

Historical Origin of Rastafarian, Marcus Garvey and Pan-African Movement

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GRAPHICAL ABSTRACT



Highlight

- Rastafarians named after Ras Tafari of Ethiopia and they located at outskirt of Shashemene town.
- The Rastafarians define themselves as the “true Ethiopians” and claim to have “repatriated” to Ethiopia to their homeland.
- Garvey was remembered as the excellent champion of the so-called “Back to Africa’ ’movement.
- The basic concern of Pan-Africanism was that the African people where ever they were one and belongs to African nations to oppose white colorizers.

ABSTRACT

The Subject of this article is a Historical origin of Rastafarian in Shashemene town. Despite the longer of enthusiastic welcome to Rastafarians in to Shashemene; empirical work on the history of their settlement in Shashemene has been largely scant. The article focuses on the history of Rastafarian settlement in shashemene from land grant by Emperor Haile SelassieI to the end of the Dergue regime. The historical back ground of Rastafarian settlement in Sheshemene town is also treated in the article. Though the Rastafarian communities had settled in Shashemene before several decades ago the aftermath of Rastafarians ‘episode of follow to shashemene got little attention. In order to narrow such gap, the article aimed at investigating and documenting the history of Rastafarians immigrants in sheshemene. Also the article explores the historical connection between Rastafarians and Emperor Haile SelassieI. Moreover, in this article the efforts have been made to investigate the reason behind

Repatriation to home land and the land grant in Sheshemene. Finally it attempts to analyse the contribution of Rastafarians in economic development of Sheshemene and evaluates the socio-cultural relationship between Rastafarians immigrants and the local people. The socio-political views and teachings of Jamaican publicist, organizer and black Nationalist Marcus Garvey played and his pan- Africanist movement is also deep-rooted.

1. Introduction

1.1. Historical Origin of Rastafarian

Many people have misunderstanding concerning the meaning of Rastafarian because they considered them simply as a religious sect—because they look the Rastafarians only as a religion cult.¹ When one does this they run in to misunderstanding of what to mean Rastafarians. In virtually in all of the major studies on Rastafarians such as by Cashomere (1984), Campbell (1985), Chavannes (1994) and Berret (1997), very little attention has been given to the question of the definition. Johnson Hill suggested at least three considerations to be taken in to account before any attempt towards defining the concept of Rastafarians.²

According to him, “first and foremost for its remarkable heterogeneity, the movement should be broadly defined as much as possible integrating its radically pluralistic nature. Second provision must be made for the particularity of the transcendent frame of reference. Finally, non-established emergent character for its ambiguity to “propositional affirmations of Faith.” More specifically Rastafarian is one for whom the collection of Symbols oneness, levity and Ethiopia a definitive frame of references”.³ whereas “we” umbrella, terms used to express their concept of self-unity, oneness and humanity which Rasta language is often referred to as “unity.” Garvey was assumed as the major part of the raise of Rastafarianism and many Rasta’s look Garvey as prophet. In 1916 when Garvey was leaving Jamaica to go to United States in his farewell address he told too much Gravity “Look at Africa for crowning of black king, he shall be redeemer.”⁴ Here the argument had never qualified with tangible evidences for the words to be told by Garvey, nor did analyze well why he exactly wanted to address many Garvitytes in Jamaica were regarded as originators of the Rastafarians movement. And Leonard P. Howell is believed to be a man that started the first branch of Rastafarians movement and supposed to be one Garvitytes too.⁵ Rastafarians nicknamed as ‘little Jamaicans’ are members of religious and political movement in the late 1920s. Rastafarians is also a religious movement that believes in the divinity of Ethiopian Emperor Haile Selassie.⁶ Consequently, Rastafarian is the movement whose names is derived from Ras Tafari Mekonnen of Ethiopia (i.e. Haile Selassie I) emerged in Kingston Jamaica in the early 1930s when a few persons Archibald Dunkley, Joseph Nathaniel Hebert, Robert Hinds Leonard P. Howell most of whom had been travelling central and North America came back preaching the godly character of Emperor Haile Selassie I.⁷ His coronation on 2 November 1930 was interpreted by the Rastafarian as the fulfillment of biblical prophecy. It was also regarded as the major date of the Rastafarians and is faithfully commemorated. The Rastafarians define themselves as the “true Ethiopians” and claim to have “repatriated” to Ethiopia to their homeland.⁸ It is not by chance they settled close to Sheshemene but it was offered by Emperor Haile Selassie I to thank the black people of the world for their support during Italo-Ethiopian war of 1935-41.⁹ The Rastafarian movement or Rasta is a monotheistic new religious movement that arose in Christian culture in Jamaica. The socio-political views and teachings of Jamaican publicist, organizer and black Nationalist Marcus Garvey played vital role in this movement.¹⁰ Many people’s understanding of Rastafarians goes as far as looking Rastafarians as people that live in Jamaica, smoke marijuana and have dreadlocks.¹¹ Rastafarians are member of a religious and political movement that began on the Caribbean island of Jamaica in the late 1920s. Hence, followers of this religious movement sometimes are called Rasta or Dreads. Rasta is shortened name for individuals who follow the doctrines and teachings that lead all along path to Rastafarians. They are all followers of Haile Selassie I, Emperor of Ethiopia and defender of Orthodox faith¹². The community of Rastafarians is located at outskirts of Sheshemene town surrounding the administration of local peasant associations. But now it is included in

the limit of the newly demarcated boundary of the town and this lies under the town administration of Shashamane.¹³ The Rasta Community in Shashemene, currently about several numbers Rastafarians settlers who were came from different countries are found found in sheshemane. These family members, were came from Jamaica, Trinidad , Tobago, Barbados Saint Vincent, Grenada, Guyana, Newzland, Canada, Germany, Sweden, Ghana, Kenya, Australia, Guadalupe and Suranama.¹⁴ These ‘brethren’ and ‘sistern’ have settled, built houses and started families, business and work together for development of Shashemene. All Rastafarians have a membership in one at the social organization (mansion) found in Shashemene.

According to the data from each kebele offices currently the total number of registered Rastafarians has reached 218 household. This figure however does not include the various unregistered Rastafarians in Shashemene. The two kebeles which incorporated Rastafarians are the Alellu and Awasho sub-city that consist 132 and 68 Rastafarians respectively. The rest 19 families are found in place called Melka Oda.¹⁵ During the seventeenth century, the British turned their attention to colonize the Caribbean Islands by snatching it from Spaniards particularly in 1955, which had taken the Arawak Indians (original Jamaicans). After colonizing the Caribbean Island, the British started using African slaves for growth of European plantation in Jamaica. For instance, slaves from Africa grew the cotton and sugar plantation in Jamaica. Therefore, Jamaica was regarded as the home of African sons and daughters. To this end, a Rasta man, Napti, in his unpublished document under the title ‘Many Jamaicans of Ethiopian Origin’, said: “Centuries ago over 100 million Africans were kidnapped from their native home and enslaved by European and Arab slave traders. Although most of these Africans were stolen or sold from West Africa, it is important to note that slaves were taken from as far as Mount Kenya in east Africa.”¹⁶ During the Marcus Garvey era (1914-1940), other important point took place in the black man’s world. Garvey had taught his followers about history of Ethiopia, Alexandria, Zimbabwe, Monomotapa, Timbuktu, Ghana, Mali, Songhai and other great African empires of culture. He told his congregation to look to Ethiopia and the king. Subsequently the UNIA’s national anthem was, to quote a few lines:

Ethiopia, land of our fathers;
The land where all God’s love to be;
As swift bees to have suddenly gathers;
So thy children come rushing to thee;
With red, yellow, and green floating’oer us,
And our emperor to shield from wrong;
With our God and our future before us;
We hail thee with shouts and with songs.¹⁷

The African slaves in Jamaica were striking for their freedom from colonial rule of Europeans. In this regard, the Jamaican movement <Maroons> was considerably known for black freedom. It was from these Maroons that the present Rastafarians descended. Moreover, when the news of coronation of His Imperial Majesty reached to Jamaica, the inspiration of Rastafarians for black race became sound full.¹⁸ The Rastafarians were those who took a social stand against whites and the middle-classes, whom the Rastafarians saw as oppressors. Among their grievances, the Rastafarians believed that by being taken to the Caribbean by slave traders they had been robbed of their African heritage, which they sought to recapture and celebrate. The creation of the Rastafarian movement was directly caused by this stance against past oppression of their people.¹⁹ The Rastafarian movement was born out of the Jamaican ghettos, where the descendents of slaves have continued to suffer from

concentrated poverty and high unemployment. From its conception, the Rastafarian faith has provided hope to the disenfranchised, strengthening displaced Africans with the promise that Jah Rastafari is watching over them and that they will someday find relief in the Promised Land of Africa.²⁰

Likewise, the early history of Jamaica is a violent one, as a small number of white plantation owners held complete power over thousands of African slaves. To justify slavery, whites tried to strip blacks of all humanity by destroying families, denying blacks of their rich heritage, and erasing black contributions to society. Yet the slaves in Jamaica were notorious for their fierce resistance to slavery and for their brave fighting to achieve independence, and this rebellious mentality still persists among present-day Rastafarians.²¹ The Rasta's were not the first to make the connection between religion, social and political change in Jamaica. Afro-Jamaicans have always made that connection. This is so because, according to the eminent East African theologian John Mbeki, Africans are never without their religion. They take their religions to the fields. They take it with them to funerals, to the market, and it shapes their beliefs, rituals and is present at their festivals.²² Nevertheless, peace never lasted as long as slavery chained the island. Between the seventeenth and nineteenth centuries, black slaves carried out rebellions every single year. Religion was always at the heart of the rebellions. Inspired by their religious beliefs; Jamaican slaves engaged in full-out war against oppression. As slavery continued on the island, slaves eventually merged the beliefs of Myal and Christian Baptists to create the Native Baptist faith. George Liele, a slave preacher from Savannah, Georgia who migrated to Jamaica with his master, founded the first Native Baptist church on the island in 1784, calling it the Ethiopian Baptists Church. By interpreting Christianity from an African perspective, Erskine claims that the Native Baptists "were the first church to reach out to the enslaved". Services included the practices of Myal such as drumming, dancing, and handclapping.²³

The Native Baptists are also notable in that they were the first to embrace Ethiopianism on the island. In their attempt to justify slavery, whites tried to deny the fact that blacks were responsible for highly developed civilizations and tried to use science to claim that all civilizations were created by whites. If impossible to prove white origin, white scientists tried to "degnify the blacks in these civilizations by calling the inhabitants white, even if such a description denied objectivity". The Native Baptists class leaders, though for the most part uneducated, discovered in the Bible the only book they had access to that Egypt and Ethiopia were in Africa and that these countries were crucial to the history of civilization. Out of this discovery was born Ethiopianism, or the dynamic mythology of the fabled biblical Ethiopia, which would later become a central tenant in both the preaching's of Marcus Garvey and in the Rastafarian theology.²⁴ Consequently, by reminding blacks of their past glories in Africa, the Native Baptists gave blacks slaves a source of pride in their race, thus contesting the very foundation of slavery which tried to strip blacks of all humanity. Thus, by introducing Jamaicans to Ethiopianism, the Native Baptists laid the groundwork for the Rastafarian faith to emerge nearly one hundred and forty.²⁵ The roots of Rastafarianism goes as far back as the 1780's when the term "Ethiopianism" had been adopted by a few slave preachers such as George Liele, who founded the 1st Baptist church which he named the Ethiopian Baptist church, and which for the most part was developed outside of the Christian missions and exhibited a pure indigenous flavor²⁶. But the movement that was to embody the Ethiopian ideology par excellence was the Black Africa Movement of the Jamaican born Marcus Garvey. His writings and fiery speeches proclaimed the glory of Ethiopia-Africa and the glory of things to come. He too was well versed in the ancient references to Ethiopia. It is the opinion of some, that Garvey was single handedly responsible for planting the seeds of this movement. Unlike those before him, he did not stop at the defense of the black race, instead he advocated the superiority of the Black man; stating that the Western world was so demoralized that there was no need to appeal to its conscience, "the dignity of the black race was only to be ignited for the Blacks to assume the true leadership of the world"²⁷. As noted previously, it can be argued that the movement came about as early as the 1920s at a time of slavery, in response to European colonialism in Jamaica. After emancipation the movement's resistance broadened towards the system of social, cultural, and economic oppression on which the Jamaican society was built. The movement's basis is

in the belief that members of Rastafari and all Africans in the Diaspora are exiles in “Babylon” (Western, white and corrupt culture in general), destined to be delivered out of captivity by a return to “Zion”. Zion refers to the Rastafari the motherland Africa, the land of the ancestors, and more precisely Ethiopia, “the seat of Jah”. This belief led to the central theme of repatriation for Rastafari. Repatriation symbolizes the return, either physical or spiritual, to home Africa²⁸It is somewhat unclear how the name “Tafari” was adopted over the (more spiritual and prestigious) coronation name “Haile Selassie” which means the power of Trinity. Ras in Amharic is the title given to Ethiopian royalties, and Tafari is the Emperor’s given name which can be translated as “the one that is revered and/or feared”. This name has become not only a holy appellation and a ritual invocation, but also the name of the movement itself. “Rastafari” is a Jamaican rendering of Ras Tafari and is the name given to the members of the movement.²⁹

The name “Haile-Selassie” is used mostly in prayers and songs. The other name revered in the movement is “Jah” or also “Jah-Ras-Tafari”. The origin of this word is obviously from the Biblical “Jehovah”. So too is the origin of the movement grounded in verses of the Old and New Testament. The one most quoted is said to be Revelation. 5:2-5.³⁰ Rastafari is a movement emerged in the Caribbean adhering a mixture of Coptic-Orthodox Christianity, Black Messianic Judaism and Buddhism. Its unstoppable outgrowth has also affected the colonial inherited culture, Religion and Psychology of the Caribbean society. Rastafari has been branded by many writers as a religious cult, a militant religion or as a sect. The fact is, Rastafarians do not consider themselves to be none of the above and many ridicule any type (head of a Province), is the title given in Ethiopia and Tafari is a simple common name. In Ethiopia, every member of the Coptic-orthodox Church receives a baptismal name which was used by Ras Tafari to his coronation in 1930. During those days in Jamaica, a brutal poverty, depression, racism and oppression were the perfect of categorization. The general bitterness in the inner cities of Jamaica gave way in the early 1930's to the black power movement through Marcus Garvey's "Back to Africa" movement³¹

1.2. Marcus Garvey and Pan-African Movement

It has to be noted that Garvey led the large massive organized movements of African ancestors. Garvey was remembered as the excellent champion of the so-called “Back to Africa” movement. It was fact that he motivated the blacks of African origin on their father land for their redemption of Africa. Garvey was assumed a major part of the rise of Rastafarianism and many Rasta’s look at Garvey as a prophet. In 1916, when the Garvey leaving Jamaica to go to the United States in his farewell address he told many Garveyites, “Look to Africa for the crowing of black kings he shall be the redeemer”.³² Many Garveyites in Jamaica were regarded as originators of Rastafarian movement. For instance, Leonard P.Howell is believed to be a man that started the first branch of the Rastafarian movement and he was supposed to be one of Garveyites, too. For some Rasta’s, Africa is their desired destination, but others feel where their spiritual roots lie and it brings consciousness and hope. Garvey felt that movement was successful even if it was only spiritual roots sense, as long as people were encouraged by the ideas.³³

Marcus Garvey did not enjoy a strong following in his own country. Following a series of arrests, he left Jamaica for the United States in 1916, where he was to expand his ideas on a larger platform. However he left behind a small but closely knit and outspoken group who identified themselves as Gravesites. The birth of this movement takes hold, at a very critical moment of Jamaican history had in times past.”³⁴He also advocated strong feeling of nationalities and self-determination. Garvey was elected as provisional president of Africa at the convention on August 18, 1920.He become also the president of Universal Negro Improvement Association and communities League. In mean time however, his power was not as much considerable by Africans. The reason behind were: the colonial power of Africa did not understand his authority. Inspire of his Jamaican citizen, which was British colony; he was not given a visa to go to any part of

Africa even to other British colonies. In the same occasion after embarking upon Liberia program, the colonial government considered him as ahead ach to colonial rule in Africa. As a result, France, Britain and the other participants of Berlin conference forced the Liberians to reduce the relation that they had with Garvey's effort in their country.³⁵Garvey announced: "We Negroes are no longer prepared to suffer. We do not want to start we have to protect our interests and will establish a mass organization. In the past we fought particularly, but now we will organize ourselves".³⁶

The elder son of Marcus says: "For the first time black from all parts of the world got together. The greatest meaning of the UNIA was to unite Africans of different continents with the aim of forming a nation for the purpose of the return to the mother land, because Garvey's program planned the mobilization of the Africans outside from Africa. This aim was very clear, although some people writing about Garvey did not express this clearly enough. The construction of a strong central nation in Africa was scheduled. By this, this concept varied from that of other black inside and outside of the USA who called themselves a leader. They only were isolated tribal chieftains who alone tried to improve the conditions of living and working of the black. For the construction of a whole nation "they" were not interesting."³⁷ Garvey taught the black Americans to be self-confident, proud to their look, their race and their original mother land. His ideas were the base for the following movements. From the movement of the Black Panthers and Black-is-Beautiful they influenced the African nationalists as Jomo Kenyatta, Kwame Nkrumah and the students in SOWETO. Garvey called to the mass: "Sons and daughters of Africa! Stand up, dress over the cape of race pride, throw away the sign of privation, reject the small-minded prejudices which you have against yourselves and reject the terrible meaning nigger. You are Negroes as the pharaoh, your fathers!"³⁸Marcus Garvey always emphasized that without economic power no nation will be really independent. "The fundamental ideas of Garvey were that is the purest kind of African nationalism; proud to our race, conscious of our identity, co-operation between the African people so that we ourselves can manage our riches."³⁹The decisive connection between Garvey and the Rastafarians followed from his prophecy: "Turn is near. "When Ras Tafari was called the Emperor of Ethiopia in 1930 taking the name Haile Selassie this was interpreted as the performance of the prophecy. The Rasta confess to Garvey as the prophet and visionary but they do not include him in their original ideas regarding their philosophy and world view, although many of his expressions made great impression to them and therefore your view to Africa when a black king will be crowned because the day of release also influenced them. "We Negroes believe in the god of Ethiopia, to an eternal god, god-father, god-son and god-holy spirit, to god of all times. That is god we believe in and we glorify him with our eyes directed to Ethiopia."⁴⁰

Indeed, Garvey left Jamaica to work in Costa Rica, Central America, London, USA and other parties of Europe. Through that opportunity, he observed that the black workers were suffering from low wages and long hour working day. He also observed that the blacks were lacking the political rights, civil rights and they also facing racial discrimination, segregation in politics, economy and social affairs. As long as he was employed in many parts of European countries, he developed and learnt the African culture and even the difficulties of the black in the USA and other European countries.⁴¹Moreover, Garvey played a crucial role in exposing black hard hardship in his newspaper called<Weekly Negro world>from 1918 to 1933 was very important to express the difficulties of blacks and inspired the black nations during that time. On the other hand, Bishop Harry Turner of the A.M.E in the USA made link between the independent church movement in South Africa and Nationals of Jamaica, Dr.Robert Love was forerunner regarding opposing the colonial order that was imposed on the country. The other influential persons like Edward Blyen, Sylvester Williams and A. Robert Love were among the black in Caribbean.

They were strongly expressing the political, social and economic hazards, which were imposed by the Europeans. Such as low wages, colonial bureaucracy, and other grievances were notified to the international blacks.⁴²

Robert Love started the cry Africa for the Africans from Jamaica in 1901 wrote:

“Africa for the Africans is the new shape of an old cry...This cry will weaken the so-called civilized world to a consciousness of the fact that who are not accounted as civilized, think, with regard to natural rights. Just as civilized people think” Dr. Love printed a newspaper, the Jamaica advocate, and gave priority for the early inspiration for young Marcus Garvey, when he reached to Kingston’s a youth. Indeed with the link of Dr. Love that Garvey was taking part in International Movement called pan-Africanism.⁴³

The basic concern of Pan-Africanism was that the African people where ever they were one and belongs to African nations. On the same line, Marcus Garvey passed the proclamation for all Africans parentage to join the central nation of Africa, which was a gifted land of our forefathers to protect white racism and bring unity for the blacks in general. The call for wide union of African states on the continent was the very solution for the politics of Afro-centricity.⁴⁴ Similarly; Kwame Nkrumah said that the liberation movement of Africa, the black struggle for power in America could be meaningful only when the Africans united politically. As long as Africa is not secured its political independence it is nothing for everybody to be doctor or lawyer as well. This was because as someone wanted to grow fast, the Europeans wanted to bounce his/her head like a knot on a log.⁴⁵

In fact the first pan-Africanism soon as the W.E.B Dubois had declared that the problem of the twentieth century was the problem of the color line. Dubois was the forerunner of pan-African congress between 1900 and 1945. In such away, the pan-Africans were mainly aimed at self-determination and African congress was held in London in 1900. It was convened as African unity as the excellent solution for blacks at large.⁴⁶ And the pan-Africanists tried to investigate the African past history and notified to the artist and cultural expertise for initiation of self-determination. However pan-Africanists had some limitations. They gave attention to behavior of the kings and dynasties without considering the daily life of the millions of Africa. Nevertheless, in spite of their limitation they gave priority for the history of Africa during the inter war period.⁴⁷ In addition to this, pan-Africanists gave due attention for the regional and continental African unity. It was to mean that the people of one part of Africa should be responsible for the freedom of their sisters and brothers in other parts of Africa. They also advocated that the blacks were ever they are should have the same sense of freedom and self-determination. Now, this role is characterized by the operations of organizations of African unity (OAU) whose positions derived from the movement of pan-Africanism.⁴⁸

Garvey said that that the whole world is my province until Africa become free. Meanwhile, the black people were strongly feeling of social pride self-determination, and freedom of Africa as well as social consciousness. In mean time, the universal Negro improvement association (U.N.I.A) and African community League were prominent, which were founded by Marcus Garvey under slogan “One God One Aim, One destiny”.⁴⁹ The UNIA had many objectives such as confraternity among the races, promotes the sense of pride, freedom and independent of Negro nation throughout the world. They established commissionaires or agencies to protect all Negros, they also brought the sense of native African by their own among themselves and also aimed at establishing school, Universities for racial education and culture of the people, to work for the better standard of living among Negroes every were. By having such objectives, the U.N.I.A inspired the massive movement of the black African origin.⁵⁰

Later on, Marcus Garvey from central Africa came back to Jamaica, in 1912, and he set out to England. Then, and he started to observe the difficulties over the blacks in working condition and violation of human rights, which are given to man naturally. He tried to distribute the condition that he had observed through the medium of the foremost pan-Africa Journal, 'the African times and orient.' Similarly, due to his relation with student and seamen of Africa, Garvey had developed the daily life of Africans. Thus he also understood the direct rule; indirect rule and mandate territory that aimed at condemn the blacks' right over the earth.⁵¹

The Marcus Garvey and UNIA were not in a position to flourish in Jamaica at the eve of world war first in 1914. This because; the colonial state did not want to give democratic rights, which was given for the workers in Europe and North America. As a result, Garvey moved to USA in 1916 to raise fund for the organization. But the motive of Garvey to do so was engulfed by the effect of the war as he stood the freedom and dignity of African after world war first. Therefore, when Marcus Garvey arrived USA the blacks in USA were suffering from social difficulties, military mobilization for war time production and for growth of capitalism in USA. In short the black workers and civilians were facing the problem of civil rights, and so on.⁵² As a result; Marcus Garvey expressed that racial consciousness and was the pillar for the class-consciousness and self-determination as well. In strengthening this idea, Garvey was proclaiming "up you mighty race; you can accomplish what you will! "The U.N.I.A also encouraged the blacks to fight fire with fire. As a result, many of the blacks, particularly the top levels like demobilized soldiers who took part in the war of democracy and freedom in France were prominent in the struggle for the right of self-determination.⁵³ The UNIA served as a nucleus for the blacks in America in particular and the blacks throughout the world in general. Introducing the culture of the black communities, indeed, the blacks based on the newspaper called the 'Negro world' and UNIA the developed the strong feeling of self-determination and freedom. They also used the ideas that if European for European, then Africa must be for African people. Moreover, self-determination and anti-racism were mainly ratified by declaration of the right of Negro people. The declaration elucidated the difficulties of races and resolution for it.⁵⁴

Based on the UNIA the different nationalists like militant groups independent tradition woman, freedom fighters and other socialist organs wherever they are began to emerge together under one umbrella of unity against white oppression. Thus, the blacks opened their eyes towards self-determinations and to have national flag of UNIA, namely Red Black and Green which was adopted at convention of 1920 as official colors of the race. This is to mean that red represents shedding of the blood for their liberty and self-determination, black for noble or colors which we are belong, green represent the luxuriant vegetation of the mother land.⁵⁵ As the same historic convention in 1920 the anthem: 'Ethiopia the land of our fathers' 'was accepted: Ethiopia the land of Our Father; the land where the Gods love to be. As swift bees to have suddenly gathers; so thy children gathers; so thy children come rushing to thee. With red, yellow, and green floating' over us, and our emperor to shield us from wrong. With our God and future before us; we hail thee with shouts and with songs. Rather our army come rushing to thee us must in fight is victorious. When swords are thrust out ward to glean, for us will the victory be glou. When rised by the red, black and green. Chorus: Advance, Advance to meet the foe with the might of the red, black and green. At same time, the UNIA encouraged the idea that struggle through idea that structure through bullet rather than ballot is inevitable for the liberation of black African origin.⁵⁶ Based on similar sense of UNIA, Garvey advocated if the white man has the idea of the white, let him worship by his own if the yellow also wanted to his own was possible to worship as to him. Therefore, Negroes, we must be worship by our God according to the blacks through the God of Ethiopia, the everlasting God. God the Father, God the son, God the Holy Ghost, the one God of all ages.⁵⁷ The UNIA had also brought the idea that the African should have an autonomous religious institution. As a result, they founded the religious institution called African Orthodox Church. For instance Alexander McGuire of Antigua and Bishop McGuire was the prominent figures in this institution. Mc Guire notified that if the God is the father of all, he must have the blood of blacks in his vein; and Jesus also must have the blood of the black in his venom the other hand, Marcus Garvey was encouraging the ancient Abyssinia that had kept her tradition even traced back to the line of Solomon dynasty. In this case, the Rasta of today are also considered Haile Selassie as God who was both divine and human.⁵⁸ The UNIA developed an attitude that not to harm the other races and peoples of the world, but to develop an increase of an attitude of self-respect, and human hood rights of

400,000,000 Negroes of the world. The UNIA was badly in need of peace, justice, harmony; love, human sympathy, human rights and justice were denied. The UNIA raised the idea that as we fought between 1914-1918 on the battle fields of France and others, we must be fought for liberation of race and redemption of our father country.⁵⁹The other objective of UNIA was if something is good for others it also good for us. They also advocated the idea that the blacks should not be considered as subjected whites rather treated as citizens equally as the others. The Universal Negro Improvement Association represented the motivation of Negroes that considered being equal citizens. Moreover, the Negroes had a decision to have position in the world as others do not to disturb the peace of the others. Indeed they were badly of rest from political instability, economic difficulties, and industrial problems, social; hazards and others that they faced for centuries.⁶⁰The blacks were faced moral and psychological hardship. The blacks were exploited psychologically, morally and philosophically. The blacks lacked a chance to help each other. The blocks were sad because of the tears of their mothers and cry of their father as they were in critical problem of racism and the likes.

As a children of captivity we must look forward anew day, by which the blacks can restore their dignity, and freedom. The other aim of the UNIA was promoting sprit, pride and love; administering and assisting the needy; to grow the fallen the race establishing universities, colleges and secondary schools for farther education and promoting the culture of boys and girls of the black race. The economic base of UNIA brought the solidarity of black unity.⁶¹The Rastafari; an offshoot of Jamaican-born Marcus Garvey U.N.I.A of 1920s was prominent for the growth of Rastafarians in Jamaica. It had basic doctrines such as: the black man reincarnation of the ancient of the Israelites was exiled to West Indies. This was because; the immoral; white man was inferior to the man. It also understands the Jamaican condition as hopeless hell; Ethiopia was considered as heaven. In the same time; Haile Selassie was considered as a leaving God that can restore the black dignity, equality of races. According to its millennial, the black man will get revenge against the white exploitation. In relation to this; many blacks took part in repatriation to Ethiopia, via Africa the homeland of every black everywhere.⁶²

Indeed, the Rastafarian movement of Jamaica was millennial in a sense that refers to hope for peace, joy and justice. In the meantime, when Rastafari assumed the throne name Rastafarian emperor, Haile Selassie on nova 2, 1930, the dreams were considered to be practiced. Thus, Rastafarians were expected to bring change in Jamaica and elsewhere. Likewise they produced awareness of black people for their African heritage; they considered Haile Selassie as the black Reincarnated Christ. They also brought the fall of the corrupted white cultures in Jamaica .Accordingly; many blacks began to understand the white exploitation over the blacks in racial, socio-economic and political aspects at large.⁶³Moreover, the Rastafarian movement attracted many followers particularly the lower class in Jamaica, the teacher, the clergymen the police and the business as well as unprivileged classes. These entire rose together to abolish the white colonial rule. In addition, the people in Jamaica were suffering from unemployment; racial difficulties, political instabilities and economic problems that were imposed by white colonial rule particularly the Britain over Jamaica. Based on Rastafarian movement a group who called themselves the <united Brasses of Jamaica>had emerged around last week of June 1960.These groups became united to suppress the white colonial rule.⁶⁴

Marcus Garvey: Rastafarians regard Marcus Garvey as a prophet similar to John the Baptist, who foretold Christ's coming. "Garveyite" historians and also some of Garvey writings show that he saw H.I.M. Emperor Haile Selassie as an African man who could influence the world and not as a God, Garvey has even harshly criticized Emperor Haile Selassie about his conduct in Ethiopia's war with Italy in 1935. Marcus Garvey and his organization, Universal Negro Improvement Association (UNIA) also had a few disagreements with Leonard P. Howell on his teaching of Emperor Haile Selassie being the Messiah. In one case Leonard P. Howe was not allowed to sell pictures of Emperor Haile Selassie at the UNIA headquarters in Kingston.⁶⁵

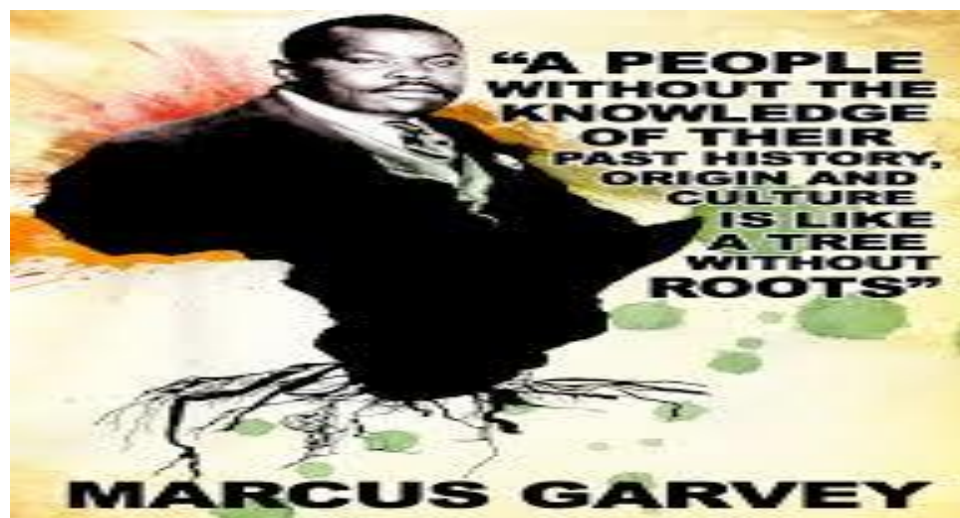


Figure 1 photo received from Jacob Bauman September February, 2021.

1.3. Conclusion

The prophecy of Marcus Garvey “look back in to Africa the black prince shall be crown; He will be the redeemer of black people, “was laid foundation for emergence of Rastafarians popular religion, because when emperor Haile Selassie crowned as Emperor of Ethiopia, in 1930 Rastafarians considered the event as the fulfillment of the Garvey prophecy, even though it was not exactly known whether or not Garvey prophecy directly concerned with Haile Selassie coronation. Politically, again their movement was deep rooted in long before the birth of Rastafarianism as a reaction to the brutal oppressions of Europeans in the plantation at Caribbean islands. That is why the principal idea between the Rastafarians and the pan-African movement seemed interdependent for equally emphasizing the idea return to Africa. The concept of ‘Return to home land’ conceived in the womb of ship during the triangular Atlantic Ocean slave trade, when African sons and daughters forcefully taken into the country of slavery. The victory of Adwa played a crucial role for Black Africans to oppose white colonizers. After victory of Adwa, Ethiopia became the symbol of independence for many Africans. The Adwa victory also inspired the pan African movements and encouraged the Black freedom fighters over the white colonizers. During the Italian occupation of Ethiopia in 1935, the Rasta gave the moral and armed forces for His Imperial Majesty Haile Selassie I and fought against Italians.

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