place on 8 January. Further details can be found inside this issue, or visit our website at www.pascf.org.uk

One of last year's memorable events was the year long celebration of the centenary year of the birth of Osagefyo Kwame Nkrumah, culminating in the main commemorative event in September.

Around 24 organisations worked together to organise this successful event held at the Peckham Academy. As a result, these organisations have pledged a new spirit of cooperation by setting up the Nkrumah Foundation. You can read more about it in this issue.

Haiti is high on the agenda this year with the launch of new reparations campaign. How much do you know about the heroines of the Haitian revolution? Read on, to find out.

Ashay.

Sista C

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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.

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: pascf.editor@yahoo.co.uk.

Community News

Nkrumah @ 100 – A Resounding Success



On 19th September 2009 the Nkrumah@100 planning held a successful commemoration in honour of the 100th birthday of great son of Afrika Osagyefo Kwame Nkrumah. An estimated 500-600 people attended the event held at the Peckham Academy.

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Even more impressive was the fact that 24 locally based organisations sent representatives to at least one of the planning meetings leading up to the event. The event was entirely funded by these participating organisations with 16 organisations and a number of individuals, contributing up to £100 each.

Many of the organisations have since agreed to continue working together as a nucleus for an UK based Afrikan United Front. The following proposal was agreed at the most recent Nkrumah@100 planning committee that took place on Tuesday 8th December 2009:

- "That The Nkrumah@100 Planning Committee be deemed an AUF in the first instance and turned into a Permanent Foundation in the UK with a simple proposed name – The Nkrumah Foundation (TNF) to serve as the AUF;
- That the registered Logo of the Centenary Celebrations be the logo of The Nkrumah Foundation;
- That the theme of the Centenary Celebrations be the theme of The Nkrumah Foundation.
- That The Nkrumah Foundation have the following political objectives (outputs):
 1. Organise annually or bi-annually lectures (s) to be called The Kwame Nkrumah Memorial Lectures in the UK;
 2. Organize on a continuous basis Seminars/Sessions on Nkrumahist Thought and Action (SONTA) during the course of each year;
 3. Champion the organised interest of the African Community (as part of BAME) and hence seek to address the key political issues facing Africans in Britain but to also have a clear role in linking the struggle for Africa to the struggles in Britain
 4. The AUF must seek to unite Africans from home with Africans born in the Diaspora
 - That the methods that we might use will include writing to the BBC/Media, organising demonstrations on Afrikan issues, organizing Petitions to Downing Street on behalf of the Community etc.
 - That the outcomes of TNF might amongst others be the following: (a) institutions such as Parliament etc will in return come to see TNF as the authority to call on all matters to do with the African Community; (b) that TNF will come to represent the voice of Africans in the UK.

We draw attention to the impact of TNF which might amongst others be the following: (a) Put us in a position where we make representations to institutions such as the British Parliament, the Mayor's Office, the Police Complaints Authority etc when events and issues arise such as when wrong image /misrepresentation of Africa, people of Afrikan descent occur in their reporting, when members of our community are killed or treated badly and issues of adequate resourcing of community structures, events, representation on Committees etc; (b) do away with the previous and current practice where

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individuals generally and specific individuals specifically are called upon to talk for the 'Community'."

The Founding organizations have agreed to put out a strong call for other UK based Afrikan organizations to join and actively participate in the newly formed Nkrumah Foundation. For further information visit the PASCF website at www.pascf.org.uk

Kwame Nkrumah @ 100 – A Retrospective Exhibition

Moyo wa Taifa (Pan Afrikan Women's Solidarity Network) in commemoration of the Centenary of Osagyefo Kwame Nkrumah (1909 – 2009) presents Kwame Nkrumah @ 100 A Retrospective Exhibition of His Life, Times and Legacy on Afrikan Liberation Day (ALD) 25th May 2010, Accra, Ghana. There are three ways in which you can get involved! We aim to mobilise adequate resources to produce this historic exhibition to international standards and seek your support.

The target is £50,000 or \$75,000 Sponsorship & Finance Information & Documentation. Endorse the Exhibition. The main exhibition will be mounted in Accra with a mobile version on tour in other regions of Ghana, the Continent and Diaspora in subsequent months. If you would like the exhibition to visit your city, please register your interest. For more information visit: www.moyowataifa.org Enquiries; Sis Njeri +44 7958660061

Brother Omowale removed from airwaves by Galaxy Radio's management

In a decision announced to Galaxy's presenters on Thursday 26th November 2009, Galaxy's management have removed brother Omowale from the airwaves. In a manner reminiscent of the official silencing of Malcolm X, Galaxy's management have issued brother Omowale with a 1 month suspension from 'speaking on the microphone'.

Brother Omowale has also been told that he cannot return to the airwaves until he has made a written apology for the seven page letter that he wrote to Galaxy's management questioning (i) their handling of an on-air slander against a fellow Galaxy presenter and (ii) their decision to invite an unrepentant, self-confessed drug smuggler on to Galaxy's airwaves during prime time listening. The suspension is due to end on Sunday 27th December 2009.

Viewed from another vantage point, Galaxy's management have dismissed brother Omowale. However, in order to disguise the dismissal, they have given him the 'option' of writing a letter of apology that meets their satisfaction. The question is: has he done wrong or was he wronged? Regardless of any differing interpretations, it is indisputable that Galaxy radio's management have removed brother Omowale from the airwaves.

Brother Omowale was philosophical:

"Galaxy's management has the power to dismiss or suspend a presenter. The only real question is whether or not such action is justified. I remain positively and keenly willing to continue participating in the Sunday Interactive Show and the Pan-Afrikan People's Phone-in. There are good and bad sides to all situations. After all, had it not been for Galaxy I would never have met and married my wife. I have Galaxy to thank for the part that my wife Christine (a.k.a. Sista C) plays in my life."

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Brother Omowale is a member of the Pan-Afrikan Society Community Forum (PASCF). The PASCF is one of 27 organisations that have jointly stepped in to quash the suggestion that Galaxy radio has dismissed brother Omowale. On the recommendation of the 27 community organisations the PASCF have produced a 'letter of apology' and voted on 14th December 2009 that for the community good, brother Omowale must sign it. This letter was delivered to Galaxy radio's management in order to clear the path for brother Omowale's return to the airwaves and the re-instatement of the properly facilitated Interactive show and the Pan-Afrikan People's Phone-in.

It is the expectation of the PASCF and its fellow organisations in struggle that now that Galaxy's management's criteria have been fully met, Galaxy's usual service to the community will resume in time for the Kwanzaa period.

New Haiti campaign calls for reparations now!



A new broad-based campaign has been formed to highlight the case for reparations for the first successful African revolution in the Diaspora. Haiti. The Haiti First! Haiti Now! Campaign held its first meeting in October last year following a successful series of regional workshops led by renowned activist and scholar, Cecil Gutzmore last summer.

Haiti First! Haiti Now! is a tactical campaign aimed at successfully prosecuting an overtly achievable element of Afrikan people's overall reparations campaign. Through the collective efforts of Afrikan people and their organisations combined with the friends of Afrikan people, it seeks that France and the United States each pay reparations for incontestable injustices perpetrated against Haiti by these imperialist nations in the 19th and 20th centuries. Read the article on page of this newsletter

Youths under attack - We Say No, Destroy our DNA profiles NOW!

The police, backed by the Government, are eroding our civil liberties and human rights. Despite it being found illegal by the European Courts of Human Rights, the Government refuse to destroy DNA profiles as recommended. Innocent until proven guilty means nothing to this Government.

The Black community and particularly our youths are bearing the brunt of this violation. Black people are 8 times more likely than White people to be stopped and searched by the police. Three-quarters of young Black men in Britain, and over half of Black people in London have their DNA profiles on the database. The Marcus Garvey Next Generation with the Association of Jamaicans & African Caribbean Leadership Council invite the community to an important meeting on Sunday 10th January 2010 from 5pm-10pm at the African Caribbean Cultural Centre, 9 Clarendon Road, London, N8 (Junction of Wightman Road and Turnpike Lane). Petitioning, lobbying and information on how to remove your name from the database, setting up a legal surgery will be discussed. We need a mass campaign of all the people. Invited speakers include David Lammy, MP

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Also: GACuk; Diane Abbott & other local MPs; Liberty; Bro Omowale – Abolish DNA Now campaign; Minkah – Stop + Search; Parents & Youth speakers. If you would like to join the campaign please contact the PASCF: www.pascf.org.uk or 07940 005 907

FEATURES

Why Celebrate Kwanzaa?



PASCF member Sister Claudia gives an overview of this most important cultural tradition and why we should re-dedicate ourselves to its seven principles

It's that time of year again when those who have seized the power to define for self will be involved in organising one of a number of Kwanzaa events celebrated by 40 million people (according to the 'Official Kwanzaa' website) in the UK, the US and other parts of the Diaspora.

On 17 December 2009, The Independent newspaper asks 'Millions of African-Americans, including the Obamas, will be celebrating Kwanzaa next month. Will Britons join them?' The same article goes on to comment on Maulana Karenga's role in reviving Kwanzaa in the West describing his aim to 'knit together black communities pulled apart by racial injustice and isolated from their African heritage' .

The community celebrations tend to be so uplifting, invigorating and inspiring that it's difficult to imagine why anyone of African origin would not choose to participate full-heartedly in what is essentially a cultural showcase of Afrikan liberation organizations, Saturday schools, cultural edutainers/spoken word artistes, dancers, singers, arts and crafts stalls assemble, gathered in unity.

With its roots firmly embedded in our long and fascinating history, Africans have from time immemorial celebrated the 'first fruits of the harvest' in a number of ways, like yam festivals where the common feature has been to celebrate our collective efforts in bringing forth a rich harvest - the gifts of life.

The celebration of Kwanzaa is an honorable attempt to rekindle that old tradition of an in-gathering of the community in acknowledgement of our identity, our cultural heritage, successes and achievements.

A close examination of the seven principles of Kwanzaa urges us in the most constructive way to take control of our own situation as a people with a rich history that is too good to be forgotten, of African origin both individually and as a collective. As a guiding principle it places the collective in a superior position to the individual in human affairs.

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One of the pre-requisites however, is that we need to be clear about our true identity as a people of Afrikan origin sharing a common cultural heritage since, 'whoever determines my identity, determines where my power goes'.



The first principle of Kwanzaa, Umoja (Unity) speaks of the basic need for togetherness of family, community & nation which is reflected in the Afrikan saying: ' I am we ' or ' I am because we are '.

Day One: 'Umoja' is dedicated to the Unity principle meaning togetherness in good times and bad. How often have we heard that unity equals strength? Moreover, it brings forth more positive behaviours that benefit the whole rather than individual interests. This has more potential than anything to rebuild or families, community and ultimately the Afrikan nation.

Day Two: 'Kujichagulia' means self-determination in all endeavours and speaks to our ability to define our own reality: who we really are, what we have to do for ourselves in order to resolve our problems and fulfill our objectives. Adopting this principle is vital if we are to create a vision for our future as a people to define ourselves.

Day Three: Ujima -collective work and responsibility reminds us of our obligation to the past, the present and the future and that we have a role to play in the community, in society and in building a better world. It is undeniable that applying those same Afrikan principles to current world affairs could make a substantial contribution to restoring a sense of order to the current chaos. Does what we do with our time benefit ourselves alone or does it serve to restore our communal value system 'I am because we are, and because we are, therefore, I am.'

Day Four: Ujaama for co-operative economics encourages us to banish passivity in favour of taking control the factors of production so that we may come to satisfy our own Afrikan needs and wants. How often do we consider the consequences of our actions when we fail to build a sustainable future by investing in ourselves. If we are to make positive changes to our condition as a people then we have no option but to be very clear about consequences of doing otherwise.

Day Five: Nia - developing a sense of our own Purpose within our families as well as in the wider community. Above all to develop a commitment to our liberation in the knowledge that without it there will be no future for our children.

How many hours in a day do we spend setting our own goals that are best for ourselves, our families & community? Or do we busily continue on the self-destructive path of serving the interests of another's agenda?

Day Six: Kuumba - encourages a resurgence of our Creative powers to build and maintain a strong, beautiful and vibrant community.

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Day Seven: Imani - faith that begins with the knowing God. It re-affirms the Afrikan principle that every aspect of our lives is a manifestation of the omnipresence of the Creator.

We should continue to practice our spirituality as individuals, families and within our organizations, so that we may rekindle faith in ourselves, our People and our culture.



Finally, Kwanzaa is not just for the sake of a seven-day annual celebration since the Nguzo Saba, the guiding principles, are as relevant today as ever, hence too valuable to lose sight of in our daily lives. Developing a commitment to unity, self-determination, collective work and responsibility, co-operative economics, purpose, creativity and faith in our daily lives all year round would surely strengthen our collective self concept against capitalism's relentless attacks on our spirits. We Afrikans can also take pride in a cultural heritage that is humanistic, all-embracing and supportive of the continuity of life.

With renewed confidence in our ability to define our own reality we should be in a better position to critically evaluate our present and commit ourselves to a fuller, more productive future.

Heroines of the Haiti Revolution

The Haitian Revolution was the first successful revolt of Africans in the Diaspora. PASC member Sista C highlights the important role women played

African women have participated in all forms of resistance, protests, struggle and revolutionary warfare throughout history. We have many examples going back to antiquity – Queen Nzingha, Nehanda, Yaa Asantewa and Nanny of the Maroons - right up to the present day. But it is Haiti in particular, the first African colony to gain independence, which is the focus of this article.

There is an historical tendency to simply ignore the importance of the contribution of women in history, especially those in Haiti. These women, mostly anonymous, were among the fighters whose courage and bravery alongside their men fought the European imperialists of France, Britain and Spain against all odds – and won!

There is very little information available about the role of African women during the Haitian revolution. But thanks to the work of some historians we have some names. There are well known women such as Cecile Fatiman – the voodoo priestess who officiated at the Caiman woods ceremony in the prelude to the revolution in 1791 and Marie Jeanne Lamartiniere who fought at the famous battle of La Crete Pierrot in 1802.

One of the most comprehensive histories on the Haitian revolution was written by CLR James. In his book 'The Black Jacobins' he states in the chapter on the war of independence:

'What happened in San Domingue after the French General LeClerc's death is one of those pages in history which every schoolboy should learn some day. For self-sacrifice

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and heroism, the men, women and children who drove out the French, stand second to no fighters for independence in any place or time. And the reason was simple. They had seen at last that without independence they could not maintain their liberty'. [p.288]

This statement reflects the enormity and scale of the self-sacrifice of the Haiti people and the women in particular. Below are listed some Haitian heroines and their achievements during the revolutionary war.

The Haitian revolution began on or about the night of the 21st/22nd August 1791 under the leadership of an Afrikan warrior priest named Boukman Dutty. By the end of the night the whole northern plain surrounding Cap Francois was in flames with great loss of life. But two weeks earlier on the evening of August 14th Dutty Boukman, a voodoo ceremony was held at Bois Caiman (Caiman woods).

The woman who featured prominently on the night of the Caiman woods ritual was Cecile Fatima(n)/Castere Bazile. She is highly ranked among the women who played a significant role in the history of Haiti. She is the woman that you see in posters symbolising the ceremony at Caiman woods. She was a mambo - a voodoo priestess. She officiated at the ceremony at the side of Boukman. It was she who sacrificed the black pig and during the ceremonial prayers and libation calling upon the spirit of the ancestors to come to their aid and help defeat their European oppressors. She named those who were to lead the slaves and maroons to revolt, Boukman, Jean-Francois, Biassou and Jeannot as the leaders of the uprising. It was some time later before Toussaint, Henry Christophe, Jean-Jacques Dessalines and Andre Rigaud became the leading generals who brought the Haitian Revolution to its final victory.

Cecile Fatiman became the wife of Louis Michel Pierrot, who led a black battalion at Vertieres (the last great battle of the war). The daughter of an African woman and of a Corsican prince, she was a beautiful mulatto who was sold into slavery with her mother in Saint Domingue.

Another prominent African woman during this period was Marie Claire Heureuse Félicité Bonheur, the wife of Dessalines the great general who led the Haitians to victory.

CLR James describes her as a woman of remarkable beauty and intelligence, a notable woman in Haitian society, a former mistress of a planter who had given her a good education. The history of the first empress of the nation is the story of a woman of extraordinary generosity. She was considered by her contemporaries as a saint - a great humanitarian. She was a healer and pacifist and was a positive influence on Dessalines. Although she was sympathetic to Europeans, Dessalines hated them and only she and Toussaint were able to keep him in check (p.208).

During the Haitian revolution, Marie Claire Heureuse took care of the sick soldiers and prisoners of war. Marie Claire has been called the first Red Cross nurse. She was the one who first nursed our warriors. Mary Seacole went out of her way to tend to European soldiers in the Crimea - long after Marie Claire Dessalines. In 1800, during the siege of Jacmel, , Marie Claire, looked after the injured in what in effect was the first infirmary known in modern history. She persuaded Dessalines, who had the village under siege, to allow her to bring aid, medicines and food to assist the injured. It was during this event that she first met Dessalines. She saved the lives of many European French after independence. Marie Claire died in 1858 at the age of 100.

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The siege of La Crete a Pierrot was one of the great revolutionary epic fights of the war, where some 1,200 Africans held off over 12,000 French troops, inflicting heavy damage. Dessalines, the mulatto Commander Lamartiniere and his African wife Marie-Jeanne Lamartiniere put up a heroic resistance.

Marie Jeanne, was a native of Port-Republican and described as a dazzling beauty. She was former nurse before joining the revolution. History tells us that she fought like a black Joan of Arc. After dark, on March 24, 1802, the besieged rebels cut and bayoneted their way through more than 10,000 French troops fighting fiercely and valiantly. She was among the 600 survivors who made an almost an impossible escape that left several French generals/soldiers either dead or wounded and gained the admiration of military strategists. The landmark battle of this campaign was one of the fiercest battles ever fought by forces anywhere on earth in this early part of the 19th Century. Marie-Jeanne Lamartiniere was pivotal in this most important battle of the Haitian Revolution and was later honored by Dessalines for her bravery.

Suzanne L'Ouverture was the wife of Toussaint L'Ouverture. Having been captured by the French in Saint-Domingue, Madame Toussaint and her children were transported to Bayonne upon arriving in France. There they were placed under the supervision of General Ducos and separated from Toussaint Louverture. (Beard p. 283) Upon landing in France in the port of Brest, Toussaint is separated from his wife and children. She was tortured during captivity. Suzanne was 250 pounds when she was captured; on her release she weighed less than ninety pounds. She died at the age of 67 in Jamaica on May 19, 1846.

Another heroine who fought valiantly was Sanite Belaire who was the equivalent of a Sergeant in the Haitian revolutionary forces led by Toussaint L'Overture. She was executed by a firing squad by the French along with her husband Charles, on 5 October 1802. The executions were carried out by soldiers under the command of Dessalines who captured them whilst at that time working for the French imperialists. Charles was the nephew of Toussaint L'Ouverture (p.208) and was Toussaint's favourite to succeed him, thus providing a possible motive.

She considered it an insult to a woman's bravery and courage to be executed any differently than her husband and refused to die like a common soldier. And, after watching her husband's execution, Sanite Belairè bravely faced the firing squad. Their execution was one of the most publicised stories during the war for independence.

Sanite Belaire, who is now commemorated on a Haiti bank note, is regarded as one of the great heroines of the independence struggle as well as one of the countless important women, without which the Haitian Revolution could not have been won.

During the Haitian revolution espionage or spying was a common task among women. Henriette St Marc was a heroine who spied on behalf of the revolutionary forces. Spying was a dangerous task and the consequences were fatal for Henriette St Marc. Henriette came from modest origins, she was an outstanding beauty and history records her as a true revolutionary who never lost sight of her objectives. Her mission consisted of seducing French soldiers in exchange for ammunition. Her strategy rested mainly on utilising the assets of which nature had bestowed upon her - outstanding beauty and irresistible charm. She had many admirers amongst the French soldiers. The circumstances of her arrest are still a mystery although it is said that she was caught in Cap Francais while leaving for a rebel camp. She was accused by the French of being an accomplice of the revolutionaries and supplying them with arms and ammunition.

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She was sentenced to death and was executed (hanged) at 10am in December, in the market place in front of Croix-des-Bouquets.

Catherine Flon will forever be associated with the Haitian flag. She reunited the two pieces of the flag (red and blue) before the fight for independence. The tri-colored flag symbolized the unity of the three different social classes of the colony. Due to the rumours circulating at the time among the French that the Africans and mulattos were not fighting for unity because they still carried the French flag, Dessalines put an end to all speculation when he held a conference at ArchaHaye. He decided to take out the white portion of the flag and he ripped the flag in two, removed the initials RF (Republique, Francais). The new Haitian flag was sewn together by Catherine Flon, his god daughter. She sewed them, using strands of her hair as threads and inscribed the words liberty or death, on the last day of the conference on 18 May 1803. Catherine Flon's image is featured on a 10-Gourdes Haitian banknote issued in 2000.

An important woman in the life of Dessalines and who had a great influence on him was Victoria (Toya) Mantou. Although there is very little information about Victoria Montou this Haitian woman taught Dessalines how to fight in hand-to-hand combat and how to throw a knife. He affectionately called her Toya, she guided Dessalines in his youth and he called her "aunt." She was an extraordinary warrior and commanded her own indigenous army. During the war, old Victoria Montou fought against the French in the Cahos mountains of the Artibonite region. She would remain in the house of the emperor until her death, June 12, 1805.

Marissainte Dédé Bazile Dédée Bazile was born near Le Cap and her parents were slaves. Bazile followed Jean-Jacques Dessalines's troops, working as a peddler. Défilée is widely regarded as one of the heroes of Haiti and is honored as one of the many women that were instrumental in Haiti's revolutionary struggle. This warrior woman gave Dessalines a proper burial after he was brutally assassinated and left on the Pont Rouge bridge on 17 October 1806. Marie Sainte Dédée Bazile retrieved Dessalines remains and transported them to the Cimetière Intérieur (Interior Cemetery) of Port-au-Prince for a proper burial.

Summary

There were many unknown women who also played their part during the Haitian Revolution. Women such as the wife of the African chief Chevalier who as he walked up to the scaffold to be executed hesitated. His wife who was with him put him to shame with the words 'You do not know how sweet it is to die for liberty. It is told that she refused to be hung by the executioner instead she took the rope and hung herself. In another incident, a mother facing execution alongside her daughters encouraged them with the words 'Be glad you will never be mothers of slaves'. Madam Pageot whose timely warning to Dessalines's ensured he survived French plans to ambush him at the house of the priest she worked for. Or the unnamed woman who who as a messenger who in 1802 warned the Haitian commander Ferou about the French imperialist commissioner Rochambeau's plan to restore slavery to Haiti and massacre all influential blacks and mulattoes.

Women had an interest in their own freedom so they took part in the war in increasing numbers and took on tasks essential to victory, whether that was growing provisions, spying, prostitution or taking up arms against the imperialists. Some women became prostitutes for French soldiers in return for ammunition which they then passed on to their

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comrades. These women could easily serve as double agents. In the market towns it was easy for women sellers to carry messages back and forth from the towns into the rural areas/interior. The wife of a rebel chief was caught with a valid passport as she carried saltfish. Women lived with African freedom fighters in the camps. Women also worked as nurses for French soldiers and poisoned them. The French soon caught on and while they still used Africa women to nurse them, they made sure they were deprived of all communication and closely watched.

More and more African women joined in the fighting towards the end of the war. At first L'Ouverture restricted their roles to domestic and agricultural duties but with the French invasion in 1802 the women made up the majority of field workers and most deserted the fields to fight. A French prisoner of war of Dessalines at Crete a Pierott describes seeing African women fighting alongside the men and we know this because of Marie Jeanne Lamartiniere's involvement in that battle. Dessalines, who had previously sided with the French, captured many women and children and slaughtered those he found with guns. The fact is that contemporary accounts/documents prove the involvement of African women but all too often they are anonymous, nameless, footnotes in history - if at all. We know the names of the wives of some the officers, Sanite Belaire, for example. In many ways the fighting was even more dangerous for women due to their sex and the consequences that comes with the territory during war. So we remember these women, we give honour to these ancestors by invoking their names, their spirit and bringing them to light.



Sanite Belaire



Cecile Fatiman



Claire-Heureuse Dessalines



Henriette de St Marc



Catherine Flon



Marie Jeanne Lamartiniere

HAITI – The Case for Reparations

Activist and scholar Bro Cecil Gutzmore explains the rationale behind a new campaign which seeks to gain reparations for Haiti.

The principal political, economic and cultural duty of Africans today is to liberate ourselves completely from the oppression based on race and class and also the multiple oppression of African women carried out by the system (White supremacist imperialism) we, Africans, have faced for about 550 years. As part of that struggle, we Africans have a second duty. It is to successfully demand the payment of reparations from the Euro-Americans (White supremacists) for the crimes against humanity they have committed

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against us over that period. Chief of these crimes are the Atlantic slave 'trade' and enslavement, followed by colonialism, and its successor neo-colonialism. We Africans, of the present generation, must win reparations not just for ourselves but for the Ancestors who suffered and struggled and for the generation of Africans coming up behind and for their descendants.

While our principal reparation focus of Africa's Western Diaspora must be reparations from the White Supremacists these are also due from another quarter, namely, for the Arab 'trade' in Africans from south of the Sahara which lasted from the 600s AD well into the 20th century and which, by the best estimate, forced at least 13 million African into enslavement.

The new Campaign, Reparations: Haiti First! Haiti Now! recognises the crucial importance of the African successes in the battles during the Haitian revolution and independence. The campaign believes that more can and must be done towards achieving that victory. The campaign also recognises that the broad reparations struggle may yet be a long one because of (a) African disunity and disempowerment and (b) the continuing ruthlessness and shamelessness of the white supremacists imperialism. That 'more' must include re-energising our historians and lawyers in the work of preparing legal cases for reparations from all the surviving white supremacist institutions involved in committing those dreadful crimes against African humanity.

The Haiti First! Haiti Now! Reparations Campaign represents a major initiative in the Reparations movement. It seeks to give the struggle an added dimension of popular mobilisation in support of two totally righteous demands for African-Haitians to receive immediate reparations from France and the United States of America (USA) for two outrages they carried out by those countries against Haiti after the Great Haitian Revolution.

Demand No. 1

France must give Haiti reparations for the 150,000,000 gold francs extorted from Haiti after 1825, using military threats and illegal blockade. Paid off through a loan at high and compound interest, the money now amounts to over 20 billion \$US. This is a root cause of Haiti's present grinding and oppressive poverty.

The basis of demands No. 1

- Pre-revolutionary France gained massively from ownership of the Haiti/San Domingo, the greatest slave society of the day.
- Through the 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 to the amount of 150 million French francs backing this up with naval a blockade and military threats.
- 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, compounding this for late payment.
- This dreadful piece of French extortion bankrupted Haiti for almost a century.

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- 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 masses, 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 of the fecklessness and incompetence of its African people but precisely because of Euro-American greed and their punishment of Haiti for its people's victory in the Haitian Revolution.

Demand No. 2

Let the United States of America pay Haiti reparations for illegally invading and occupying a country whose African people liberated themselves (Haitian revolution 1791 – 1803). The USA must now immediately follow the example of Italy, which has agreed reparations for Libya for its own brutal 20th century North African occupation.

The Basis of Demand No. 2

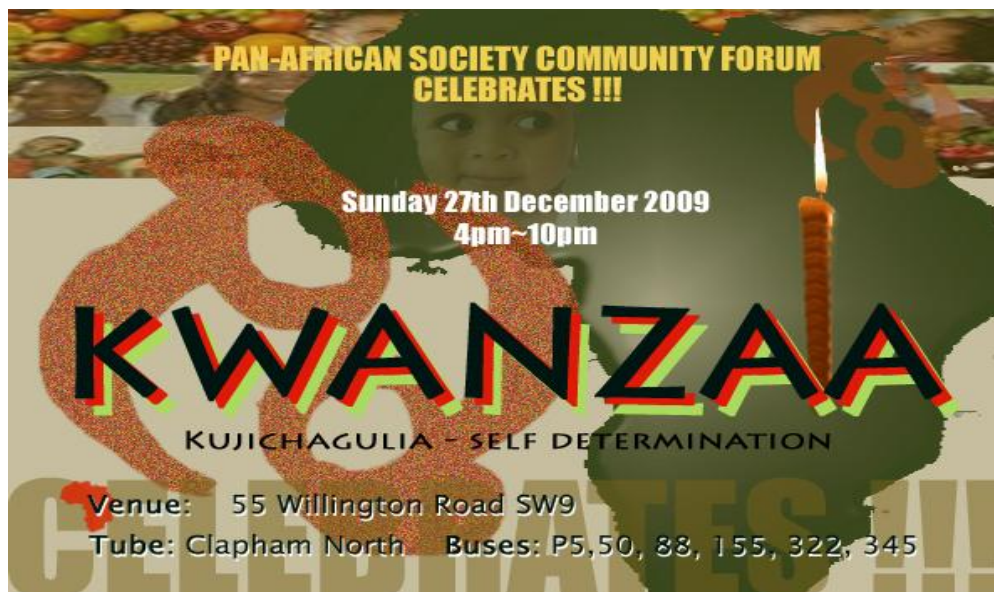
- The United States of America trumpets its anti-colonial origins (War of Independence 1776-1781) and its belief in freedom.
- While the USA still enslaved its African population, Haitians liberated themselves from French slavery and French rule.
- Instead of respecting Haiti's hard-won freedom, the 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 Haitian (showing up a frequent government changes) to invade Haiti in 1915 and to occupy until it 1934.
- While occupying Haiti, the US pushed its own racist economic interest. One of its agents wrote a book titled '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; denuding the country's of its 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.
- Little wonder that some 40,000 mainly peasant Haitian rose in armed struggle against the US occupation. Called the Cacos, the resistance was led by Charlemagne Peralte who was murdered and his body publicly displayed.
- 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 first elected by over 90% of Haiti's people.
- Haiti is again occupied by Brazillians in UN helmets. Hardship increases, and the people's resistance continues.

Campaign Action Open to YOU:

Use all means at your command to spread the truth about Haiti. Sign, and get others in your places of work, education, worship, your trade union, your community associations, your country of origin, to sign and endorse our petition and motions demanding justice for Haiti from France and the USA. Join and/or encourage others to join and/or help to organise local meetings, pickets, vigils, demonstrations. Use the media and the Web to get the message across. Tackle your MPs and councillors: demand their support for Reparations: Haiti First! Haiti Now!

Community Events/Meetings

The Pan African Society Community Forum Celebrates
KWANZAA!



Pan Afrikan Society Community Forum

Presents the 2010 annual theme and series of workshops

Afrikan Freedom means Defeating Neo-colonialism: Nkrumah @ 100

Kwame Nkrumah – Training Course

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

Applying the ideas of Kwame Nkrumah

Date	Session	Presenter (Facilitator)
Friday 8/1/10	Capitalism in Jamaica: Outrageous, Parasitic, Failed?	Cecil Gutzmore (Mawasi)
Friday 15/1/10	The story of the Grenada 17 – What are the lessons for the Afrikan liberation process?	To be announced (Minkah)
Friday 22/1/10	The need for Afrikan organisations to build a unified economic base	Sister Asha (Sista C)
Friday 29/1/10	Can winning Parliamentary elections in neo-colonies genuinely advance Afrika's liberation?	Kwami Agbodza & Kofi Klu (Omowale)
Friday 8/2/10	This history and meaning of an ancient Afrikan ritual – Libation (Malcolm X honoured)	Kimani Nehusi (Jackie)

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

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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Marcus Garvey Next Generation, The Association of Jamaicans & African Caribbean Leadership Council

State of Emergency Community Consultation Meeting on

SAVE OUR YOUTHS

DNA

An abuse of our civil liberties

5:00 to 8:00pm

Sunday 10th January 2010

Venue: African Caribbean Cultural Centre, 9 Clarendon
Road, London, N8
(Junction of Wightman Road and Turnpike Lane)
Buses: W2, 41, 144a Tube: Turnpike Lane (Piccadilly Line)

AJAMU sessions

Saturday 23rd January 2010 (6pm)

President Barack Obama - 1 Year On
What do we think now?
Has he lived up to your expectations?

Chestnuts Community Centre
St Ann's Road, Tottenham, N15
(nearest tube: Seven Sisters - Victoria Line)

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PASCF WORKSHOPS 2009

Friday 9th January 2009 @ 6.30pm

'Isms' & the Understanding
of Social Systems

Friday 16th January 2009 @ 6.30pm

Afrikan History
& the Phases of Capitalism

Friday 23rd January 2009 @ 6.30pm

Decoding Imperialism's Savage Attack
Against Afrikan People

Friday 30th January 2009 @ 6.30pm

The Changing Face
of Neo-colonialism

Tuesday 27th January 2009 @ 6.30pm

Afrikan Perspectives on the Current
Zionist invasion of Palestine

Wednesday 28th January 2009 @ 6.30pm

Afrikan Reparation in US Satan &
Global Afrikan Liberation Developments

Friday 6th February 2009 @ 6.30pm

Malcolm X on Drugs
In the Afrikan Community

Friday 13th February 2009 @ 6.30pm

The Legacy of Malcolm X
Afrikan Hero

Friday 20th February 2009 @ 6.30pm

Linking Afrikan Greats
Kwame Nkrumah & Malcolm X

Friday 27th February 2009 @ 6.30pm

What Would the Great Malcolm X
Make of Barack Obama

Friday 6th March 2009 @ 6.30pm

Mama Afrika
Afrikan Women's Perspective on Afrikan Culture

Friday 13th March 2009 @ 6.30pm

Afrikan Women & Girls Speak Out Against
the Scourge of Post Code Wars

Friday 20th March 2009 @ 6.30pm

Heroic Afrikan Women
Icons in the Liberation Struggle

Friday 27th March 2009 @ 6.30pm

John Loughborough School
An Afrikan Community Campaign in Action

Friday 3rd April 2009 @ 6.30pm

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What is Pan-Afrikanism?

An historical and ideological overview

Friday 10th April 2009 @ 6.30pm

Nkrumah & the history of
Afrikan Liberation Day

Friday 17th April 2009 @ 6.30pm

The recent uprisings in Madagascar
Coup d'Etat or revolution?

Friday 24th April 2009 @ 6.30pm

Malcolm X and the 54th anniversary of Bandung
Internationalism strengthening nationalism

Friday 1st May 2009 @ 6.30pm

The revolutionary significance of
May Day

Friday 8th May 2009 @ 6.30pm

International class analysis, European workers
& anti-Afrikan racism

Friday 15th May 2009 @ 6.30pm

Contrasting the approaches of
Presidents Nkrumah and Obama

Friday 22nd May 2009 @ 6.30pm

The 1966 anti-Nkrumah coup
& US Satan in Ghana today

Friday 29th May 2009 @ 6.30pm

Building effective links between
Continental & Diasporan Afrikans

Friday 6th June 2009 @ 6.30pm

Afrikan Reparations
Feedback from the UN Geneva Anti-Racism Review

Friday 13th June 2009 @ 6.30pm

An update on the Niger Delta
Justice for the Ogoni Martyrs

Friday 20th June 2009 @ 6.30pm

The Life and Times of
Osagyefo Kwame Nkrumah

Friday 27th June 2009 @ 6.30pm

An Afrikan Military Victory over Imperialism
The Glorious Battle of Cuito Cuanavale

Friday 4th July 2009 @ 6.30pm

US Satan's Execution of Afrikan People
State Murder by another Name

Friday 11th July 2009 @ 6.30pm

The Plight of our People in Haiti
How Can We Help?

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Friday 18th July 2009 @ 6.30pm

An Update on Zimbabwe
Who Really Controls the Land?

Friday 25th July 2009 @ 6.30pm

Connections Between
Marcus Garvey and Haile Selassie

Friday 31st July 2009 @ 6.30pm

Connections Between
Marcus Garvey and Kwame Nkrumah

Friday 7th August 2009 @ 6.30pm

Marcus Garvey
The Writer & Publisher

Friday 14th August 2009 @ 6.30pm

How Garvey Responded During
Anti-Afrikan State Terrorism

Friday 21st August 2009 @ 6.30pm

Remembering the Haitian Revolution
Our Role in the Abolition of Slavery

Friday 28th August 2009 @ 6.30pm

Afrikan People's Declaration of Rights
& Their Relevance Today

Friday 4th September 2009 at 7pm

The Haitian Revolution and full reparations for the people of Haiti
and how this advances the cause of Afrikan People

September 11?

September 18?

Friday 25th September @ 7pm

The importance of understanding and overcoming Neo-colonialism
in order to achieve Afrikan liberation

Friday 2nd October @ 7pm

Nkrumah in his early years
including the struggle to achieve state power in Ghana

Friday 9th October

How Nkrumah's control of state power advanced the people of Ghana; how it helped other Afrikan nationalist organisations to achieve state power; and how it was used to progress Afrikan's towards greater continental unity

Friday 16th October @ 7pm

How state power was stolen from Nkrumah and how
the loss impacted on Afrikan liberation and other progressive movements in the world

Friday 23rd October @ 7pm

The political growth of Nkrumah after the theft
of his legitimate control of state power in Ghana

Friday 30th October @ 7pm

Consciencism: Nkrumah's grounded approach to Afrikan spirituality

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Friday 6th November @ 7pm

A revolutionary Pan-Afrikanist review of
Obama's first year as President of US Satan

Friday 13th November @ 7pm

Can Afrika delink from the neo-colonial hold of imperialism?

20 November @ 7pm

Afikan revolutions in the Western Hemisphere:
Successes of Palmares and the women of Haiti

Friday 27th November @ 7pm

Africom: What is US Satan up to in our motherland Afrika right now?

Friday 4th December @ 7pm

Jamaica: The failure of neo-colonialism, capitalism and white supremacy

Friday 11th December @ 7pm

Psychic Trauma or Oppression? Therapy or victorious resistance?

Friday 18th December @ 7pm

Applying Nkrumah's ideas in the modern world