



|African Liberation Day | Part 2

Legislature USVI

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- 0:00:00 Our liberation not only from the physical chains that bound them, but also from the mental chains of cowardice and capitulation. Because of this faith and hope, we stand today not only as the offspring of our forefathers and foremothers, but we stand as witnesses of the testimony of the unfigtable and indomitable spirits. We stand as witnesses of the grace of the liberating God, the God who James Cohen identified as the God of the oppressed, the God who stands with the poor, the marginalized, the least, the last, and the lost. It is to you, Heavenly Father, that we pray blessings upon our honorable governor and lieutenant governor of this territory.
- 0:00:50 We pray blessings upon the honorable members of the 36th legislature and upon all the residents of our territory. We pray that you will bless this program so it may be a blessing to all. For this and every other blessing we ask and give thanks in the name of Jesus, who is the Christ. Amen. okay um we have a little bit of housekeeping to deal with and i will continue africa needs us she needs us to find ways to contribute and help make things better for those who suffer she needs us to find a way to liberate within ourselves that connection to africa celebrating african liberation day is freeing yourself each may countries across many countries across the continent mark africa month reflecting on the formation of the organization of african unity that was formed in This year, as we said, we call attention to justice and reparations for Africans and people of African descent. Africa for Africans, revolutionary pan-Africanist unity across borders in the battle for socialism
- 0:02:47 against imperialism. At this point in time, I will read the law, Act number 5473, Bill number 18-0147 to proclaim the third week in May as Virgin Islands African Heritage Week, whereas the ancestors of a major portion of the population of the virgin islands are african and whereas these africans were brought to the virgin islands by force taken away from their homeland family and culture and whereas the culture and heritage of the virgin islands is largely due to these african this african heritage and whereas time should be set aside to remember our proud African heritage and whereas the legislature of the virgin island urges all residents to join in observance of virgin islands Africa African heritage week

which will serve to commemorate the evolution of the virgin islands through our African heritage now therefore be enacted by the legislature of the virgin islands section one title one virgin islands code is amended by adding a new section 1901 to read as the follows section 1901 virgin islands african heritage week and african liberation day a the third week in may shall be observed as virgin islands african heritage week and the third Friday of May shall be observed as African Liberation Day. At least 15 days prior to the Virgin Islands African Heritage Week, the governor shall issue a proclamation to reflect upon the

- 0:04:50 African heritage. The governor shall appoint a committee each year to coordinate within the the African Appraisal Workshop, and other interested community groups and develop appropriate plans, programs, ceremonies for the celebration of African Heritage Week in the Virgin Islands. The legislature on African Liberation Day shall hold appropriate ceremonies on the grounds of the Capitol building, Charlton Mallier, St. Thomas. Such ceremonies shall include the raising of the African liberation flag. Approved November 3rd, 1989. Bill act, that was act number 5473.
- 0:05:43 Act number 5708, bill number 19-0049 to designate May 25th as African liberation day be enacted by the legislature of the Virgin Islands. Section 1, Title 1, Section 192. Subsection A, Virgin Islands Code is amended by deleting the third Friday and inserting in lieu thereof the following 25th day. Approved June 4th, 1991.
- 0:06:25 that is the Virgin Islands code as we say this year we fall attention to justice and reparations for African and people of African descent and I will be repeating that so you can gravitate in your mind as you go at this point in time we're going to continue with our program as it goes through and and the virgin island has all of that information there for you okay at this point in time i would like to call the voices the voices of love forward to give you a little bit about the voices of love the day were started in 1978 charter member of the challenges they are charter members of the challenges of carols they sing circular and religious music with focus on traditional and cultural songs they sing throughout the u.s and the british virgin islands welcome to the floor voices of love The music of the Virgin Islands, the original music, we have at least five forms, and what we're about to do today are the religious music form and these songs go back to slavery times so they're at least 180 years old and you will hear words in there that are pretty much like metaphors
- 0:08:31 they say one thing but they mean another such as when they speak of Jesus they are speaking about someone who is coming to help them run away from slavery when we speak about Jesus blessing their soul is letting you know that that is the next person who they will come back to try to get out and it also speaks of liberation and in tribute to african liberation we would like to share with you native songs of the virgin islands Oh brother, where you been so long When the Lord was passing by Jesus been and raised the Lord Jesus been and he does my soul Jesus been and raised the Lord Jesus been and he gone on high I will, I will, I will I will, I will, I will, I will say yes, my Lord. Been here, yes, he been here, he blessed my soul and God. Been here, yes, he been here, he blessed my soul and God.
- 0:10:20 There, believers, where you've been so long, the Lord was passing by. I've been here, yeah, I've been here, bless my soul and song. I've been here, yeah, I've been here, bless my soul and song. Let's hear the people pray with souls, how I wear the eyes and a whiskey. Yes, you are whiskey. I'm a whiskey. I'm a Mackey Charlie and I'm a Christian. Yes, you are whiskey.
- 0:11:05 I'm a whiskey. I'm a Mackey Charlie and I'm a Christian. Jesus, my soul has come. Jesus, my soul has come. Jesus, my soul has come. She bless my soul and God. Thank you. Freedom is getting here So look over yonder Do you see what's coming? Yeah, look back, freedom, yeah So freedom is getting here Rejoice to our proud and back By helping our fellow man You wish your name a joy and cause to Freedom should make it come true So don't go my yankah, do you see what's coming? It looks like Jesus, yes, Lord, the end is again there. So don't go my yankah, do you see what's coming?
- 0:13:04 It looks like Jesus, yes, Lord, the end is again there. You can do better than that. Thank you to the voices of love.
- 0:13:35 Next up, we have, and this is the total African Liberation Day celebration. It is a celebration, but a reflection, and it is time for us to make sure that we pay attention to Africa and the African diaspora all of us unity one together and that is how we can be free until all of Africa is free and the diaspora the Africans in the diaspora are free then that's when we are free and we have our sovereign dignity with us we call for justice and we call for that for it with us the next thing we have up and they get ready to come in and that is the heritage tribute and that is the joseph a gomez lioness bamboo dance group okay a little bit about them they started this year under the leadership of the principal Irma Skellington in an effort to revitalize and keep the culture in the schools. Group forms and the instructors are Lenise Mercer and Lynette Pilgrim. The drummer is Douglas Shanti McKay.
- 0:15:39 Here we go. Thank you.
- 0:16:39 Thank you. Amanda!

- 0:17:39 Thank you. Thank you.
- 0:18:39 We'll be right back. Thank you. Thank you. Thank you.
- 0:20:39 We'll be right back. Thank you. Thank you. Give it up for the Bambula Dancers, for our Joseph A. Gomez Lioness Bambula Dance Group.
- 0:22:34 Give it up for our culture and for our youth. Now I'm gonna ask you one thing. How many people in here know how to dance the bamboo? Do bambula. I did it when I was their age. I grew up doing bambula. And it takes your body over and it takes you the drum beat and the dance. It is truly amazing and they did an amazing job. Give it up again for the Joseph A. Gomez the Lioness Bamboula dance group.
- 0:23:10 And may they keep it up and revive our culture. And let's keep going. Next we have the, it is really Asafo, and that we're calling forward. And Asafo is the Uda-ma-ko-ma, Uda-man-ko-ma Asafo. They're a traditional cultural group that play for African dance groups such as the Caribbean Ritual Dancers, the UVI Buccaneer Tourlets, and the Kosio Dancers.
- 0:23:56 Kosova dancers and we all know who Queen Kosova was in our history. She is one of the three queens that, okay, all right and performing with them is the Bambula dancer Raven Phillips. She is one of the founders of Kosova dancers and she's a poet, okay. So Assofo, take it away. Thank you. We'll be right back.
- 0:25:55 Thank you. Let's go.
- 0:26:55 Let's go. Greenberry, where you're going to go on, Greenberry, where you're going to go on, Oh, I'll get out of it, I'll just be really hard, man, boy, Daddy is here, I'll get very good, boy. Thank you.
- 0:28:25 Thank you. Thank you. I'll see you next time.
- 0:29:55 Thank you. Thank you. Thank you.
- 0:31:25 Thank you. Thank you. Asheu!
- 0:32:39 Asheu! Lessons in three. All right, give it up again for the Asopo and their Bamboula dancer, Raven Phillips. If you've noticed that Bamboula dance is a traditional African-based dance form with roots in West Africa and is spread throughout the Caribbean and the Western Hemisphere, particularly where enslaved Africans were imported.
- 0:33:27 Its characteristic, vigorous movements and drumming often use a drum with a, and most of these guys have them, the goatskin head. The dance is a powerful expression of rhythm and community, and it carries historical significance and is often particularly practiced by enslaved Africans in secret that's when our ancestors practiced bamboo so its origin we know where it comes from and the dance form and it also they figured it was kind of rebellious and it was a way of expressing it's a cultural expression and it reflecting the resilience and creativity of African communities in the face of oppression the modern practices continues to be practiced in various places such as in the Virgin Islands and we are reviving it so it's a powerful symbol of African heritage and resistance and is cherished as part of the island's cultural identity a dance that is still performed and often the goal of passing the tradition on to the younger generation and the same goes with drumming drumming was our way of expression it was one of the biggest calls and it came out with the resolution so thank you very much for the traditional and the heritage tributes that came out here Okay at this point in time as we move on we're calling for remarks from the Honorable Milton E. Potter, president of the 36th legislature he can speak for himself thank you very much madam moderator look that drumming and the dancing was so powerful I think it drove out any kind of negative vibes that were in this place just had no choice but to leave so I appreciate that we need to do it annually but good morning everybody good morning colleagues I see to Senator Ray Fonseca, Senator Duane DeGraff,
- 0:36:03 thank you gentlemen for prioritizing this. Honored guests see former Senator Myron Jackson here in the house. Just all the members of the Virgin Islands community who were here, who made this event a priority, thank you. African Liberation Day was born from the vision of Dr. Kwame Nkrumah and the courage of the eight independent African states who convened in Accra, Ghana in 1958. They declared African Freedom Day to symbolize the determination of African people to free themselves from foreign domination and exploitation. Five years later, in 1963, 31 African heads of state gathered in Addis Ababa to found the Organization of African Unity, proclaiming May 25th as African Liberation Day, forever marking the collective resolve to end colonialism, white supremacy, and economic subjugation of African people everywhere. This year's theme, which really emphasizes justice and reparations for Africans and people of African descent, reminds us that the struggle liberation did not end with a lowering of colonial flags. It continues today in the fight for economic justice, for control over our own resources, for the fight or for the right rather to chart our own destinies and for the unity of African people across every border. Personally I was born on the island of Tortola. I was raised on the island of St Thomas from a mother who was born in Dominican Republic and a father who was born in Antigua, it's like Callaloo. I'm deeply aware that our story is intertwined with Africa's story. The blood, sweat and dreams

of our ancestors brought here against their will still flow through us. Our own journey as Virgin Islanders striving for self-determination, justice and equality is a continuation of the great pan-african struggle we are heirs to a legacy of resistance and a duty to carry it forward but let us be clear true liberation is not just the absence of colonial rule it is a presence of opportunity of justice of unity and of hope it is the right of every child to education

0:38:44 every family to security every community to self-governance and every nation to sovereignty it is a power to determine our own futures to build our economies that serve our people and to nurture cultures that reflect our highest values let us remember that the forces of imperialism and exploitations are not relics of the past they persist in new forms demanding our vigilance and our unity let us honor the memory of those who came before us not only with words but with action let us build bridges across the African world from the Virgin Islands to every shore where African descendants reside thank you very much ladies and gentlemen for being here I'm honored to participate in this activity Thank you.

0:40:14 okay I wasn't here when he finished he finished before me just brief very brief okay so remarks from Milton Potter we did all things going and we know with him progressive moving forward and and we will get everything done that we need to do in the legislature. At this time, we're going to go to video. We're going to be bringing up the keynote address with Sili Ademini. Sili Ademini is an educator, he's a Pan-Africanist, and he's a host on the on air university on 13 and 1340 on Saturdays from two to four.

0:41:27 And they go over a lot of the African pan Africanists and all the things that need to happen for the Virgin Islands and the Caribbean and Africa and the diaspora. So here we have Sili Ademini coming on. Welcome, Sili. Okay, they're going to get the mic up. Hello. Hi, Sili. Hello.

0:42:07 Yes, thank you, Felicia. And good morning to Senate President Milton Potter, officers of the legislature, the legislature, attendees and participants of this year's African Liberation Day. I've been looking and so far it has been a very great program. I want to thank you for that.

0:42:39 So there's supposed to be, I think, a PowerPoint, but if the PowerPoint doesn't come up, I'm going to give a brief historical synopsis of African Liberation Day. I'm going to give a synopsis first, and then quickly run over some of the items in the PowerPoint. point. So, firstly, we can begin with 1958, when, as Senator Pata said, there were only eight independent African nations at a time. I perhaps need to go back just briefly and quickly and point out that in 1884 beginning november to february 1885 13 european nations plus a representative from the united states met in berlin germany and organized what was called the balling conference at that conference they came up with a number of rules and regulations for how their european powers would interact with africa at that point you would have the partition the sort of official partitioning and colonization of the african continent the only two countries that remain independent would be liberia and ethiopia both at some point will later become neo-colonies also. In any event, they met, partitioned, and colonized Africa. And of course, the Africans began to resist against that. And around 1900, Pan-Africanism actually began from during the time of the transatlantic trafficking of African people from Africa to the americas africans began to resist there will be the early days of pan-africanism and uh in the se around the 1700s you would have the first pan-african type organizations you had a group in england named the sons of africa came into being late in the 1700s so you start to have

0:44:56 these different organizations where africans try to come together and work together to address the situation of slave trafficking, charter slavery, the exploitation of Africans, the racist discrimination against Africans, and so forth. Around 1900, you would have what scholars call the beginning of organized Pan-Africanism, and this would be where Henry Sylvester Williams, a barrister or lawyer from England organized the first Pan-African conference in England. At this conference, you would have African people from the Caribbean, from America, from Europe, from Africa, coming together to collectively strategize and plan to come up with ways to address the challenges facing African people worldwide. After 1900, you have three Pan-African Congresses being organized by E.B. Dubois from the United States of America. And then in 1945, you would have what is a historic Pan-African Congress. This was organized largely by George Padmore from Trinidad and Kwame Nkrumah from Ghana. And even though while i'm going over all of this i want you to keep in mind how we in the virgin islands have been uh interrelated to all these uh pan-african happenings and events and so forth why because edward wilmot blyton who was from up in the garden street community not too far from where you are now at the legislature he born and grew up in that area in the latter part of the 1800s, he became the most important, most influential, most impactful Pan-Africanist in the world, right? So he would influence Henry Sylvester Williams, the Trinidadian barrister who organized the first Pan-African conference. He was influenced by Edward Wilmot Blyton.

0:47:04 The most important of the Pan-African congresses, this one I'm talking about now, occurred in 1945 in manchester england chief architects for that organizing that again was kwami and kuma and josh padmo from trinidad both of them were highly influenced by edward wilmot blyden kwami and kuma for example he became the first president of

independent Ghana in 1957 in his government house in Ghana he would hold a picture of Edward Wilmot Blyden George Padmore, a man who knows more about Africa than almost any other person, so that when Ghana became independent under Kwame Nkrumah, who would they depict to be a special advisor on African affairs? Not someone from the continent, but George Padmore from Trinidad, again, a man highly influenced by our Edward Wilmot Blyden. In fact, Padmore was so influenced by Edward Wilmot Blyden that he promised that he would name his first child after Blyden.

0:48:09 And even though his first child was a female, her name was Blyden Norse. His real name was Malcolm Norse, but he went by the pseudonym George Padmore. Okay, so in 1945, this historic Pan-African Congress, where Africans from, again, the Caribbean, all over the Caribbean, St. Lucia, St. Kitts, Antigua, Jamaica, Trinidad, Guyana, Africans from America, Africans from all over Africa came together in this historic Pan-African Congress. What they came up with was a plan that would lead African countries and Caribbean countries to political independence, right? So they would leave, the delegates would leave that conference in 1945 and began to implement that plan so that by 1957, Ghana would be the first African country south of the Sahara to gain its political independence. In other words, the first, almost the first African country led by black indigenous Africans regained its independence in 1957. A number of other African countries, Guinea in 1958, and then in 1960, is called the year of Africa, where over 17 African countries will gain the political independence, all following this plan that came out of the 1945 Pan-African Congress. In the Caribbean, you'll find Jamaica and Trinidad becoming independent in 1962, Barbados, 66, and several of those follow, again, following this plan that came out of this historic 1945 Pan-African Congress. So let's go back to the Congress and then Kwame and Kuma in Ghana the first African country south of the Sahara to gain his political independence in 1957 when Ghana became

0:50:02 independent in 1957. Uh, Lad Kitchener wrote a classic song concerning that and uh a great uh his name slipped me right now but one of the great artists from Jamaica who will be a major artist. He also wrote a song, a popular song, commending the independence of Ghana in 1957. But when Ghana became independent, Kwame Nkrumah said, the independence of Ghana is meaningless without the liberation of the rest of Africa. Keep in mind, at that time, Africa has 54 nations, right? In 1957, only about eight of those nations were politically independent. So Kwame Nkrumah again said, and the independence of Ghana is meaningless without the liberation of the rest of Africa. So after Ghana became independent, he will use Ghana as a base to further advance the liberation movement in Africa. In other words, the move to decolonize rest of Africa was very important in Ghana. There will be a number of important conferences geared towards the liberation of Africa. So this is where the 1958 conference came in, the first conference of independent African states. Eight African nations met at that conference, and as Senator Potter said, the delegates declared April 15th as African Freedom Day. This was supposed to be a day that African peoples and friends and supporters of Africa will gather to draw attention to the colonization of Africa and the efforts to decolonize Africa. And so that was 1958, African Freedom Day, April 15. Then in 1963, five years later, again, as Senator Pata said, you'll have the organization of African unity being formed

0:52:11 in Africa. At this point, there were about, I think, 32 independent African nations at this point, will gather in Addis Ababa, Ethiopia, and declare, well, they will change the name of African Freedom Day, right, to African Liberation Day, and also change the date from April 15th to May 25th. And again, they will also establish an African Liberation Support Committee, which was to raise funds to help the liberation movements and efforts going on in Africa. So in 1963 now, with African Liberation being named, the purpose of the day was one for African people to gather together, to plan together, to examine, to inform, and to educate about the liberation struggles going on in Africa, right?

0:53:08 It was also to raise money to support the liberation movements and organization in Africa. That was 1963. We're gonna fast forward quickly to 1971. This is where the African diaspora, the African diaspora is any African communities or nations outside of the African continent is considered part of the African diaspora. So African diaspora got involved in African Liberation Day for the first time in 1971. And this began with Yusik Kweena.

0:53:44 The name means black man of Guyana. This is an activist, he's right now 100 years old and he's living in Atlanta. He was the one that was involved in organizing the first African Liberation Day with the Pan-African Secretariat. They had an arm in New York City also. And in 1971, they organized one of the first African Liberation Day in the diaspora, right? Okay, in 1972, they will have a historic African Liberation Day, centered in Washington, D.C., in Malcolm X Park. Our own Professor Gene Emanuel was one of the speakers at that commemoration. That's 1972. And then we're going to fast forward again to 1975.

0:54:31 In 1975, we in the Virgin Islands got involved in African Liberation Day in that a small delegation of us, maybe that's time, a small delegation of us, okay, I'm trying to be very quick. A small delegation of us traveled to Antigua to commemorate African Liberation Day with Team Hector and the Antigua Caribbean Liberation Movement. That was 1975. Then in 1981, a group named the Student Coalition for Better Government and St. Christ held the first African

Liberation Day rally in the Virgin Islands. Then from 1983, the Imbokoto Society, the Pan-African Support Group, the African Appraisal Workshop began to hold African Liberation Day regularly from 1983 up to this point. 1989 is when the legislature will pass legislation calling for the commemoration of African Liberation Day and via African Heritage Week. And in 1990, you would have the first, 35 years ago, you would have the first commemoration by the legislature. It was a very prestigious commemoration. I spoke at that commemoration. Governor Fowley, who was governor at that time, spoke at that commemoration. Milo and the Kings, one of the most important bands to come out of the Virgin Islands participated, schools, students from Ken High School, from Charlotte Amal High School participated, and of course members of the Imbokota Society Pan-African Group and so forth also participated. And so that brings us now to, for the most part, where we are today. And so you see African Liberation, they started off where the focus was on continental Africa and eliminating colonialism in continental Africa, since African Liberation Day has been commemorated in the diaspora, there's been basically a duality to that commemoration. One, they will be focused on Africa, efforts going on in Africa, but they also will be focused on Africans in the diaspora and wherever we are, right? So we in the Virgin Islands

0:56:46 are expected to participate in efforts to liberate ourselves, to advance our interests of African people right in the Virgin Islands. We have some of the same common problems. Africans are all over. You know, the need for economic empowerment and economic justice for our people, the issue of reparation, issue of systemic racism, all these things we need to look at. the attack and the assault and African studies in the academic arena and African culture and African peoples, all these things we need to be looking at when we commemorate African Liberation Day. One last point I think I would want to make is that one of the questions we might have, what is the relevance of African Liberation Day to us here in the Virgin Islands? I need to point out that you know we in the foreigners have benefited from the efforts of the pan-african movement worldwide we have contributed to that movement i mentioned that with woman blyden uh who wrote this book christianity islam and the negro race and uh and then we have uh he would house from saint christ who wrote this book when africa wakes uh he would house from saint christ also so we have made a very important contribution to pan-africanism but we have benefited benefited also because for example there was a time when europe when caucasians right some of the most permanent the the way the views they had of african people was that included all kind of stereotypes we were backward we were uncivilized right we were inferior we were less than others

0:58:45 and so forth and those views were used to rationalize and justify the exploitation the dehumanization uh and discrimination against against our people and so it is our scholars our pan-african scholars who had to to do work in the academic field serious research serious educational work intellectual work to to reject these false views that white folks had of african people and so uh we have benefited from from that also because when because of the honorable work of our academic scholars, academic warriors, right, and putting forth accurate information about our people, our history, our tradition, and so forth, we in the Virginians have benefited from that. So you have people like what Edward Wilma Blyden, for sure, his work, Hubert Harrison from St. Christ, for sure, his work, and then people like Cheikh Antadia from Senegal, his work uh william leo hansbury from mississippi establishing the first african studies programs in universities anywhere in the world for the most part since the uh beginning of the transatlantic slave trafficking all those people are important you had a man named antenna for me who is a haitian and he died he died in saint thomas is buried perhaps in the western cemetery in the late 1890s he wrote a book defending african people because in the 19 in the 1850s a white frenchman count the governor wrote a book uh justifying the inferiority or arguing for the

1:00:37 inferiority of african peoples and so antenna for me a haitian pan-africanist and egyptologist a diplomat who went in exile to the Virgin Islands on more than one occasion and end up living and dying in the Virgin Islands. He wrote a book, right, talking about the equality of the races and speaking up on behalf of African people all over. So we also have benefited from Pan-Africanism. Now, perhaps my time is finished. If not, you could put up the PowerPoint and i won't spend too much time and i just class it up quickly yeah okay you can go on okay so i give a a definition of pan-africanism because african liberation day is a product of the pan-african movement so i sell out for the definition of pan-africanism tells about african people coming together and working together to advance the interests of african people. Okay. Okay. Okay, further elaboration and definition of Pan-Africanism. You can, next one. Again, ideas, I believe that, I can't see too good, but those are ideas that I think that led to the creation of Pan-Africanism, I believe. Okay, next. okay right this is the boiling conference that i spoke about 13 european nations and a representative of the united states were involved next right this is how africa was colonized and partitioned only liberia and liberia in the west and ethiopia in the east who were not colonized formally next The slave trafficking, as you know, Pan-Africanism is a response, a reaction to this kind of

1:02:34 behavior or treatment of African people. Next. Okay. This is Cheikh Andedia, who is a scholar from Senegal, and he did more than one of the most influential African scholars to defend African people. In early 1950, he went to Paris, France to work on his Ph.D. degree, and his major argument was that ancient Egypt was an African or black nation. And of course, the university rejected his thesis, and he went back and he worked on it for about eight years and came up with a

slew of scholars and evidence, and they were forced to give him his Ph.D. degree in African studies. a very one of the most important he was jailed in senegal uh the the petty watch of people who were against him in many instances prevented him from working at the university for many years and today he's dead now he died in 1986 but today that university that it prevented him from working at his name in hannah fame his name the chick and the dear university in senegal very important man his works are very important next okay i believe that's a quote from um i can't see it good right but i believe it's a quote from edward wilmot blighton talking about how uh interestingly he's this is 1862 in new york he's talking about how how people did not want to um africans in this country in america did not want to identify with africa and support where everybody else would be proud to identify with their ancestral homeland and this other thing and that same year in 1862 in august okay next one next one in august in the same year next next i think we've seen this yeah in august uh in august 62 of that same year he came to the he came to the virgin island he visited the virgin islands and he said he said um i'll just quote from my paper here. He said, and a widespread understanding of the efforts that are being made on the coast

1:05:12 to build up an African nationality in Liberia. This is what he said about St. Thomas when he visited. In that same year, he had a different impression of Africans in New York, who did not seem to want to identify with Africans. Okay, this is a picture of the conference, the first conference of independent African states where African Freedom Day was declared. Next. This is Henry Sylvester Williams, the barrister from England who organized the first Pan-African conference in England in 1900. Again, he was very much influenced by Blyden. Okay, next. Okay, this is Blyden. Again, on the left on my right. On my right is Hubert Henry Harrison. Hubert Henry Harrison is another man. He was influenced by Blyden also. But he also influenced a number of important persons. A. Philip Randolph, the most important Labour leader in African-American history, was heavily influenced by Hebert Harrison. Hebert Harrison also influenced Marcus Garvey, providing some opportunities for Marcus Garvey when he first came to New York.

1:06:27 And a number of Marcus Garvey's great ideas came. Marcus Garvey would call his meeting places Liberty Hall. Well, that Liberty Hall name came from Hubert Harrison. And then the idea of a Black Star Line, a shipping line for African people. Barbagan by the name of Charles Sifford, who was a member of Hubert Harrison Liberty League, is who had that idea of a Black Star shipping line. And he got that idea, Marcus Garvey got that idea from Sifford, who was a member of Harrison's organization. Harrison will go on to become the editor of Marcus Garvey's most important publication, The Negro World, for a number of years. But two very important pan-Africanists from the Virgin Islands. Next. W. E.B. Dubois, a next man influenced by Edward Wilmot Biden, but organized very important and organized three important Pan-African Congresses after 1900. Next. Okay, Marcus Garvey there, right? He would organize some very important Pan-African conferences also. They were international conferences that he held. The most important one was the first one in 1920 in Madison Square Garden, and then he will organize several others. He will organize, I think, a couple in Jamaica, and then one, I believe, in Canada also. But this is the great Marcus Garvey, heavily influenced by Edward Wilmot Blythe. Next.

1:08:02 Josh Padmore on the left, and Kwame Nkuma, two persons again influenced by Edward Wilmot Blythe, but very important in the Pan-African movement. Next. This is the fifth Pan-African Congress. It's the most important of the Pan-African Congresses, very, very important, fifth Pan-African Congress. Next. Okay, we had that all right. Next. This, right, this is when the Organization of African Unity was organized in Addis Ababa in 1963. Of course, in 2002, the Organization of African Unity would transform into what exists today, which is called the African Union, the AU. Next. Yusik Weyana, this is a man, he's 100 years now.

1:08:51 He lives in Atlanta with his family. He's originally from Guyana. He's one of our most important activists from the Caribbean. I can't get into all what he has done, but very, very important. His name means Black Man of Guyana. Okay, next. Okay, and to the bottom here, and on my right would be Owusu Sadaki. He's one of the men from America who went and met with Yusikwayana in 1971. He met with Yusikwayana and got involved in the planning for some of the oldest African liberation in the United States or in the diaspora. Okay, next.

1:09:34 Okay, this, again, the African Liberation Day that you had in St. Christ in 1981. Okay. Okay, I believe I need to end at this point, right? Okay. Okay, I would end there. I would end at that point. Okay, thank you very much again.

1:10:04 Thank you, Celie, and you can hear more about African Liberation Day, African Heritage Week, and anything else, because he is a host on the University of the, on Air University on 1340 WSTA on Saturdays from 2 to 4. It comes on every Saturday from 2 to 4 and is very educational. So let us give him a big round of applause and say, Ashik. Okay, that was a lot of information to take in, but you can get more information and stuff on as it goes along.

1:10:51 The next thing, moving along, we are getting ready to give you a little more historical entertainment because we have the Bambula and we also have way our ancestors have our stories and our things to go. So at this point in time I want to give you a little background on it. We are calling in our storyteller Anansi Stories and he'll tell us what Anansi Stories are and

because we all grew up with them. We're calling Glenn Corbina Davis. he's a storyteller he's an educator he's a choreographer he's a community activist he country he's a contributing writer to local and national magazines he's founder of a number of organizations he is a radio co-host uh share the knowledge let's bring to the stand Out of our African past, the Ashanti people of Ghana are the ones who produce one of many types of stories that we have in the Virgin Islands, and of course the Brunansi, as we call it and it's many of the stories are of hope and of faith such as a long time ago there was a man who was pretty wealthy and this is way back when fowl had teeth and what happened was this man had a daughter he wanted to get her married off and he come up with an interesting plan because there were 42 fellows who was interested in this young lady and of course Brunans he was one of them well he put out his little proclamation because one of his wise friends tell him it have an acre of land down below your house full of catch and keep, cow itch, sting and nettle, man better man and them thing. And if all of them does make you itch. So if you could find one person who could go down there and chop out the bush without scratching, that's the one to marry your daughter.

1:13:34 Well, 42 fellows did show up. And the rule was, when the gentleman come out, I bring you now two cutlash. One for you to chop the bush, and the second one I go hold up here, because if you scratch, I'm going to chop off your hand. Well, 20 fellows decide not their hand. How much was left? 22. 22. Well, it just so happened when one went down.

1:14:08 He decide to chop and chop and chop and a piece of sting and it'll catch him on his side. But he look wrong, left, right, in front and behind him he see nobody. Well he take a chance and he scratch. Well just then four big strapping man come out the bush And they hand-scrabble him, take him straight up to the house. Well, he was balling and thing going up. Well, when he reached up, first question, he scratched? Yes!

1:14:49 And he scratched with his left hand. Well, next thing you look, hand-garned, ten other fellows take half running. How many were left? somebody say 12 but the answer is 11 and you know why there you go he will get his answer up and the 10 others well it just so happened Bruno and Siwa were in the back of the line he said I want a hop you know how hop is right well them boy was so glad Missandei shoved you up in front so fast next thing the man decide The rule is, he said, I don't want to hear no rule. Just give me the cutlash. Well, Brunance, he gone down in the bush.

1:15:44 And he gone down. And what do you think you start to hear? Brunance, he starts singing. Scratch, scratch me back. Scratch, scratch me back. It really is a fact. The more I itch, the more I scratch. Next thing you look, peace, a man better man or something, catch him up on his neck. But he know he can't put up his hand to scratch. He gone over by a tree, but he was afraid if he had rubbed his neck against the tree, they might have chopped up his neck. He, my boy, decide, hey, got some big, ugly, stinking mouth man in the bush. If any of them come out here, what I will do to them is something. Look, they're going to ball from morning to night. Well, one of them come out, he say, who you call him big, ugly, and stinking mouth?

1:16:49 Don't see, look up. He, uh, he who? Well, he must say, yeah. Say it again, no. He said, I'm going to do you one better. You see these fingernails of mine? I will rake it down your back so hard you'll feel it in your belly. Yeah, but you think you got fingernail? Well, the man hallowed some fingernail. He said, well, okay. You know something, I'm going to let you go first. But you got to go down the middle of my back. And you got to come up near me, neck. well the man start to laugh he say okay he say no I want your neck first he say oh God he say go go right down he say no man you do it on the wrong side go this side right down he say ouch you win because boy let me tell you see this thing if you had said ouch you know what I would do to you the man walk I've gone in the bush and what he's singing scratch scratch me back scratch scratch me back it really is a fact the more I hit the more I scratch boy a piece of cow it catch Bruno and she and he elbow next thing he say oh wait ah you see that the foreman jumped out of the bush a fish it just jumped over the canep tree he said up here in the head yes but me see no water he said man are you blind ah you got to be blind he said look the fish silver it got a big black mark right here a fish Yes, are you blind?

1:18:53 The black man, right here. Well, with Brunan Z, he said, look, let me just go back to chaplain. And what he was singing? Scratch, scratch me back. Scratch, scratch me back. It really is a fact. The more I hit, the more I scratch. And with that, he chapped out loud. He said, Mr. Nye, come take me up the hill. yeah they carry him up first question he scratch he said no but he does i asked if he scratch no but the man kind of where he you want your hand chop up everybody said no okay he scratch he scratch so with that brunancy get a girl to marry he get a whole bunch of property who are they talking who are they talking while i tell him my story. And with that, Brunancey get a girl to married, they had 42 children and live happily ever after. So we'll bend. The story end. Now take a pen and write your nenen. Anytime you have a problem you think you can't solve, ask Brunancey. Give it up again for Glenn Covina Davis, storyteller. And talking about the trickster, Brunancey. Okay, I don't date myself now because when I was growing up we used to go to the library and we used to have on Saturdays we used to have storytelling and I used to love it. I used to love it and I always liked my Brunancey stories. but the one story that did get me and I it wasn't a Brunancey story it was a Kalfot woman okay so let's give it up again for storytelling is necessary it is traditional African also because

- 1:21:07 that's how we relate our stuff back and forth because we when our ancestors were enslaved they were um they couldn't have books to write in and stuff and the way of passing on information and for entertainment and also to get our messages across to our presses because we tell our stories so thank you again and he carries on the tradition and he has lots of it and it is very important so ashe let's give it up again okay at this point in time we're moving on and we're going to get remarks from liba olini and he's a pan-african support group member and he is an educator and he's an artist and he is a member and he's the host on on air university on 1340 WSTA on Saturdays from two to four and he also has his program on radio one and it's um roots man okay so we're calling to and his is a his radio program is on monday and he's a member of the pan african support group and he's going to give you a little bit more about that Ashi.
- 1:22:56 Grand Rising. Grand Rising, greetings to the Elders. We have enough respect to our Elders, you know. A lot of greetings, greetings to the senators who are here and to the people in the audience and those who are on stream, greetings. Pan-Africanism emerged in the late 19th century, that's how old it is, as a movement and ideology. Condition that give rise to such a movement and ideology is one, one day enslave and exploit our ancestors in this Western Hemisphere. They take Africans out of Africa, but they didn't take the memory of Africa out of the Africans. Another condition is when it's the capitalist and colonial exploitation and oppression of all people, black people, those who want to lose the colour. i don't define myself by color i define myself by a land-based culture and history those of us who's african they exploit us based on color class and gender from the past to this day because you know in every european or even in the u.s race matter still yesterday and still today
- 1:25:00 racism and white supremacist belief try to tell us we're inferior and that we didn't contribute anything to human civilization and culture which brother seeley show you that some of our scholars show them this that Africa and Africans were the light of the ancient world and that our ancestors contributed to one family, government, economics, science, religion, and the arts, and also technology. Second condition, and this is present right now, European and U.S. imperialism, you are new in using this big word, imperialism, colonialism, and neocolonialism right now affect Africa, the African diaspora, and the world. So this condition is what caused the Pan-African movement to still be relevant for today.
- 1:26:15 So consequently from the 19th century, and I ain't going to take long because I'm just going to be short and sweet, to the point. From the 19th century you had the way to call the Ethiopianism movement of our ancestors speedy power to the Universal Negro Improvement Association and African Community League led by Marcus Mosiah Garvey. Nobody, none of us has touched the international level that Marcus Garvey organized the Pan-African movement. Nobody. He had six million Africans throughout the world and all continents and territory organized to rally around Africa for the Africans and those home, and those abroad. But guess who came with the slogan? Edward Wynne McBlyden. Edward Wynne McBlyden say Africa for the Africans, and Marcus Garvey added, those at home and those abroad.
- 1:27:19 See, I like the different movement of Pan-Africanism, right? I like to speed it up to the present. I hope you're all looking. Those of you who look on YouTube, don't look at the garbage, you know. Look at the truth, don't look at the light. The spirit of Pan-Africanism is being arised again in three countries in Africa, Burkina Faso, Mali, and Niger. And we give thanks, and let's make sure we show unconditional solidarity and support to Captain or President Captain Abraham Torari who has taken the torch of Pan-Africanism and to the three country and others who join in and those of us here waiting the generation millennium generation and generation z these young young people don't wake up and find your place in this world today you know as a sovereign independent self-reliant people that message was not just for the african but for those of us who live here in the western hemisphere these are the major ideas that impact us today and that's why say they were trying to tell us that um that pan-africanism contribute to us first thing we are african people regardless of where we are you know we're african people you know Kwame Nkrumah said this, the first president of Ghana, he said this, all people of African descent, whether you reside in South America, the Caribbean or elsewhere, you are Africans belonging to the African nation. That's Nkrumah. Blyden said this, and I'd like to repeat, quote it. This is Blyden, our own Pan-Africanist right here, born and bred right here, son of the soil. He said this, and I quote. This is in Lieber's word, this is Blyden's word. He said, quote, unquote, your first duty is to be yourself. You need to be told constantly that you are Africans, not Europeans, black men, not white men, and that you were created with a physical qualification which distinguish you for the glory of the Creator and for the happiness and perfection of humanity. And that in your endeavors to make yourself something else, you are not only spoiling your nature and turning aside your destiny, but you are robbing humanity of the part you are to contribute
- 1:30:36 to its complete development and welfare. And you become a salt which has lost its savior. good for nothing but to be tracked down by others. That's Blayden. And he came up with a concept called African personality. And that quote is trying to tell us that we must contribute who we are, contribute and be proud of who we are and make that contribution to world civilization and culture. Be who you are. you know another impact that we have is the vindication presentation

presentation of africa history culture and the people the power to be in the united states and you all know what talking about they're trying to whitewash african-american history and any history that related to the contribution achievement of our people right now as we speak I'm trying to bring it up to reality, today's situation, why Pan-Africanism is necessary.

1:31:47 Because we see we must vindicate, present our history from our perspective. An African provost goes like this. Until lions tell their tales, the story of the hunt glorify the hunter. Okay? Ache. Ache? Ache. Ache. And to speed it up to the President here in the Virgin Islands, we must teach our young stars African, Caribbean, and Virgin Islands history. All three. Why? You cannot begin Caribbean, Virgin Islands history, even US history or world history will be beginning with Africa. Ache? and if you don't know yourself how would you love yourself and love others if you don't yourself how would you expect and respect others and that's what we see going on among our youth young people you we got to know yourself because i saw those of you okay good you say i see the little sign good good uh to speed it up africa was the ancient light of of the world right africa is on the knees today because of imperialism but guess what africa shall be the head kind of stone for in the future so let us but let us get on board giant train as we walk that's what they say against the walk which means awaken our eyes are open and definitely we encourage every african people whether in the virgin island the

1:33:43 caribbean or united states or africa wherever you are rise up for equal rights and justice justice and reparation here the theme and let us be free and proud people today as the story end i'll begin at the story end but the struggle continue give it up I say I say I show important message okay so we're gonna have a little switch in the program right now because we're gonna do the special presentation because our honorable mr. president mr. president has to leave so we're calling right now the honorable Milton E Potter president of the 36 legislature to come forward and to do his presentation thank you thank you first I'd like to recognize my colleague senator Marvin Blyden for being here thank you for being here senator it is really my honor right now to ask two very special individuals who I consider to be two community scholars community activists people who have given of themselves for for decades you know with no ulterior motive at all but the advancement of our people so I want to ask Liba Olani come forward as well as Mr. Glenn Kwabina Davis to please come

1:35:39 forward. Kwabina can't get a sound out of my head scratch scratch my back scratch Scratch, scratch, I'm going to be singing it all weekend. First, in recognition of your years of exceptional contributions, dedication, and commitment towards keeping Virgin Islands culture alive, this special award is presented to you. Please keep it at a special place. We really respect, love, and appreciate you and what you do for this community.

1:36:31 Fulgin Islands Culture Bearer Award presented to Mr. Glenn Kwabina Davis in recognition of your years of exceptional contributions, dedication, and commitment towards keeping Virgin Islands culture alive. Quabina, we love, we respect, and we honor you, for all that you do for this community. But we got to take a picture before we go with Liba and Quabina.

1:37:13 Thank you. Thank you. Congratulations to a special presentation.

1:38:43 okay um we are so we're going to switch back into the program again and um we are calling sylvester amaha hamilton he's going to do a poem for us and his poems are good Greetings, greetings, everyone. I want to greet all the senators who are present. Yes.

1:39:22 I want to greet also all those who are not present but streaming. We give thanks. I would like to ask you to join us down at Bodo. I'm a Bodo farmer. i would like you to join us in celebrating 27 years of spoken word in bordeaux we give thanks 27 years is not 27 days just remember that right so we give thanks yes and it's a year a full year of celebration started it started already april 27th and it will go right over to april the last Sunday in April 2026. We give thanks. We are also asking you to join us, Mead, Mr.

1:40:15 Mead, Jason Mead, Liba and myself, Sylvester Hamilton, in moving the Queens from the Bluebeard's Castle to Emancipation Garden yes we give thanks for your kind support this piece is entitled food security food security is the wise way to go food security is huge food security is large food security is good food Food security is right. Food security could never be wrong.

1:40:56 Seek your culture and stand up for agriculture. Walk the aisle in the grocery store. All you see is empty shelves and broken refrigerators, humming the sounds of sickness, death and destruction as a result of contaminated chemical food supplies. But why import when we can export? Stand up. Black Come and get up, stand up on your foot, and cultivate your own food supply. Big corporations continue to get rich out of us, while we continue to pay a arm and a leg for our food supplies. And still and then, rejection is what we get. Walk the aisles in the grocery store, all you see is toxic waste, wetting down the place. Make haste, my people, without good food, we are in trouble. Be careful while you traverse.

- 1:41:51 An accident could be about to take place just because of liquid juice. Look out, look out. Liquid juice is seriously running from produce. And when it reaches the floor, if you slip, you slide. In a moment or two, I thought I had produce, but it was liquid juice. It's only a few days since grocery shopping and a strong order coming from the package. Liquid juice running from produce on your granite countertop, down to your mahogany floor, and if you slip, you slide for sure. Relatively, food insecurity is dangerous. Food insecurity is bad. Food insecurity is hazardous. Food insecurity is wrong. Food insecurity is not right. Food insecurity could never be right. All men need food security. Even Joseph down in the land of Egypt survived because of food security. Food security is you, food security is me, food security is everyone. Obviously, if you continue to allow others to feed you, one day they will have all for themselves and you shall be without. When the ship refuse to come, what shall be the outcome? Dog eating dog in the city, locally, internationally. Black man, get up, stand up on your foot, and give all your guard towards agricultural cultivation. If there is doubt in your heart, walk the aisle in the grocery store. Evidently, high prices climbing up your neck, price gouging getting your vexed, and reject is what you get. How long will yellow waters feed you? It's only a few days since grocery shopping, and a strong order continues to come from the package. Plus liquid juice running on the floor and if you slip, you slide for sure or taken for the wrong ride. Look out, look out. The race is on. It's not a joke. Look before you leap. Liquid juice is literally running from produce. Make the change, my people. Cultivate your own food supplies.
- 1:44:03 Take a walk to the grocery store, outdated equipment humming the sound of sickness, death, and destruction as a result of nutritional lies and illusion in contaminated food supplies, which has already been expired long before the date written on the package. How long will you allow others to feed you? Seek your culture and stand up for agriculture. Remember, all the nations which survived fairly well during famine time was because of food security. All the nations which survived fairly well during wartime was because of food security. Even hurricane time, the nations which survived fairly well was because of food security. Food security is good. Food security is priority. Food security is a necessity. Food security is right. Food security could never be wrong. Food cultivation is everything. Will you allow others to feed you all the days of your life until you die? No. Seek your culture and stand up for agriculture. Food security is agriculture and agriculture is food security.
- 1:45:14 Thank you. Thank you very much. Give it up again for Sylvester Amahite Hammond, Okay, we're getting ready to go for the Pan-African flag.
- 1:46:02 Now, I know we all know this, and we're going to go through it very easy. The Pan-African flag, with its colors of red, black, and green, symbolized the unity and pride of the people of Africa, descent and Africa throughout the diaspora each color holds specific meaning represents representing shared heritage struggle and rich resources of the African continent the meanings of the color red represents the bloodshed by black people due to slavery oppression and struggles for liberation black honors black people's skin color and the strength of their community affirming their existence as a people green represents the fertile land and the natural wealth of the African continent. Beyond the flag and Africanism, the ideology behind the flag. But this is the flag and we're getting ready to do the raising of the flag. At this point in time we are calling Chalice Toussaint she's a sophomore at Charlotte Amalia High School she was born in Haiti and lived there until she was seven then she and her family relocated to Florida she has lived in st. Thomas for 11 months as an enjoying performing with friends in choir at Chalamalia High School and going to the beach.
- 1:48:04 She will be singing the African National Anthem, Niko Sikilele, Africa. And at this same time, we will be going to outside streaming of the raising of the Pan-African flag. Thank you.
- 1:48:59 Let's pray. Jesus, I'm not going to pass South Africa, South Africa I'm not going to pass I'm not going to pass I'm not going to pass Or until the belt is found in God's faith on God's prayer Sounds the call to come together And united we shall stand Let us live in strife for freedom in South Africa, our land.
- 1:50:45 Thank you very much. That was an excellent rendition, Charlizey. Charlizey, let's give it up again. Ashe, Ashe, Ashe. Okay, it's been a nice day. African Liberation Day celebrated on the grounds of the legislature. And we're getting ready to close. African Liberation Day continues to be celebrated both in Africa and around the world. As we close this program, we'd like to thank, and you have your programs, and we'd like to say special thanks to the honorable milton e potter the honorable myron d jackson myself liba olani the pan-african support group uh asafo Javon, Javon Oatley, Javon Oatley, Karelle A, Sheridan J.D. Diane Cruz, Omara Omri Hex, Omari Omari Hex, Office of the Executive Director, Legislature Legislature Facilities Division, Legislature's Public Affairs Division, Legislature Transportation Division, Love Living, the Charles Humalia High School, Mary Christian, Chalice Toussaint,
- 1:52:39 the Joseph A. Gomez Elementary School, Irma Skellington, Sylvester Amaha Hamilton, Voices of Love Community Choir, Glenn Cobina Davis, Malachi Thomas, Celie Adamini, Mary Paul, Diane Donadel, Dion Donadel, Jason Mead, Sr., Bishop Carswell A. Leonard, Sr.

- 1:53:13 As we are closing, African Liberation Day, where we can celebrate ourselves for thinking of Africa as the thing or this place instead of realizing that we are her and she is us. Let's support each other. Let's work together for success and strength. Africa right now is on a crossroad and the winds are blowing through Africa and the diaspora. they are we are no longer being dependent submissive or silent that's why we have african liberation day after we break liberation month heritage african heritage okay so as we go through our rebirth of pan-africanism and the idea it is not an idea it's a movement it's a mission sovereignty we cannot be acid isolated anymore the continent we want equal equity not charity we ourselves we another charity case or raw material supplier we want partnership not patroness not patriotism the average age of the younger people coming up are under 20 these are our future leaders and they choose to speak their mind what they want is sovereignty equality and self-determination not not permission but respect and we have to make sure our youth are educated get that and go forward so let's work together for success and strength
- 1:55:26 humble reference humble respects to all what we open we close now african liberation day after the african liberation day africa will not be free until we all are free so africa and africa true diaspora we all need to know and we all need to remember what the theme is and the theme is this year we call attention to justice and reparations for africans and people of african descent ashay ashay ashay and if anybody was wondering what ashay means ashay means is like amen so be it bring it forward take it up at this time we call for the benediction Bishop Coswell A. Leonard, Sr.
- 1:56:31 Thank you. We're going to ask you to stand as we are dismissed. Father God, we thank you for a very informational and inspirational program. As we leave this place, but never from your presence, we ask for continued strength and courage to continue to struggle for liberation not only for ourselves but for the generations that will follow we pray your blessings upon this territory upon africa and entire diaspora we give you thanks and praise for all that you have done all that you're doing and will continue to do as we continue in this struggle now may the lord bless us may the lord keep us the lord cause his face to shine upon us and grant us peace in jesus name Amen. Amen.
- 1:57:29 As we leave today, there is food downstairs for us to be one community, sit down, have a meal, because that's what we do as a community. We sit down and have a meal together and we talk among each other and we keep on going on. So. Ashe? Ashe? Ashe-o. Ashe-o. Thank you. Thank you. Oh, yeah, oh, yeah, oh, yeah, oh, yeah, oh, yeah. Oh, yeah, yeah.

People named in this transcript

SUSPECTED, and a finding aid only. Names were matched by machine against the spellings used across all 426 of our transcripts, and the title is the one used in the room. Being named here is NOT evidence that a person attended or spoke · only that the name was said. Speech recognition mishears names, so a spelling may be wrong even where no alternative is offered.

- 2x **Senator Dwayne DeGraff**
heard in this transcript as: Duane DeGraff
- 2x **Senator Milton E. Potter**
heard in this transcript as: Potter
- 2x **Senator Myron Jackson**
- 2x **Senator Ray Fonseca**

Bills and acts referred to

Matched by number against our own acts corpus. The number is what the recognition heard, so it may be wrong; where it resolved, the title is the one the Legislature gave the act.

Act 5473 Act 5473 · (title not held)

Referred to but not found in our acts corpus: Bill 18-0147, Bill 19-0049, Act 5708