

HARAMBE

A Quarterly Foundation Newsletter

Harambe is an African word which means "working together." It is also the foundation's slogan and name of one of Mrs. Rita Marley's most popular tunes. Available through our website quarterly, this newsletter will be a vital vehicle to inform you of our foundation's endeavors, events and accomplishments; importantly, we eagerly anticipate "working together" with you, through your contributions and feedback. So with One Love we could nurture Harambe into a constructive newsletter.



ANOTHER JEWEL IN THE CROWN

Her many titles include, First Lady of Reggae, Order of Distinction (OD), Nana Afua Adobea 1 (Queen of Development). In October she will obtain Doctor of Letters (LLD)...Dr. Alfarita Costantia Marley!

The statement from the University of the West Indies, Mona reads: "Mrs Rita Marley continues to make invaluable contributions to the Jamaican music industry as singer, producer, performer and entrepreneur. She has built a globally recognized empire with members of the

Marley family and, by

extension, the spread and reach of Brand Jamaica as a related and intertwined category. Her music career includes noteworthy contributions to the industry, such as her Grammy-nominated album We Must Carry On. Her philanthropic outreach includes the adoption of 35 children in Ethiopia, work in the Methodist schools of Ghana as well as medical and food contributions to several homes for the aged globally. In Jamaica, the Rita Marley Foundation works with students to provide intellectual guidance and assistance with school supplies. Her business and other

Editor: Rita Marley
Writer: Rosemary Duncan
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Mrs. Rita Marley

*Four hundred years
four hundred years,
four hundred years*

Bob Marley Foundation, the Rita Marley Foundation, the Bob Marley Museum and the Marley Group of Companies.”

For the afore mentioned accomplishments and numerous others, Mrs. Marley will be conferred an Honorary Doctor of Letters Degree (LLD) by the University of the West Indies, Mona Jamaica. The University of the West Indies is the most prestigious and highly respected in the English speaking Caribbean.

Upon receiving the news Mrs. Marley humbly expressed "Its unexpected. I never expected to be recognized in that regard. I'm happy and honored. Many Thanks to the University of the West Indies for this great award. I will continue working to preserve and advance Jamaica's music and culture." She laughed and jovially added, "As a child I dreamed of being a nurse. Now I'm going to be a doctor."

Congratulations & Felicitations Mrs. Rita Marley on your highly deserved accomplishment!

Mrs. Rita Marley's Awards & Honours:

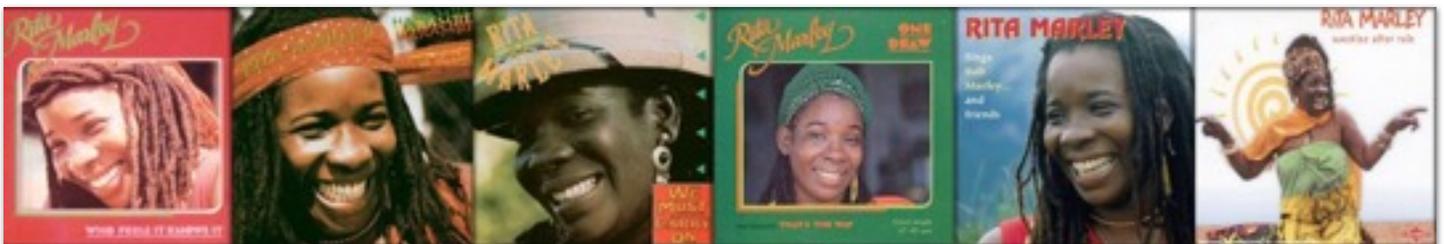
Order of Distinction (OD)	Government of Jamaica	1996
Nana Afua Adobea (Queen of Development)	Konkonuru Community, Ghana	2000
Personality of the Year	Ministry of Tourism, Ghana	2004
Honourable Marcus Garvey Lifetime Awards	Caribbean American Heritage Awards	2011
Living Legends Awards	African International Media Summit, Malawi	2012
International Womens Forum, Leading Light Award		2013
Honorary Ghanaian Citizenship	Ghana	2013
Bridge Builder Awards (AFU)		2014
Caribbean Hall of Fame	Inductee	2014

Albums:

Who Feels It Knows It	Shanachie Records	1983
Beginning (in I-Threes)	EMI America/Tuff Gong	1986
We Must Carry On (Grammy Nominated)	Shanachie Records	1992
Spectacle for Tribuffalos (Collaboration)		1995
Sunshine after Rain		2005

Singles:

One Draw(over 2 million copies sold)	Shanachie Records	1982
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*And it's the same
The same philosophy*

LIVING LEGENDS AWARD FOR MRS. RITA MARLEY

African Women of Excellence Awards (AWEA) Committee, will honor Mrs. Rita Marley with this year's prestigious "Living Legends Award". H. E. Dr. Erieka Bennett Head of Mission (AU) Diaspora African Forum expressed "The Award was conceived as a platform to recognize Women of Africa and of African descent who have contributed to the struggle for Political, Social, and Economic independence at various levels with Excellence. You were selected for the many outstanding contributions you have made in music and political and social activism."

Previous recipients of the "Living Legends" award include Mama Winnie Madikizela-Mandela, Liberian President Ellen Johnson Sirleaf, former Malawi President Joyce Banda, and the former First Lady of Kenya, Mama Ngina Kenyatta.

The African Women of Excellence Awards Empowerment Banquet will be held during the 70th Session of the United Nations General Assembly on September 12, 2015 at the Waldorf Astoria Hotel in New York City.

The African Women of Excellence Awards ceremony is hosted by the African Union and the Diaspora African Forum in collaboration with the UN Women. The theme for this year's celebration "The UN at 70 - a new commitment to action". The 70th UNGA session will take place on September 15- 28, 2015 in New York, New York.



WILLIAM KNIBB MEMORIAL HIGH SCHOOL 2015 RITA MARLEY FOUNDATION (JAMAICA) ESSAY CHAMPIONS!

2015 will mark the year when Millennials (those with birth years ranging from the early 1980s to the early 2000s) will replace the Baby Boomers (those born between the years 1946 and 1964) as the largest population in the United States work force (Neale, 2015). This is undoubtedly the reality for the rest of the world. If I were afforded an opportunity to address world leaders within this epoch on behalf of the youths, I would have used this occasion to sensitise these leaders about the distinct generation of the Millennials. A message at such a gathering would not have been delivered with a voice tempered with the shroud of dejection for my predecessor's failures; neither would it have been smeared with diction of demands. Instead, this



"If you are selected to address world leaders on behalf of the youth, what would be your message & why?" Essay written by Nastassia Grossett for Rita Marley Foundation (JA) 2nd Annual Essay Competition

*I've said it's four hundred years;
four hundred years, four hundred years.*

message would have been carefully penned with a pedagogical intent. This speech would have served to ignite a paradigm shift that would be geared at redefining how the youths are approached by their predecessor so that the unison of the two generations can be attained. The message therefore would be as follows:

Ladies and gentlemen I feel most honoured to have been given the opportune task of addressing a congregation of world leaders on behalf of the youths. The message you will hear today is not my message, for I am simply the conduit through which it is delivered, instead, It is the message of the youths of the world who I epitomise. The youths of the world wish to express gratitude for your assiduous work in chartering the course that has led to outstanding accomplishment in areas such as science, technology, and international relations. It is from the brook of such accomplishments that we humbly drink.

It is Mikhail Gorbachev, who says “Perhaps all of us – politicians, scholars and public opinion makers – have not yet fully realized one simple fact. It is that we are not just standing on the threshold of a new century but are present at, and participating in, a change of epochs.” (HOBY, 2014). Change is one if not the only constant thing in this world. Therefore due to the natural process of change, generations will replace generations. The generation that stand poised to continue chartering the course that you have etched before us



Students & dignitaries entertained by Bongo Herman



Audience

feels it necessary to continue the journey with you. The generation that I speak of though is not your prototype, for we are in fact different. To confirm this I will share three motivating factors which drive the youths of the world today, which will form the essence of my message. The youths of the world desire an opportunity to commune, the freedom to display authenticity and the provision of justice. The opportunity to commune represents one of the key motivational factors of the youths of my generation. Technology with its plethora of social media platforms represents the fundamental global unifier that offers youths the opportunity to form connections that transcend geographical,

social, religious and political boundaries (Worldgroup, 2011). It means that this generation is not affected by the limitations faced by the previous. Such changes have made the youths of the world more tolerant of each other. Instead of promoting or continuing the regional and international conflicts started by the previous generation, the youths of today are instead moving to a different spirit, the one South Africans call Ubuntu -a sense of community (Worldgroup, 2011). Therefore as world leaders we urge you to move with alacrity towards

*Look, how long
And the people they still can't see.*

accomplishing world peace, for the youths have no intention to continue the stalemates of your generation. The global classroom which distant education affords can greatly promote global integration. I urge you therefore to channel your resources here instead of in other areas such as counter terrorism.

Another factor which motivates the youths of this generation is the freedom of authenticity. This generation is willing to settle for nothing else but the truth and it is not afraid to openly display its rejection for propaganda and censorship. The youths now have control over where and



Choir sings Harambe

how they access their information. This has served to greatly change the youths' perception of the world. They are well aware that there are truths and varied versions of the truths. They are well aware too that some of their leaders have manipulated information to suit their own agenda. Such knowledge have made the youths more cautious and rational when responding to promulgated information. We are therefore less interested in conflicts and are instead more willing to engage in that which Rita Marley sings about Harambe (the wiliness to pull together). As world leaders you can serve the youths by promoting more transparency in your affairs so that the youth can begin to trust your actions.

Security is another factor which motivates the youth. A study conducted by McCann Worldgroup indicates that 40% of the youths aspire for good health, another 40% desire success in their chosen career and 34% desire an opportunity to take care of their family. Only 6.3% were desirous of being famous (Worldgroup, 2011). All these desires can only be made possible if the youths are afforded certain security. Leaders from industrialised nations present here must take steps to alleviate global warming that serves to threaten the livelihood of many people of the world. More sustainable practices must be implemented that will serve to combat the destruction of our planet.

Finally, it is Bob Marley who said, "Live for yourself and you will live in vain. Live for others and you will live again." Such an adage has become my mantra as it forms the full essence of my speech here today. I beseech you world leaders to think deeply on my few words and I pray that you will begin the change that will make societies of the world more conducive for the Millenials. When this achieved then both generations will be able to come together and feel alright.

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*Why do they fight against
the poor youth of today?*

ROSEMARY DUNCAN MANAGER , RITA MARLEY FOUNDATION (JA)

Ms. Amina Ntumka Meeks, Panel of Judges:
Dr. Donna Hope, Ms. Beverley Lashley, Mr.
Vernon Derby, Members of the Diplomatic
Corps, The Ethiopian Orthodox
Church, Teachers, Students, Ladies and
Gentlemen, and all other protocol
observed, Good Morning;

It gives me great pleasure to welcome you
to the 2nd annual Rita Marley Foundation
(JA) Essay Awards Ceremony. We are aware
that some of you traveled long distances to



Welcome by Rosemary Duncan RMF (JA) manager

attend. We thank you all for coming.

The Rita Marley Foundation is a philanthropic organization based in Ghana, West Africa and Jamaica. Our vision "The aged be protected, the infants nourished & cared for." Our slogan is "Harambe" when translated means "working together."

In the song "400 years" Bob Marley laments "Why do they fight against the poor youth of today?"

And without these youths, they would be gone -All gone astray." He further sings "The youth (wo-o-o-o) is gonna be strong."

The Rita Marley Foundation is committed to working with the youth to make them strong. By elevating, educating and empowering them. Writing is empowering. It allows us to shape experience and emotions into material others can read and understand. Writing is an important academic and a pertinent professional skill. It is an immeasurable asset. As all career fields require some form of writing.

The theme for this year's essay competition "If you are selected to address world leaders on behalf of the youth, what would be your message & why?"

We commend all schools that accepted our invitation to participate in this important writing competition: Haile Selassie High School, Marcus Garvey Technical High School, Wolmer's Boys' School, William Knib Memorial High School and York Castle High School. Our elite panel of judges comprising Mrs. Rita Marley, Dr. Donna Hope, Ms. Beverley Lashley and Mr. Vernon Derby meticulously assessed your work and selected the top four essays. The winners will soon be revealed.

In closing, I would like you to join me in resounding applause to express heartiest congratulations to our Foundation's President & Founder, Marley family matriarch, entrepreneur, entertainer, philanthropist and writer Mrs. Rita Marley. In October she will be conferred an Honorary Doctor of Laws Degree by the University of the West Indies Mona for her outstanding works & contributions in preserving Jamaica's music & culture. Let's applaud Mrs. Rita Marley for this well deserved achievement.

Again on behalf of the RMF(JA) welcome. It is a pleasure to see all of you here.

Jah Bless & HARAMBE!

*And without these youths,
they would be gone
All gone astray*

MRS. RITA MARLEY SPEAKS



Mrs. Rita Marley message delivered via Skype at Essay Awards Ceremony
To listen to her speech, [please click here.](#)



1) *Wolmer's Boys' School*

2) *Dr. Boafa & Wolmer's Boys' School Semi Finalist*

3) *EOC Decon Greenland*

4) *Keynote Speaker Mr. Horace Williams UWI Lecturer*

5) *MC Mrs. Amina Blackwood Meeks (Director of Culture Ministry of Education)*

6) *Judges Beverley Lashley, Vernon Derby, Dr. Donna Hope*

*Come on, let's make a move:
make a move, make a move.*

STATEMENT BY CARICOM YOUTH AMBASSADOR TERISA THOMPSON



Caricom Youth Ambassador Ms. Terisa Thompson

Mistress of Ceremonies Mrs. Amina Meeks, President of the Rita Marley Foundation-Mrs. Rita Marley, Consular of Nigerian Embassy Mr. Femi Olutola , Secretary of the Political South African High Commission Ms. Siphokazi Hermans, Former Regional Director of UNESCO Dr. Kwame Boafo, Cultural Analyst Director Dr. Donna Hope, Manager of the Foundation Miss RoseMary Duncan, Key note Speaker Mr. Horace Williams,

Other distinguished guests, esteemed Judges, our articulate participants, family, friends and well wishers A superb morning to you all!

I once heard the saying “Words are a lens to focus one’s mind.”– Ayn Rand, and I thought that this couldn’t be more true. Words, they make tangible our thoughts, they colorfully

clothe our emotions giving them a depth and meaning you can feel and almost touch. Words, teach your mind to contrast; to separate what is from what isn’t, they are constantly demanding expression, more eloquently, more honestly, more seamlessly yet profoundly. Words teach us how to paint ...how to paint pictures with syllables only our minds see, and give us the ability to share our greatest gift, human uniqueness with the world , crafted in a way only each painter can

Yet so many of our young people have yet to tap into this renewable resource and I dare suggest lack this this critical life skill called writing. Illiteracy is amongst one of the most chronic challenges our young people face in Jamaica, and it cripples our ability to acquire gainful employment, to think critically, to formulate our own thoughts...it cripples the confidence of many of our young people and increases their risk of being abused. As the regional

Youth Ambassador of this blessed land, it is a part of my duty to bring national issues to the attention of policy makers and planners. This morning I am especially heartened by the opportunity not to raise the concerns but to



(L-R) Ms. Stephanie Marley (RMF Director) Teacher Mrs. Griffiths, 3rd place Shaker Duncan, 2nd place winner Antonio Hall (both students of York Castle High School)

*I can see time
- time has come,*

support an initiative such as this which contributes to the SOLUTION of the critical problem of illiteracy amongst our young people.

This morning's proceedings are in truth a celebration of the advancement of our young people not just in writing and communication, but in every other crucial skill they would have honed by being a part of this competition. I take this opportunity to Warmly Welcome each of you to the RMF's 2nd Annual Essay Competition Awards. Expect to witness our young people demonstrating not only that their views are worth being shared & communicated, but also that the measure of some of the best messages is in the quality of its composition and delivery. I am exceptionally proud of the work of the foundation and our youth; I certainly look forward to this being one more of many similar initiatives! Programs like these are what will mold our young people into Outstanding Leaders.

“If you are selected to address world leaders on behalf of the youth, let your message be of sustainable youth empowerment and capacity BUILDING, for if we do, we would have not only changed the present, but DARED to secure ourselves a promising future .

Please join in celebrating such noteworthy standards of excellence in writing and communication, and enjoy the proceedings!- I thank you.



Dr. Donna Hope



To Listen to Dr. Donna Hope's Speech, [please click here.](#)

*And if-a fools don't see
fools don't see, fools don't see.*

KEYNOTE SPEAKER HORACE WILLIAMS LECTURER



Keynote Speaker Mr. Horace Williams UWI Lecturer

Jamaican Youth Culture, articulation and the creative imagination in the twenty first century

Cultural analysts have spoken of the creative imagination as a conceptual device in apprehension of how the humanities, the creative and performing arts, sporting and religion – black religion mainly – have been employed by the Caribbean masses to craft spaces for themselves –generally referred to as exilic spaces - against the voyeuristic metropolitan centre or the emergent nation-state as sovereign. In other words, - in regard to the latter - it has been the reflex of Caribbean states – as colonial/post-colonial products in replication of their metropolitan benefactors – to police the development of their people (the focus

being given here to the most disenfranchised), in such a way that their – the disenfranchised’ - social contributions have been [more-so] disabling and destructive to the national developmental interest than enabling and constructive. The evidence in support of this claim may be drawn from the flashpoint of socio-political commentary. Gray (2010) has argued – following the line of various cultural academicians – that the culture of spirited motivation and achievement, has been [in the past] associated with scintillating performance in various fields of endeavour ranging from the academics, the creative and performing arts, sports and entertainment. The ascription: “we likkle but we talawah” has been used to encapsulate this concept of punching way above our weight, when compared with countries many times larger than ourselves and, having exponentially more of the requisite resources at their disposal to optimize human performance . This, has appended to us, the status of a cultural super-power. However, the attributes associated with this cultural trait of spirited motivation and achievement: our fearsome competitiveness, ceaselessly seeking volitional rights, defence of the underdog, brooking no abridgement of a keen sense of freedom, master of self and craft and competence in all things – that we put our minds to – has been more recently turned to “likkle and murderously self-brutalizing” (Gray 2010, 14). The resume of factors that have contributed to this precipitous downgrade include: (i) [the more-recent] turn of our youth – especially our males – into socially unhinged individuals, who when not engaged in keeping the criminal statistical clock ticking, are being – themselves – homicidal victims (ii) the alarming levels of death, disappearance, and abuse, on this cohort as well as the cohort that chronologically [immediately precedes] the youth, our

children (iii) the ground-swell of support among members of the cultural fraternity for what has been generally apprehended as an increasing level of moral decadence surrounding cultural behaviour.

In search of an explanation for this more recent appendage of: likkle and murderously self-brutalizing, academics have argued that the cultural trait of spiritual motivation and achievement encapsulates what has generally been apprehended as our – Jamaica’s – triple cultural heritage identity factor. The British-European-Slave Colonial Heritage identity, the USA-North American Heritage identity, and the African –Ethiopian-

*I can't save the youth:
The youth is gonna be strong.*

Heritage identity have co-operately, been associated with mind-boggling performances in the afore-mentioned fields of African and Africana achievement. However the embarrassing divide between achievement at the individual and the collective levels; the performing-national-on- the-world-stage, vis-à-vis that of and the concomitant nation-state in relation to development, has led to the fault line of cultural identity formation taking the centre stage in post – colonial studies. Briefly, the African Ethiopian Heritage identity factor, the third of the factors identified has been

assessed to have been deliberately mis-managed and hegemonic status has been given to the other two factors; with the US-North American heritage factor and its glocalized emphasis being in more recent ascendancy. What mis-management here is apprehended to mean is that a low degree of attention has been paid to managing the relationship between power and conscience by the Jamaican Creole leadership class. Here managing conscience – alternately labelled culture-as-conscience – elaborately



RMF(JA) Essay Awards Ceremony UWI Mona

speaks to, among other things: a) the addressing of the problem of social recognition b) harnessing cultural capital c) addressing the culture of rising expectations d) mobilizing heritage and patriotism e) projecting a unifying vision that can resonate with broad cultural needs f) responding creatively to the expanding culture of social defiance and its corresponding moral sentiments with toughness, political daring, and innovative policies and a supple language (Gray 2010, 9).

The empirical result of the management deficit in this cultural trait of spiritual motivation and achievement, has been carefully documented in the work of cultural anthropologists Herbert Gayle and Horace Levy in their Forced Ripe study within the sixteen to thirty cohort (Gayle and Levy, 2007). Here youth with very little institutional at their disposal, have been – and indeed continue to be – harnessed by dons and politicians to do contract killings, by the police to be informers and by adults generally (and parents in particular) to prostitute themselves and perforate their bodies with drugs. This is all in exchange for retaining the glimmer of hope of a ‘Buss’ or for the chance of a better life. The catastrophic outcomes of this iniquitous imbalance – between power and conscience – have been the stuff of scientific journals, film documentaries, suspense movies [interalia] that inadvertently continue the saga of exclusion, disillusionment and disempowerment for the victim.

These inscriptional devices mentioned in the final sentence of the foregoing paragraph inclusive of the statistical data in support of them, as critical as they are to the analytical process of patterns of development have never provided the liberating power for the disenfranchised – despite all the best intentions. Rather, it is

*So, won't you come with me;
I'll take you to a land of liberty*

the alternate focus on areas such as language, the imaginative, the visual and performing arts, music, patterns of eating that liberating power is apprehended for post-colonial subjects generally and African and Africana people particularly. In his own apprehension of how the subaltern's power lies in his capacity to speak his/her own language, Fanon opines: "a man who has a language consequently possesses the world expressed and implied by that language (Fanon 1986, 18). It would appear that the Rita Marley foundation in conceiving of this competition, has understood the critical importance of allowing the Africana subject to speak in his/her own voice [own language].

One cannot help but, be captivated by the construct within which students have been in this year's competition asked to articulate: "if you have been selected to address world leaders on behalf of the youth, what would be your message and why?" Primarily the institutional history of slavery and colonialism and the need to speak truth to power, and indeed power's mismanagement of culture-as- conscience, must be decoded in this presentation. Clearly as Jamaicans [and more profoundly as post-colonials] we realize that the world to which we speak is not a level playing field; that despite the claims of globalization. Secondly, one of the consequences of the emphasising of the BESCHF and the more recent emergence of the US-North American identity factors, at the expense of the AEHF factor, has been the lack of consensus concerning national development. This deficit in social engineering portends ramifying implications through the impact of globalization on the Jamaican society (Babran 2008, 212). It is in recognition of these two hegemonic realities that the Africana subject – the Jamaican student – is challenged to speak his own language. This project must be apprehended as potentially, a giant step in redressing the disequilibrium between power and conscience, in reasserting the role of African identity in national development



Above

- 1) Nationwide Radio Team
- 2) Mrs. Marley welcomes participants
- 3) Papine High School performs medley of Mrs. Marley's songs

Side

- 1) Teacher Marlon Reid receives 1st prize trophy for William Knibb Memorial School (Trelawny) from Ms. Stephanie Marley
- 2) Teacher Mrs. Griffiths receives 2nd prize trophy for York Castle High School (St. Ann) from Dr. Donne Hope



*Where we can live - live a good, good life
And be free.*

The Rita Marley Foundation is Forever Thankful to the persons and organizations whose input and assistance contributed to the remarkable success of the 2nd annual Rita Marley Foundation Essay Competition & Awards Ceremony

Sponsor:

Nationwide News Network 90.5FM

Dignitaries & Presenters:

Mr. Femi Olutola, Consular, Nigerian High Commission; Ms. Siphokazi Hermans 3rd Secretary Political, South African High Commission;

Dr. Kwame Boafo (former Regional Director of UNESCO).

Ethiopian Orthodox Church (EOC)

Deacon Greenland

Judges:

Mrs. Rita Marley (Chief Judge, President/Founder Rita Marley Foundation); Dr. Donna Hope (Cultural Analyst, Director & Senior Lecturer, Institute of Caribbean Studies & The Reggae Studies Unit, University of the West Indies, Mona); Mr. Beverley Lashley (Deputy Campus Librarian, Main Library UWI Mona); Mr. Vernon Derby (Broadcaster).

Master of Ceremony:

Mrs. Amina Blackwood Meeks (Director of Culture in Education, Ministry of Education).

Schools:

William Knibb Memorial High School, York Castle High School, Wolmer's Boys' School, Marcus Garvey Technical High School, Haile Selassie High School, Papine High School Choir, & Mr. Amardo Blake

Media:

Nationwide News Network 90.5FM, Jamaica Gleaner, Jamaica Observer, Loop Jamaica, 876411entertainment.com, DancehallReggaeWorld.com

Our Foundation is thankful to the wonderful staff at UWI Main Library and IT department (Tamar Heron); Bongo Herman (percussionist); Isha Bel (musician); Charles Ferguson (photographer); Wesley Dixon (videographer); Mitzie Williams, Joan Flo, Simply Perfect (Décor).

*Tremendous Thanks to Mrs. Rita Marley OD (President & Founder), RMF(JA)
Board of Directors (Cedella Marley, Stephanie Marley, Sharon Marley, Serita Stewart)
Rosemary Duncan (Manager RMF(JA)).*

*Look how long: four hundred years,
four hundred years, four hundred years
Way too long!*

A FRIEND IN NEED, A FRIEND INDEED!

Our Foundation extends enormous thanks to Ms. Patricia Sims for her unwavering support and notable assistance to the Rita Marley Foundation (Ghana). Ms. Sims recently donated 45 pairs of flip-flops. The Rita Marley Foundation (Ghana) presented the items to 45 students at the Konkonuru Methodist Basic School who were in need of footwear. The enormous joy and gratitude the little ones expressed cannot be described with words.



Students trying slippers

Ms. Sims previously donated plates, cups and bowls to the Alpha and Omega Home for the Aged. It is a facility constructed and operated by the Rita Marley Foundation (Ghana) to care for the elderly in the Konkonuru community. Ms. Sims was instrumental in arranging a visit by U.S based church missionaries who blessed the seniors with blankets, manicure sets and board games.

Again we so graciously thank Ms. Patricia Sims for assisting the Rita Marley Foundation (Ghana) with making the Foundation's vision a reality. " The aged be protected, the infants nourished & cared for" Harambe!



Nurse Powell RMF(GH) & students



Students Konkonuru Basic School with flip flops

*That's the reason my people
- my people can't see.
Said, it's four hundred long years*

PERSONALITY OF THE WEEK

The Rita Marley Foundation (Ghana) 'personality of the week' shines the spotlight on a senior at the Alpha & Omega Home for the Aged. The activity increases their self-esteem. Each week one is selected to share his/her life's experiences. Here is Auntie Abena Osaebia's story:



Nurse Brenda Powell (RMF Ghana) & Auntie Abena Osaebia

Auntie Osaebia has lived in the quiet rural community of Konkonuru, Ghana throughout her life. She had twelve siblings. Four of whom are still living. The task of preparing the sacred "stool" was assigned to Aunt Osaebia's clan. It is her responsibility to prepare the revered "stool" for the important annual Odwira festival in Aburi. The paramount chief lives in Aburi. Aunt Osaebia executes her delegated duty with utmost diligence. If she is unable to fulfill that duty, another family member will be chosen. Auntie Osaebia was once an active church member. However, one Sunday the Pastor admonished her, stating she could not attend church service if she continued preparing the "stool." Auntie Osaebia chose her family's obligation to the 'stool' and is at peace with that decision.

*four hundred years, four hundred years.
Give me patience - same philosophy.*

RITA MARLEY FOUNDATION (JAMAICA) UPLIFTING THE COMMUNITY

CROCHET PROJECT AT MARY'S CHILD HOME

Rita Marley Foundation (JA) implemented a crochet project at Mary's Child Home for adolescent mothers. Expert crochet practitioner Mommy Dan taught the young ladies the art. This skill could be utilized to help earn income when they leave the home. The young ladies can now create assorted clothing items and accessories; including, baby clothes, swimwear, tams and bags.



Crochet Creations

TREAT FOR ST. ISAACS BASIC SCHOOL



Students display end of term project on Mrs. Rita Marley

On the eve of the close of the school term, The Rita Marley Foundation (JA) held a treat for students of the St. Isaacs Basic School in Three Miles.

The institution has a population of fifty (50) students. They received school books and other stationery for the next term (September-December 2015). The blissful and very thankful students gifted Mrs. Rita Marley (RMF President/Founder) two projects they created concerning her life and works.

The end of school treat is a program designed to ensure students have basic supplies/ tools for the following school term. It also eases the burden on financially strapped parents/guardians. Special Thanks to Ms. Serita Stewart a director at the Rita Marley Foundation for donating a large quantity of exercise books.

Last year the Rita Marley Foundation (JA) held a similar programme for children in the inner city community of Stand Pipe.

READING SKILLS PROGRAMME FOR BASIC SCHOOLS

In 2014 the Rita Marley Foundation (JA) implemented a Reading Skills Programme at the St. Isaacs Basic School and Holy Trinity Basic School. It is designed to encourage students to read; enhance reading skills; make reading fun; allow the Rita Marley Foundation (JA) to interact with pupils and teachers; develop speech and self-confidence. Approximately 100 students, ages 2-6, participate.

The Foundation provides the books utilized and assist teachers with reading sessions.



Students cut cake from the RMF(JA)

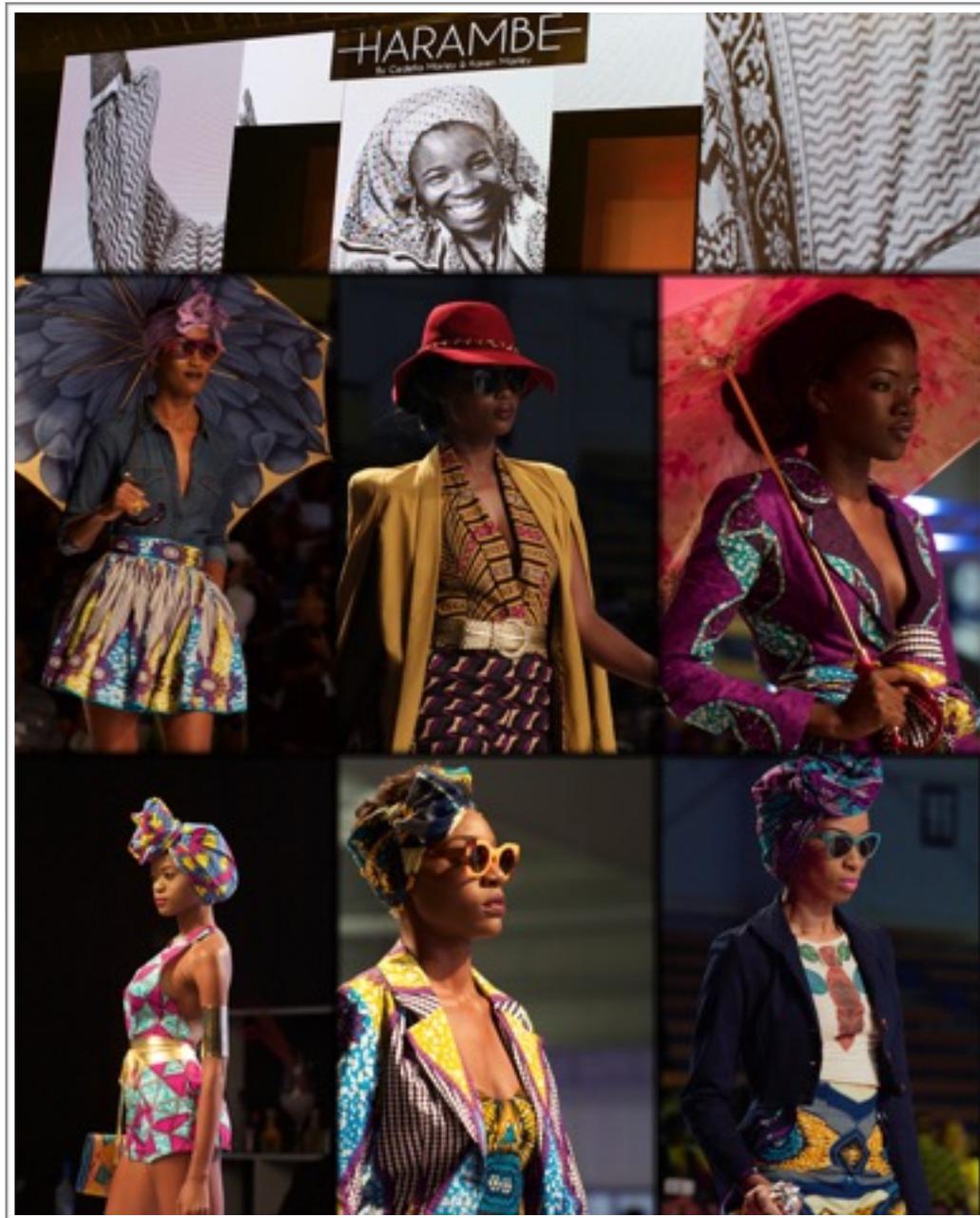
*It's been four hundred years,
four hundred years, four hundred years*

CEDELLA'S STELLA TRIBUTE TO MOM

The ubiquitously talented Cedella Marley unveiled the highly anticipated Harambe collection at Caribbean Fashion Week, National Arena, Jamaica on June 13. Ebony and bronze toned models strutted the runway before a fashion savvy audience whose deafening applause, ultra loud cheers and standing ovation confirmed approval of the chic collection.

Harambe is vibrant, bold, dynamic and feminine. The outfits are made from West African Ankara fabric and denim. A kaleidoscope of soft and loud colours entwine to create a masterful collection. It is a beautiful tribute to Mrs. Rita Marley and mirrors her majestic and ultra-cool style.

Here are some photos from the great collection by mega designer Cedella Marley!



*Wait so long! How long?
Four hundred long, long years*

JULY 25TH: JOYOUS BLESSED EARTHSTRONG MRS. RITA MARLEY
BOUNTIFUL BLESSINGS, HEALTH, HAPPINESS, LOVE, LAUGHTER, POWER & PROTECTION
AND HAPPY BIRTHDAY TO HIM EMPEROR HAILE SELASSIE 1 & MRS. CEDELLA BOOKER!



[Click here for Birthday Song!](#)



FROM: YOUR FAMILY & YOUR TEAM AT THE RITA MARLEY FOUNDATION (JAMAICA)
& RITA MARLEY FOUNDATION (GHANA).

*Four hundred years
four hundred years, four hundred years*