

— HOW TO —

# RECONSTRUCT A NATION

Righteous Principles for  
National Leadership and Governance



**S. Ali McIntosh**

Foreword by Veronica Owens, MP

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# Introduction

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**A**nineteenth Century Scottish Theologian, P.T. Forsyth, is quoted as saying,

‘You must live with people to know their problems and live with God in order to solve them.’

This statement brings into view, most appropriately, the description of my life’s work. Having been brought up by two pastoral parents, and as a youth deeply involved in church work, when I initially felt the call of God on my life for leadership, I obviously assumed it was for pastoral ministry. As I grew and set out to make mental and educational preparations for service to God’s people, I was awakened to some very heart-wrenching realities about ‘What the call was’ and ‘Who God’s people were’.

The idea of national leadership and governance in the context of God’s calling was a very difficult deliberation for me, at first. But, as I further considered the agenda to bring ‘righteous order and peace’ to society; and the return of The Bahamas to being a ‘Christian’ nation, in the context of The Bahamas Constitution; I have come to quantify it, as the work of the Kingdom of God.

As I reflect in hindsight, I was under divine consideration from the very early days of my youth. I have spent my entire adult life in the public’s view. I got my first job, as a political reporter, at

the tender age of twenty, with the governing party's propaganda machinery: the (PLP) Nassau Herald. And over the past thirty-four years, I have been on both sides of the spectrum: either as a talk show host or a guest, or as a newspaper writer or the focus of the story. This has made my public exposure in The Bahamas consistent for more than a quarter of a century.

Additionally, as I reflect on what we shall discuss in this book, I wish to recommend reading a book by Dr. Kelafo Collie of Grand Bahama, who wrote *Reordering the Nation*. This book provides scriptural references for the concept of rebuilding The Bahamas, as a nation called 'under God'.

When I discovered the author and the book, I was delightfully surprised and encouraged by his theories and contributions on the subject. In addition to being an anointed preacher, Dr. Collie is a medical doctor and a Resident Psychiatrist at the government-owned Rand Memorial Hospital in his island home of Freeport, Grand Bahama. He is also a student of the late Dr. Myles Munroe, The Bahamas' foremost teacher on leadership and the kingdom of God. Dr. Munroe's call to The Bahamas and the World has provided 'liberating visions' on this profound subject of The Bahamas being the place 'where God lives'.

Just by sheer association, and by being citizens of The Bahamas, we were all, in some ways, students or mentees of Dr. Myles Munroe, who was never too shy to propagate his message over the mainstream media. I feel an even greater sense of awareness, as I lived in the subdivision at the rear of his church for close to two decades; and the church's property was a passageway for me to and from my home to a bus stop. Also, the church's proximity to my home provided an easy and quick walk to a place of worship whenever I could not attend my own church.

Following my divine encounter in 1998, I began planning, researching, and documenting towards this agenda, and have been making contributions to or rewriting this book over the past eighteen years. At first, I wrote a 62-page research paper at the American University in the Fall of 2001. Over the years, as I have been involved with governance, participating in General Elections, and exposed to the disorder associated with politics in The Bahamas, I have added more and more material. In 2013, I separated the materials into categories, and will publish such in a series of two more books hereafter. In fact, as you will observe, because of my editing and additions, I have provided up to date analysis, with subsequent re-analysis. So please, bear with me.

After analyzing an abundance of both theoretical data and information gleaned from personal participation in political wrangling over the past four General Elections, in my humble opinion, it is safe to say in 2020, that indeed ‘the Commonwealth of The Bahamas is in grave crisis on all fronts.’

The Wikipedia online Dictionary describes a Crisis as an ‘any event that is going or is expected to lead to an unstable and dangerous situation affecting an individual, group, community, or whole society.’ Crises’ are deemed to be negative changes in security, economic, political, societal, or environmental affairs, especially when they occur abruptly, with little or no warning. More loosely, it is a term meaning “a testing time” or an “emergency event”.

Further to that, my definition of a society in a state of crisis is ‘when order and protocol need to be re-established’. A state of crisis is also considered when the social and moral fabric needs to be mended and brought back to an acceptable standard, because it has been broken and torn apart by elements, such as high crime, judicial inequality, illegal migration issues, political anarchy, corruption and failed governance. This clearly describes the state of the

Bahamian society. In fact, according to Sociology, the normalization of crisis is where we sit, constantly on the edge of a burgeoning state of crisis.

This normalization of crisis, and a constant state of a burgeoning crisis is not unique to The Bahamas. Many societies across the world, including the United States of America, also face this threat of endangerment. However, Trust or, too often, the lack of it is one of the central issues of our time, which produces crises in a society. Without trust, institutions don't work, societies falter, and people lose faith in their leaders.

However, when society is in crisis, the people look to the government for leadership out of their economic decline or degradation, and their moral or social maladies. Therefore, any government elected to office must show strong leadership and fiscal restraint, if the society is to survive the trickle-down effect of this 'global economic and moral meltdown'. So, the leaders of the nation during times of crisis must be people with moral character, resolved integrity, and innate spiritual discernment.

Therefore, to set a proper tone for this deliberation, I wish to quote the nineteenth-century U.S. Statesman Henry Clay. In the following statement, he reminds us that "Government is for the people, and by the people" and not the other way around.

'Government is a trust,' said Clay, 'and the officers of the government are trustees; and both are created for the benefit of the people.'

Although the concept of civil governance is considered by some to be secular in nature, the idea of government was actually created by the mind of the Almighty God, for the orderly and proper service to, and on behalf of the masses, for His glory.

Governmental leadership within the life of a nation is supposed to provide political direction, economic and infrastructural development, social justice, equity, stability and peace. Meanwhile, the



leaders themselves must ‘maintain’ a high level of moral influence and inspiration to the people of that nation.

This book brings together a combination of thoughts, ideas, opinions, experiences and divine revelations. It includes some thought-provoking information about how we should govern a society that has long spiraled out of control; what standards we should use to promote institutional integrity; and what core values we should promote for the establishment of moral authority for national leadership.

While I have sought in this book to define the principles of governance for the Bahamian society from the values enunciated in the Preamble of The Bahamas Constitution; these ideals can be used far beyond our local context, to provide concepts that can be utilized in other public sector environments by nations seeking to guide its leadership in a principled and accountable fashion.

Having had the opportunity to garner experiences from my encounter with all of the Bahamian Prime Ministers, both past and present, several founding fathers of the nation, and hundreds of politicians and activists of the modern Bahamas over the past two and a half decades; I have attempted in this deliberation to form an authoritative opinion on what makes and does not make for effective governance in this 21st century Bahamas.

I believe that all persons who desire to be engaged in any category of national leadership, whether it is elected or appointed, should be subject to a Litmus Test, to determine their credibility and integrity to hold the office to which they aspire or are being appointed. This ‘vetting’ process should be held to a high standard, with consideration given to persons not just for political expediency, but for their personal integrity, joint national vision, and shared national goals.

I hope in this dialogue to articulate how the correct interpretation and application of the values of ‘Self-discipline, Industry, Loyalty, Unity, and an Abiding Respect for Christian Values and the Rule of Law’ would affect governance and the overall development and well-being of Bahamian society.

It is my desire that the articulation of these theories, add clarity to the Preamble of the Constitution, and set an inspirational perspective to the remainder of its Articles; and that these theories, further qualify the values defined within the Preamble, as substantive and well-grounded criteria for leadership in the national life and governance of the Commonwealth of The Bahamas.

In the future, I trust that the ideas put forward in this book for the reform of our forty-seven (47) year old inherited constitution from Mother England; be considered, observed, and included in the discussion to create a viable new constitution for a proposed Republic of the Commonwealth of The Bahamas. The work of constitutional reform cannot be left only to the Progressive Liberal Party and Free National Movement, or their appointed Commissions; but rather to a wider range of Bahamian citizens, striving for the ultimate reconstruction of the Commonwealth of The Bahamas.

As we explore all these reform ideas in the context of democracy, we must also be clear on the role that the government should play or not play in the lives of the citizenry, and what the people’s response to these institutions of leadership should be. We also want to establish the role the Church should play in influencing the governing process and the creation of public policy.

David, the ancient king of Israel, instructed his son Solomon, his successor, that the way to succeed in governance is by upholding godly principles. He recommended divine inspiration when he said this:

‘He that ruleth over men must be just, ruling in the fear of God’. 2 Samuel 23:2-4

Subsequently, Solomon, who later compared the role and inspiration of righteous versus wicked leadership, stated this:

‘When the righteous is in authority, the people rejoice:  
but when the wicked beareth rule, the people mourn’.

Proverbs 29:2

This idea of Righteous governance, that I now bring forward to the table again, was first propagated by the Father of the Nation, the late Sir Lynden Pindling and his colleague, the late Sir Randol Fawkes, from the early days preceding Majority Rule in the late 1950s. Therefore, it is not a new agenda in Bahamian politics.

It is clear, however, that somewhere along the way, successive governments have lost sight of the original intent of this ‘Righteous’ agenda. Thus, the need at this critical juncture or crossroad in our nation’s development is to return to the original objectives set forth by the founders of the modern Bahamas.

When I look at the leadership and the recruitment of most candidates for members of Parliament in the major political parties, we appear to be stagnated in our journey towards the intended goals of the founders of this small island state. We are digressing in a fast-forward motion towards losing ‘sovereignty and real ownership’ of the Commonwealth of The Bahamas.

Notwithstanding the recent 2017 General Elections and the election of a new Free National Movement government, with a seemingly new slate of persons; the country stands poised to remain at a place of imminent crisis. In addition to what political activists and observers view as numerous blunders and missteps by the new

government; this FNM Administration passionate pursuit towards globalization, the One World Order, and the Bahamas' ascension to the World Trade Organization (WTO); is creating mayhem and causing massive panic among local activists and segments of the business community, because of their desire for the government to make a greater move towards protectionism for local business interests. For while new faces are out-front, the commitment to the system of oppression and the colonialist-Oligarchy, remains entrenched. Therefore, the divine call for this righteous agenda for governance for the Commonwealth of The Bahamas remains intact.

I hope that this book will enhance the journey of anyone who desires to serve in public office; and that it assists them to clearly identify what their responsibilities should be when making themselves available for service to the nation.

I trust also that upon the completion of reading this book, We the People would undoubtedly have a deeper understanding and appreciation for what the commitment to these values ought to be for the Bahamian people and their elected governments; and what the benefits of that commitment will mean for subsequent generations of Bahamians.

It is my sincerest regards for the longevity and the protection of the Sovereignty of this Independent state, and the strengthening of our national identity, 'Until the Road We Trod Leads Unto Our God – March On Bahamaland.'

I remain, your most humble servant,

S Ali McIntosh, Servant Leader

———— CHAPTER ONE ————

## How It All Began – My Testimony

**W**hen I arrived in Washington, D.C. on the morning of Monday, February 9, 1998, it marked the beginning of the greatest faith walk of my life. My one-way ticket from Nassau, and the thirty dollars I started the journey with the evening before, had all expired. Left with seventeen (17) cents in my wallet and holding onto a divine promise of great accomplishment in this city, I was similar to most immigrants arriving in the United States for the first time, with nothing left and no choice, but to ‘go forward’.

Several months prior to this, in late September, I was forced to close the office of the National Committee for Youth Renewal & Revival, and the Light for Life Youth Resource & Counselling Centre because of a lack of funding, and the tremendous pressure placed upon me by the Free National Movement/Ingraham administration. I felt rejected and unappreciated, that the planning and lobbying for youth initiatives had gone unrecognized, and even more so, unrewarded.

I had been pondering for several days how to start over, even though I had just failed weeks prior. What was I supposed to do?

At thirty-two years old, and no work, no home, no money and a government which did not value my potential contribution to youth development and nation-building. While I could not understand why at the time, I believe that the government were a little intimidated by my candid speaking and my seemingly growing popularity, gained through my years as a radio broadcaster and newspaper journalist, and as a new emerging voice for youth empowerment.

Within a few days after closing my office, I was invited by some friends – Ed Smith and his wife – to operate from their business establishment on East Street near downtown, so that I could continue to canvass and galvanize for the youth work. Amidst my daily intercessions, Heaven responded to me.

It was the final week in October 1997, and I laid on the couch in my sister's house, somewhat discouraged and despondent. It had been only days before that I had moved out of my own rented apartment and had to move in with Monique and her family, in order to avoid being evicted. It was there, after everyone had gone to bed, that I lay silently, allowing the tears to flow down the sides of my face; as I reminisced on the two years of constructing, planning, and undertaking the work of national youth development for my beloved Bahamas.

As I recall the tedious hours of work, and the personal monies spent to host various youth leaders on a weekly basis for almost a year, I felt unrewarded and destitute. Amidst this feeling of sadness, I suddenly felt an overwhelming presence of peace, which seemed to have enveloped me and lifted me slightly off the sofa, in a most comforting moment of encouragement. In that moment, I heard a sweet voice say to me, 'It will not all be for loss.'

In an instant, I was back on the couch. I began to weep again. Not for sorrow, but for joy, that my prayers and concerns had come before the throne of Heaven, and I had gotten an answer. It was all I needed

to cheer myself up, so I could begin looking for ways to continue the work. Within days, I was given further instructions for my life in a dream. This was not the first time I had encountered what I had come to know as the ‘Heavenly Messenger’ with divine instructions.

In a vision on the early Saturday morning of November 1, 1997, I saw papers which signified the completion of a document called ‘The Phoenix Connection’. My activities at the Institution and the completion of that project were so historic that I was invited to visit the President of the United States. Then I heard the voice of a man say to me...

‘Go to American University and study Psychology, and I will send someone to help you.’

The voice assured me that I would enter the university through a special programme that was only a few months long. The Messenger’s final instruction was given in the tone of a warning, ‘Do not be disobedient to the call.’

As soon as the weekend was over, I investigated the details of the instructions in the dream. I made some inquiries and found from reference materials in the Library at the College of The Bahamas, that there was indeed an ‘American University’ nestled in the suburbs of northwest Washington, D.C. While my findings comforted me, three days later I received stronger confirmation, that I was living out the divine plan set out in my vision when a South Korean man walked into my makeshift office housed in Edward Smith’s business establishment on East Street north.

I was invited by this man to attend an ‘all expenses paid’ trip, as an Observer Delegate to a Conference in Washington, D.C., hosted by Youth Federation for World Peace, the international Youth arm of the Sun Young Moon organization. I accepted the invitation, and

three weeks later, I traveled to the United States' capital to spend the Thanksgiving holiday weekend among hundreds of international delegates attending eight (8) different conferences hosted simultaneously by them.

Following the youth conference, I capitalized on being in Washington and visited the campus of the American University at 4400 Massachusetts Ave, N.W., Washington, D.C. While I was not certain what I was going to do when I got there, I went expecting to find what I was looking for.

Upon arriving on the AU Campus, I inquired at the Student Enrollment Department, the most logical place for enrollment into the university. As I began to indicate what I wanted to do, I was immediately referred to the McKinley Building, where I met an Academic Advisor, a lovely middle-aged woman named Suzanne. After a short interview, she readily enrolled me in the Assessment for Prior Experiential Learning (APEL) program, a one (1) semester-long, non-degree course. She instructed me to send them my high school transcripts and the relevant fee, which was only twenty-five (25) dollars. She advised me that if I wanted to start the program, I would have to return to Washington, in six (6) weeks, when classes would begin for the Winter term, in mid-January.

I left the campus less than an hour after I arrived. I was shocked but delighted that I was already enrolled in the university, despite having never made contact with them before that very hour. I was excited and stunned all at the same time. The instructions of the night visions proved to be true to a detail. Therefore, I knew I had to follow through to see what would happen next. Upon my return to Nassau, I immediately returned the pertinent documentation and fee that the American University requested.

The eight weeks prior to leaving for Washington was the most disconcerting time of my life. Despite my recent discoveries of the



authentic details of the vision, I experienced tremendous doubt, fear, and procrastination. The lack of visible funding to attend American University only added stress to the already heavy burden I was carrying.

As it grew closer to the scheduled time to leave, I was planning yet vacillating daily. The mounting conflict within me of whether to follow through with traveling to the United States or not was somewhat abated, as I continually reflected on the final warning in the night vision of November, 'Do not be disobedient to the call.'

Receiving my I-20 Form from the university in early January, served to remind me that the time was quickly approaching, and I still hadn't found a sponsor to go to the American University. Finally, by the first week of February, it became clear that if I was going to go, I must do it quickly before I totally changed my mind.

Early in the morning on Saturday, February 7th, I called a friend whose family owned a travel agency, Arrow Travel & Tours, and credited a one-way ticket to Washington for the next day. Since I was scheduled to begin my journey on Sunday, I arranged a stop-over flight to Atlanta Georgia and an early flight from Atlanta to Washington, D.C. on that Monday morning. I left Nassau that Sunday afternoon with thirty dollars in my wallet, and the conviction, that because God sent me, He would authenticate the call by opening every door needed for my sustenance.

My sisters who lived in Atlanta, housed me that Sunday evening and made sure I had warm clothes, medicine, and other items for the trip. Since I was trusting God for the authentication of this assignment, I did not confide in any of them that I had less than fifteen dollars left in my wallet after paying the Departure tax in Nassau. I was convinced that if they knew, they would have tried to persuade me to change my mind and not follow through.

Subsequently, the journey that began when I arrived in Washington that sunny, but blisteringly cold Monday morning, was the greatest faith walk I have ever taken, and yet my most spiritually enlightening experience. I was walking in strong faith with all fingers crossed, hoping in the God that I had served all of my life; that He would prove faithful as He had promised.



*American University Entrance in Washington, D.C.*



*Washington Monument*

## The BCP Vision for the Nation

There was a miracle waiting for me in Washington, D.C. that day, a testament to the scripture:

‘Behold, to obey is better than sacrifice, and to harken than the fat of rams.’ 1 Samuel 15:22

And every day after that, there was a miracle at almost every encounter. Every need was met with God’s provision; through unexpected sources sent by God to supply it.

I had spent only seventeen miraculous days in Washington, D.C. when I came face to face with the most profound assignment of my life. On the morning of February 25, 1998, I awoke early as I always do, prayed, and went back to sleep. When I awoke again around 9:30 am, it took me a few minutes to regain my composure. The more I gained my composure, the more I realized that I had been in a vision. It was magnanimous and so explicit that I held my head and walked around the room for a few minutes, allowing the instructions of the strange vision to flow back into my mind. I began to cry. I fell to my knees and slowly allowed my body to fall completely to the floor as I began to moan repeatedly, ‘No! No! No!’

I moaned not because of what I had seen, nor because of what I had heard, but because of who was speaking. It was the same voice that spoke to me four months earlier and told me to go to Washington, D.C. It was the same voice that spoke to me three years prior and told me to form a service for young people. It was the same voice I had heard so many times before, when I needed comfort, when I needed strength, when I needed encouragement when I needed instructions. So to hear that voice again, telling me the things I had heard, was more than I could fathom, because of what it all meant! I was mandated!

The vision was clear and concise. Only three simple commands formed the instructions:

1. Run 39 candidates under the banner of The Bahamas Constitution Party.
2. Ask Christian men and women to make themselves available to serve.
3. Go to Sir Lynden Pindling and 'exact' from him the original intent of the Preamble of the Constitution.

I did not stop crying for what seemed an inordinate amount of time that morning. And for many more days, I questioned God as to what I was supposed to do with the information I had received. I walked around the campus puzzled and meditative for weeks, wondering to whom I should tell this information. There was nobody in Washington I could confide in, and I dreaded calling home with such a preposterous suggestion. I felt like I had been entrusted with some national security secret. However, it required some further clarification as to the way forward. Therefore, I was literally troubled daily over the instructions in the vision.

One day as I pondered on them, the Lord reminded me about a prophetic word I had received eleven (11) years earlier in 1987. The memory of that prophetic word squashed the troubling conflict in my mind. The prophecy was given to me in October 1987 during the Annual Fall Revival services, by Prophet Dr. S. D. James, a former Professor/Scientist, the Bishop and Founder of the Evangelistic Pentecostal Churches Worldwide, the World Leader of my former church.

In reflection, the year 1987 had been a very difficult one for me. Personal and employment issues, coupled with a near nervous

breakdown, had left me barely holding on to my self-esteem and my confidence. However, maybe due to my vulnerable state resulting from the myriad of negative experiences I suffered during the course of that year when Prophet James called me out and gave me ‘the word,’ I accepted, on faith, that his encouraging words were authentic, and from the Lord.

The Prophet’s favourite opening greeting, ‘Be not dismayed whatever betide, God will take care of you’ was the encouragement the Lord used to comfort my grieving spirit. He noted that even though he was unaware of the details of the personal situations going on in my life at the time, the ‘tragedy’ that I had experienced was not meant to destroy me, but to take me to the next level.

The Prophet S D James said that God told him that He was going to use me to do something ‘special, spectacular, and dynamic’ in the nation. And although he didn’t know specifically what it was – because God did not reveal it to him – he was sure that whatever God was going to do with my life, would be a ‘great and significant’ accomplishment. However, Prophet James was able to confirm to me, that when the Lord was ready to use me to do this ‘great thing,’ that I would ‘enter’ or be enrolled in an institution of higher learning. And at that time, God would reveal to me what it was He wanted me to do.

While this recollection helped me to understand that the Lord was preparing to use me, my thoughts were continuously on the vision of February 25th, and the magnitude of the awesome national responsibility that it laid upon my young life.

(NB - Chief Apostle Samuel D James passed away on November 15, 2020 in Banks, Alabama after more than 50 years of Prophetic Ministry to the nations of the World, and more than 40 years of visitations to the Bahamas.)

———— CHAPTER TWO ————

## Divine Revelation For The Bahamas

Five weeks after the February vision, on the sunny morning of April 3, 1998, while in my morning devotions, the Spirit of the Lord began to bring revelations to me concerning national leadership and governance in The Bahamas. These revelations were obviously meant to clarify my constant questioning, as to why it was necessary to create a new political machinery in The Bahamas, and how it was all going to come to fruition.

As I opened my Bible, it rested on Ezekiel chapter 40 verses 1-5. As I read it, it spoke to me strongly and emphatically, regarding the situation in Bahamaland. The message in the scripture admonished:

‘You should see with your eyes, Listen with your ears, Set your heart on the things that I would show you; which was the reason I brought you to this place.’

Thus, it immediately got my attention.

As I continued reading, the Spirit of the Lord began to speak to me through the word and made me understand that in the

twenty-fifth (25th) year of The Bahamas' Independence (which was in 1998), He had sent His Heavenly Messenger to examine the condition of the Commonwealth of The Bahamas. He made me understand upfront, that the reason He had brought me to Washington, D.C. was to make known to me the things that He was about to tell me. He insisted that I should make it a matter that warranted my most urgent attention and consideration, and that it should be kept close to my heart, as of utmost importance. And that all the things that He would speak to me, would have to be declared to the Bahamian people.

As I read through the book of Ezekiel chapters 40 - 42, I wondered what the scripture meant. It seemed so repetitious, talking about the measurement of every aspect of the house and the temple in such detail. Yet, I was consoled that God was attempting to convey a message I did not yet understand. I remained patient and continued reading.

By the time I got mid-way into the reading of Ezekiel chapter 43, the Lord began to bring 'revelation' to me beyond anything I had ever experienced up to that point in my life. It was as if my mind was opened into a new dimension of knowledge and revelation. It was clear that the Spirit of the Lord had given me access into the mind of God regarding the matters that had transpired openly and behind closed doors in The Bahamas.

In order to relate to you what was being revealed, you need to understand the political situation in The Bahamas during the time that I was in Washington, D.C., in April 1998. It was thirteen (13) months after the March 1997 General Elections, in which the Free National Movement, under the leadership of Prime Minister Hubert Ingraham, was overwhelmingly returned to power for the second term.

The Progressive Liberal Party (PLP), which had governed The Bahamas for twenty-five (25) consecutive years prior to the FNM taking office in 1992, seemed near defunct, because they had won only six seats in Parliament in the General Elections. The PLP was further demoralized, when the former Prime Minister, the late Sir Lynden Pindling was forced by Prime Minister Hubert Ingraham to resign his Kemp's Bay seat in the Summer of 1997, in order for Sir Lynden to receive the Prime Minister Pension & Retirement Package.

Within the first few months of the FNM's second term, industrial unrest had begun to brew in many sectors. Meanwhile, other Public Sector unions like The Bahamas Public Services Union (BPSU) and the Trade Union Congress (TUC) – who were responsible for the majority of government employees – were also threatening industrial action with concerns about job security. These concerns were based on how the Ingraham administration had been handling the proposed privatization of The Bahamas Telecommunication Corporation (BATELCO).

Additionally, the new multi-billion-dollar investment by Sol Kerzner, Sun International, had practically changed the entire moral and social model of the country, particularly in Nassau. Although the investment was economically viable, and translated into apparent prosperity and many jobs, the Sun International project had demanded and received a level of loyalty from Prime Minister Ingraham and his administration – and many sectors of the society – that could only be compared to idolatry.

The Kerzner-Sun International Resort was given the 'Most Favorite Nation' Status by the Ingraham administration, which entitled them to the largest group of incentives of any investment that had ever been facilitated in The Bahamas to date. So, once Sun International became the single largest employer in the country



outside of the Public Service, it appeared that everything Sol Kerzner wanted, Sol Kerzner got. This included the re-routing of the two main thoroughfares in downtown Nassau, Bay and Shirley Streets, which was redirected to accommodate Sol Kerzner's idea of an easy route from the airport straight to the new hotel.

In addition to the mounting massive industrial unrest, the government gave permission for 'gay' cruises to frequent the Port of Nassau, creating quite a stir from within the local religious community. The Christian community's reaction to this was led by my fellow broadcaster and now Member of Parliament, Pastor Vaughn Miller; my NCYRR colleague and Leader of Save The Bahamas Campaign Pastor Mario Moxey, and The Bahamas Christian Council. The Gay- Cruise ships issue was provoking almost vehement responses between the FNM Government and the Church leaders. While I was unaware of what was going on in Nassau, the Lord began to reveal to me His disgust against the government of the day and political leadership in The Bahamas.

The revelation on the morning of April 3, 1998, changed my whole perspective of contemporary political events taking place in the country. I was astonished to discover how differently we saw things versus how God saw them.

## **The Revelation Specific To Government**

In the revelation of that day, I learned that the situation and all that had transpired 'politically' between the former Prime Minister Sir Lynden Pindling and the current Prime Minister Hubert Ingraham, had come up before the Lord and had displeased him greatly. He equated it to me as Hubert Ingraham 'touching' Sir Lynden Pindling. Quite like the reference in the scriptures 'Touch not my anointed' – Psalm 105:15. He confided that He had 'ceased' to hold in high regard the government of Prime Minister Hubert

Ingraham, because of all that he had done in forcing Sir Lynden Pindling to retire from public life before he had finished his duties.

While the Spirit of the Lord had recognized and taken note of any or all actions, wrong doings, or indiscretions by Sir Lynden Pindling, He had not given the authority to former Prime Minister Hubert Ingraham or anyone else to eliminate Sir Lynden from the political scene in the country at that time. It was to be His work and His work alone when the time was right.

The Lord caused me to understand that the late Sir Lynden Pindling was His servant, called forth to do a special work in the country. He said that He had used Sir Lynden to begin a work in The Bahamas to 'free the Bahamian people from colonialism and establish an Independent Christian nation; and that this Sovereign nation would represent His purpose on the earth in the Western Hemisphere in the End times'. And that the effort by former Prime Minister Hubert Ingraham to politically 'slay' Sir Lynden ahead of God's time, was a direct attempt to circumvent God's purposes for the Commonwealth of The Bahamas.

The Lord reflected that in the days of Colonialism, in the early twentieth century and into the 1950s, the disenfranchised people of the Colonies of the Bahama Islands had cried unto Him concerning their 'slavery and mistreatment' by their Colonial bosses. He said that He had heard their prayers and their moaning and was ready to respond.

However, He (God) took special note of the prayers of our forefathers and mothers, when they began to make Him promises concerning specific things. In particular, when they requested:

'God, if you would give us our land and our freedom so that we could live in dignity in our own homeland; we would give you back the nation as a Christian nation and

would give our children and the generations that follow,  
as a pledge.’

Correspondingly, He (God) heard the vows and the many prayers over the years by the leaders of the people; namely community and Church leaders, and all who were considered both mothers and fathers in the nation. These were the prayers of a people in a post-slavery era, yearning to be free; People, yearning for dignity in the place where they were born; People of colour, who were former slaves and children of former slaves, residing in the Colonies of the Bahama Islands.

God confided to me that in the 1940s, He began the process to deliver the people of the Colonies of the Bahama Islands; and in the early 1950s, He raised up a young man named Lynden Oscar Pindling to facilitate the work of leading the people to freedom and accomplishing this agenda for nationhood.

The young Pindling was chosen to lead the people. The young Pindling was to hear God’s instructions as to what to do to deliver the people from ‘colonialism’ and bring them to Majority Rule and Independence. This arrangement in the rise and work of Sir Lynden Pindling was to facilitate God’s answer to the prayers of the Bahamian people; and for the young Pindling to follow through on the promises and pledges made by the people. This was the work of the late Sir Lynden Oscar Pindling.

The process and attainment of Majority Rule in January 1967, and the attainment of Independence in July 1973, were direct answers from God to the prayers of the Bahamian people. God answered those prayers based on a promise by our forefathers to give the nation back to Him. This was a commitment between God, the government, and the people of the Commonwealth of The Bahamas, led by Sir Lynden Pindling.

The Lord told me that The Bahamas is His nation; and that the Preamble of the Constitution is a contract that commits ‘the Bahamian people to Him, and He to the Bahamian people’ in a binding legal fashion.

Here are the ‘Tenets of the Contract’ made in the Preamble of the Constitution:

Tenet 1: AND WHEREAS, the People of this Family of Islands recognizing that the preservation of their freedom will be guaranteed by a national commitment to Self-discipline, Industry, Loyalty, Unity and An Abiding Respect for Christian Values and the Rule of Law;

Tenet 2: NOW KNOW YE, THEREFORE: We, the Inheritors of and Successors to this Family of Islands, recognizing the Supremacy of God and believing in the fundamental rights and freedoms of the individual,

Tenet 3: WE DO HEREBY PROCLAIM IN SOLEMN PRAISE, the establishment of a free and democratic sovereign nation founded on Spiritual Values,

Tenet 4: WE DECLARE THAT, In which no man, woman or child shall ever be slave or bondsman to anyone, or their labour exploited or their lives frustrated by deprivation,

Tenet 5: AND WE DO HEREBY PROVIDE by these Articles for the indivisible Unity and Creation under God of the Commonwealth of The Bahamas.

This Contract was Sealed and Ratified between God and the Government of The Bahamas and the Bahamian people, with the two significant achievements of Majority Rule in 1967 and National Independence in 1973; both of which occurred without bloodshed.

The intricate political movements and accomplishments were later called by Bahamians, the ‘Quiet Revolution’, memorialized in a book of the same name by the late Senator and Mother in the Nation, Dame Dr. Doris Johnson.

However, this was not just a Quiet Revolution. It was the fulfillment of the terms of the agreement by God to our forefathers. This entailed:

- God gave the Bahamian government of the day and that generation, the land and their Freedom, through Majority Rule and Independence.
- In return, the Government of The Bahamas, made the Commonwealth of The Bahamas, a Christian nation, by proclamation in the Preamble.

God began to declare to me out of the scriptures that day in 1998, that twenty-five (25) years after Independence in 1973, He had sent his Heavenly Messenger to evaluate whether the Bahamian nation was indeed in compliance with its original Declaration of Independence, regarding its pledge to Christian nationhood. And further, whether the commitment He had made with the Government and the people of the Commonwealth of The Bahamas, at the inception of the nation, was still enforced. He was concerned that He could not see or discern the original pledge, in the operation of the governance of the nation at that time in 1998. And it was His desire to see reflected in the nation, the values enunciated in the Preamble Contract.

His words and His demeanor indicated to me that He was disgusted with the national leadership disregard for sacred things; that is, they were substituting the things of God with their ways, in an attempt to bring God’s standards down to their own. This

exercise and attitude of leadership in the nation, He insisted, had permeated throughout the entire nation, and had contaminated to some degree, every level and every sector in the society, including the Christian church.

He told me to advise the nation that they must remove the ‘dead carcasses of their kings’ out of the high places; far from Him, so that He might dwell in the midst of them forever.

He explained to me, that His use of the term ‘dead carcasses of kings’ mentioned in the Ezekiel scriptural reference, referred primarily to two (2) things:

1. Specifically, to the government of the day under the leadership of former Prime Minister Hubert Ingraham, and
2. Generally, to the Bahamian people’s recognition of partisan political leadership being supreme in their lives, interests and affairs above God’s will for theirs.

Both of these implications have resulted in the diminishing of Godly principles and values in the lives of the people, and the idolization of partisan political leadership (party politics) within the nation.

He implied that He (God) wanted to govern The Bahamas through men and women who would allow Him to govern through them. And if He cannot govern the nation through men and women who would allow His will in the Commonwealth of The Bahamas, then He would judge the nation, and take the Sovereignty back, just as He did to ancient Israel. He warned me that as a nation, we must return to our national commitment to honour the Almighty God, which is articulated and recognized in the Preamble of the Constitution.

At the pronouncement of these things on my bed that April morning, my whole ‘world’ had begun to shake. I began crying and

became confused as to why the Lord would entrust me with this significant information. I suddenly became totally aware that if He was telling me these things, my life was mandated to declare them.

At that moment of recognition, I became so overwhelmed, I jumped up from the mattress where I sat, and ran through the kitchen to the living room, hoping to leave the revelations behind me. I shouted for Him to stop talking. Almost immediately it ceased. I could absorb no more of His voice in my head at that moment.

For more than twenty minutes, I sat in the living room, attempting to regain some sense of calmness in my mind. I was afraid to return to the mattress in the small dining area where I sat. However, I was convinced that the Spirit of the Lord was not quite finished speaking yet. So finally, after gaining enough courage, I returned to the room, took the Bible from the bed, and sat at my desk, and prepared myself to hear what else He would say. When I was ready to listen, He spoke to me in the clearest terms and caused me to understand the process by which He would test the Bahamian people.

The Lord told me to speak to the nation and tell them to examine the Constitution and see whether they are ashamed concerning the things that are written therein, relative to the lives they were living, and the direction the country was headed. He said, that ‘if the people acknowledge their obligation articulated in the Preamble of the Constitution’, then I must reveal to them all that He has spoken to me.

He further indicated that once the Bahamian people go back to the polls to elect a new government, it would indicate their choice and allegiance either to God or man. However, based upon the choice made by them, it would be His prerogative to respond in kind, as He so chooses.

I was very guarded from that point on, in any further inquiries to Him, regarding how and why these things were necessary and

how they would possibly come to fruition. Responding, almost immediately to the inquiries in my mind, He encouraged me that, when the time was right, the new political machinery would win the hearts of the people through divine favour, and valiantly defeat the FNM and the PLP.

This new political machinery, He indicated, would provide important techniques and a strategic direction to lead the Bahamian people in a national effort to adopt righteous principles in all facets of the society, as is indicated in the Constitution's Preamble.

In response to my questioning as to why this was necessary, He baffled me when He indicated that this was to prepare a people for Himself, to be ready for the day of the Lord. You ask, what is the day of the Lord? It is the day when the Lord makes all things right. Many aspects of the revelation were confirmed a few days later, when I received several e-mails in Washington from the new Internet Editor of The Nassau Guardian newspaper, informing me, and invoking my response about the dilemma transpiring in the country, between the church and the government, regarding the gay cruise ship issue.

I was glad to read that while the Lord was speaking to me in Washington concerning The Bahamas and the Constitution, unbeknown by me, several of my ministerial colleagues were in Nassau waving the Constitution in the face of the government, for their own consideration. This confirmed for me that surely the Almighty God was speaking and making ready 'the apparatus' with which He would eventually judge the nation of the Commonwealth of The Bahamas.

As Mary's disposition in the visitation of the Angel Gabriel, all my questions were answered, and every resistance rebuffed. For that reason, I submitted to the Purpose and Will of the Heavenly Messenger with Mary's response:



“Behold the handmaid of the Lord; Be it unto me according to thy word.” Luke 1:38

Barring any caution, I had concerning my ability to carry forth this agenda, I began to write down the vision and to prepare a platform for the proposed new political machinery called The Bahamas Constitution Party (BCP).

It could possibly take many more pages to adequately articulate all that He revealed during those morning hours of April 3, 1998. However, what we need to consider can be adequately derived from examining, defining, and applying the values articulated in the Preamble of the Constitution, to matters of governance and national leadership.

It is also clear, in the context of this revelation, that what God requires of the Bahamian people and their elected and appointed political leadership, is a commitment to the promise of recognizing God in the governance of the nation, and by extension in their own personal lives.

I returned to Nassau on April 15, 1998, questioning how I was going to orchestrate an examination of the Constitution before I was scheduled to return to Washington two weeks later. As I was preparing to leave Nassau at the end of April, the Bar Association, in conjunction with the College of The Bahamas, announced the joint sponsorship of Colloquium 2000, a series of town meetings examining certain aspects of the Bahamian Constitution. That announcement became my queue to give directions that same week in my weekly newspaper column, ‘Answering the Call’, as to what the nation should consider in examining the entire Constitution, and specifically the Preamble of the Constitution.

## Interpretation & The Implication

To add my interpretation to the revelation, I wish to refer to the Prophet Ezekiel highlighting the Sovereignty of God (Yahweh Elohim), the Covenant-Maker and the Covenant-Keeper. According to Matthew Henry Commentary of the Entire Bible (Hendrickson Publishers 1991); the ancient Prophet noted, in contrast, that it is God, who ‘judges and comforts’, ‘kills and makes alive’, and ‘wounds and heals’. The implication is that the same God whose hands can ‘destroy’, we must look to for ‘deliverance’. The concept is confirmed in scripture when it states that ‘He has smitten and He will bind us up.’ (Isaiah 61:1, Hosea 6:1). It is the work of the Messiah.

It is in this context, the Lord has sent the word to the Commonwealth of The Bahamas, to offer both ‘Judgement’ and ‘Deliverance.’ His offer of the renewal of the Covenant in the Preamble of the Constitution is clear. Despite our initial and long-standing assertions that The Bahamas is a Christian nation, it is sad to see that the government has brought contempt on the religion they themselves professed. And it has become clear, that their worship of ‘things’ they have positioned in ‘high and honourable’ places, has become ‘loathsome and abominable’ to God.

Since successive governments have set up their altars to idols, this has established a wall of separation between them and God and has actually stemmed the flow of ‘favour’ for the nation. They have set up their own devices, making them comparable to divine institutions, and urged everyone to comply with them, as if they are of equal authority to God’s. This consistent flow of idolatry has brought contempt on the nation of The Bahamas. For whenever God’s ordinances are profaned, His name is polluted. And when His name is polluted, people fall under His displeasure.

God now calls for National Repentance and Reformation in the governance of the nation, thus the agenda of the Bahamas Constitution Party. This work of The Bahamas Constitution Party is like the message of Elijah to the nation of The Bahamas: to return the hearts of the children to the fathers and the hearts of the fathers to the children – a Day of Reconciliation and Renewal.

The implication of the message here is clear. ‘He that hath an ear let him hear what the Spirit says unto the Church and the nation.’ God has called for the people to ‘know’ their duty, and to do what is right, so that the nation would be blessed.

The Preamble of the Constitution calls for a recognition of ‘Christian Values’ and the ‘Rule of Law’. The Christian Values come from Biblical morality (the Ten Commandments); and the Rule of Law is referred to from the Constitution. Therefore, if the Bahamian nation is to invoke the ‘favour’ of God, they must submit to or accede to the ‘Law of the House’ – which is the Constitution.

My submission is, if the ‘Law of the House’ directs you to the ‘Law of God’, then it suggests, that the people of The Bahamas should allow Biblical morality to govern the land. The Ten Commandments or Biblical Morality brings Holiness to everything. It will not only bring ‘Holiness’ or ‘Righteousness’ to the holy places or holy things but ‘Righteousness’ to the whole land, in essence, the governance of the entire nation. This causes Righteousness to bring wholeness and equity to all the people, no matter who they are. Righteousness brings exaltation to the people of the nation, not reproach.

Reflecting on contemporary Bahamian history, on Black Tuesday (April 27, 1965), Sir Lynden Pindling threw the Mace out of the window of the House of Assembly, into Rawson Square, where the people were gathered. It was the day that the Lord identified to Sir Lynden Pindling and those in the PLP, that the Mace was

the ‘Symbol of Oppression’ of the people of the Colonies of the Bahama Islands.

Just for clarification, the Mace, which sits in front of the Speaker in the House of Assembly is not the ‘Power of the People’, it is the ‘Power and Authority’ of the Speaker. The Speaker in his/her authority has the power to suppress the voice of the people, by shutting down any conversation by any Member of the Parliament, if he or she deems it to be invalid, including suspending their presence from any sitting of Parliament.

So, when the Mace was thrown outside the window by Sir Lynden Pindling and was broken into pieces, the symbol of the people’s oppression was broken, and therefore, Majority Rule was achieved not long thereafter. However, when the PLP government came to power in 1967, that ‘Symbol of Oppression’ should have been permanently removed from the Parliament and replaced with a symbol that gave ‘Power and Freedom’ to the Bahamian people; such as a Bible or a monument of the Ten Commandments.

With respect to this notion, no one can expect the protection of the law, who does not submit to it. Therefore, whatever one submits to, yields to them its protection. If we as a people continue to yield to the Mace – the Symbol of Oppression – we continue to do what has always been done, ‘Oppress’ the people. Thus, Majority Rule and Independence has only provided the Bahamian people with ‘New Rulers, but the same System of Oppression’. The players have changed, but the game remains the same.

Consequently, if we submit to the Law of God, we would engender the divine protection, and favour of the covenant-making, covenant-keeping Yahweh Elohim, who is the original Architect of the Commonwealth of The Bahamas.



*Photo of the Islands of The Bahamas (Photographer Unknown)*

## **The Implication For The Nation**

You may ask the question, what does all this mean for the nation?

Over the past twenty-two years, I have had many opportunities during my involvement in the political life of the nation, to consider what all this meant. Even at this point, and subsequent to every General Election results, I would ask this same question, ‘Lord, Is this vision and revelation still valid?’ I continued to be redirected to the following question: What does God really require of the Bahamian people and its elected government?

In 2013, on the threshold of the fortieth (40th) anniversary of The Bahamas’ Independence, and forty-six (46) years after the attainment of a Majority Rule government, I began serious re-evaluation as to where we were as a nation. I had come to the conclusion that The Bahamas had come full circle. After 40 years as a nation,

we seemed to have returned back to where we started prior to 1967 and 1973. Symbolically, we have spent one full generation in the wilderness, still standing outside the Promise Land, and looking back at Egypt.

I understood by comments and interviews made in 2013, as we celebrated the 1st Majority Rule Holiday, that in the years leading up to the 1967 victory, everyone did their part to help the PLP to obliterate the ‘iniquitous’ situations existing in the country, by their work and their vote. This massive effort was to bring about ‘Righteous’ governance and break the economic and social chains off the masses and cause them to be freed from the bondage of Colonialism.

The former Governor-General, Her Excellency Dame Marguerite Pindling, wife of the late Sir Lynden Pindling, indicated in a television interview during celebrations for the forty-sixth (46th) anniversary of Majority Rule in January 2013; that the pursuit of Majority Rule made the people felt like they were ‘somebody’ because they could see victory and freedom in sight. She alleged that the people were happy, and Majority Rule was their struggle, for themselves and for their children. She reflected on the work and sacrifices of her husband Sir Lynden Pindling and the PLP leadership at the time; that what they had accomplished in their early struggles could not possibly be equated to any dollar value amount.

She quoted this:

‘The people were unified; they were pure in their pursuit;  
And they rallied around the leadership of the PLP to  
achieve what they thought, and many exclaimed that God  
was in the workings.’

I wish to concur with her sentiments and conclude that their work was a work that God orchestrated, God defended, and in time, God brought to fruition. Everyone did their part, everyone made their sacrifices, but God did what He promised; to bring the Bahamian people to Majority Rule and Independence, so that the Bahamian people would be His people and He would be their God. This work by the men and women who led the PLP at the time was accomplished without bloodshed for a reason: so that no one could claim the glory or take the credit. It was for God's Glory and to God's credit.

This was amplified in many examples, but more so, when those who opposed the work of Independence, failed in their attempt to kill Sir Lynden because God was in the making. The country achieved these significant accomplishments for a specific purpose: A purpose which cannot be frustrated, a purpose which time has not diminished.

And so it was, that when the former Prime Minister Hubert Ingraham forced the late Sir Lynden Pindling, the Father of the Nation to resign in the summer of 1997, he 'touched' a matter that was not quite finished. Sir Lynden lost the Election in 1992 after twenty-five (25) years in office, and then again in 1997 with an even greater margin. He lost the government but held on to his seat once again.

He still had a binding and pending obligation, which was why he was elected again to Parliament in 1997. He was elected again so that he might 'Repent' for the wrongdoings of the government led by the Progressive Liberal Party. He was to articulate to the Bahamian people, from the floor of that honourable House of Assembly where he had spent his entire career, what needed to be said concerning the matters that I have articulated regarding the obligation of the Government and the people of The Bahamas. Following Sir Lynden

Pindling's resignation, there was no National repentance on behalf of the PLP Government.

We can all pontificate as to why Sir Lynden Pindling and the PLP lost the government in 1992. Needless to say, many editorials have indicated as much. Some have indicated that Sir Lynden was corrupt, and some have said that he had tolerated too much misbehavior and corruption among the members of his government and had therefore reaped the consequences. But despite the many opinions, my sincerest belief is that Sir Lynden failed to adequately articulate the awesome responsibility of the entire nation, to uphold the principles that were placed in the Constitution's Preamble Contract, on the attainment of Majority Rule and Independence.

Those principles and core values in the Preamble were placed there as a binding pledge for every administration, to uphold 'Righteousness' in the governance of the nation. It was not only the responsibility of the first Pindling Administration, who attained Majority Rule and Independence, but thereafter, all successive governments of the Commonwealth of The Bahamas.

So now, God wants His nation back...!

In the earlier revelation, He said to me that 'We can give it back to Him, or He will take it back'.

What does that look like? How do we give it back? Or what will the 'take back' entail? Will it entail the return of oppression to the Bahamian people similar to the days of Colonialism prior to Majority Rule and Independence? Could it be economic recession, or international financial or social pressure against our Sovereignty?

Initially, I could not imagine that what God was implying could possibly happen. But, in the next chapter let us look at the reality of what was, what is, and what could possibly come, based on our financial state. Let's look at the real statistical data on the state of the nation's finances.



———— CHAPTER THREE ————

## Editorial On The Real Statistical Data

In 1998, when the Vision and revelations were first given, the nation seemed economically secured with booming prosperity. The National Debt was under control at about (\$1.76 B), Crime and Unemployment seemed manageable, and the Middle class was in a relatively comfortable prosperous position. As I will show hereafter, my evaluation of the economy over the term, to bring us forward to our present reality.

### **Bahamas Government - Actual Data, Historical Chart of 1975 - 1998**

In my research, I wished to show the real statistics of Bahamas Government Operation and the National Debt up 1998, when this revelation was given. Then compared to where we have come in 19 years. The charts below show the growth of The Bahamas Economy and Government Operations, Financing, and the National Debt from 1975 – 1998. No Data charts for the years between 1998 to 2006 were available during my online research.

	1975	1976	1977	1978	1979	1980	1981	1982
<b>1. Revenue &amp; Grants (a+b+c+d)</b>	<b>118.3</b>	<b>137.3</b>	<b>136.8</b>	<b>164.0</b>	<b>202.1</b>	<b>244.1</b>	<b>282.2</b>	<b>273.5</b>
a. Tax Revenue	96.3	116.3	118.7	139.9	175.6	201.2	207.7	207.8
b. Non-Tax Revenue	22.0	21.1	18.1	24.1	26.5	43.0	74.5	65.7
c. Capital Revenue	---	---	---	---	---	---	---	---
d. Grants	---	---	---	---	---	---	---	---
<b>2. Expenditure (d+e+f)</b>	<b>132.2</b>	<b>160.6</b>	<b>164.5</b>	<b>197.0</b>	<b>210.3</b>	<b>251.9</b>	<b>344.4</b>	<b>351.7</b>
d. Current Expenditure	113.8	128.4	136.0	157.6	178.8	208.1	243.7	262.0
e. Capital Expenditure	13.8	28.3	23.7	28.3	26.3	38.8	45.6	40.3
f. Net Lending to Public Corps.	4.6	3.8	4.9	11.1	5.2	5.0	55.1	49.4
<b>Fiscal Deficit (1-2)</b>	<b>(13.9)</b>	<b>(23.3)</b>	<b>(27.7)</b>	<b>(33.0)</b>	<b>(8.2)</b>	<b>(7.8)</b>	<b>(62.2)</b>	<b>(78.2)</b>
<b>Fiscal Deficit (as % of GDP)</b>	<b>-1.3%</b>	<b>-2.0%</b>	<b>-2.3%</b>	<b>-2.4%</b>	<b>-0.5%</b>	<b>-0.5%</b>	<b>-3.7%</b>	<b>-4.6%</b>
	<b>1983</b>	<b>1984</b>	<b>1985</b>	<b>1986</b>	<b>1987</b>	<b>1988</b>	<b>1989</b>	<b>1990</b>
<b>1. Revenue &amp; Grants (a+b+c+d)</b>	<b>298.2</b>	<b>333.4</b>	<b>376.8</b>	<b>398.9</b>	<b>436.3</b>	<b>432.6</b>	<b>448.0</b>	<b>489.3</b>
a. Tax Revenue	244.7	266.4	318.2	339.1	380.2	383.5	394.2	430.0
b. Non-Tax Revenue	53.5	67.0	58.6	59.7	56.1	49.1	53.9	59.3
c. Capital Revenue	---	---	---	---	---	---	---	---
d. Grants	---	---	---	---	---	---	---	---
<b>2. Expenditure (d+e+f)</b>	<b>366.6</b>	<b>350.0</b>	<b>405.2</b>	<b>411.1</b>	<b>450.8</b>	<b>519.0</b>	<b>550.7</b>	<b>549.0</b>
d. Current Expenditure	293.7	324.5	354.3	365.6	397.4	437.1	470.8	474.5
e. Capital Expenditure	20.6	18.8	51.7	54.5	64.5	76.8	90.9	57.7
f. Net Lending to Public Corps.	52.4	6.7	(0.9)	(9.0)	(11.1)	5.2	(11.0)	16.8
<b>Fiscal Deficit (1-2)</b>	<b>(68.4)</b>	<b>(16.6)</b>	<b>(28.4)</b>	<b>(12.2)</b>	<b>(14.5)</b>	<b>(86.4)</b>	<b>(102.7)</b>	<b>(59.7)</b>
<b>Fiscal Deficit (as % of GDP)</b>	<b>-4.0%</b>	<b>-0.9%</b>	<b>-1.4%</b>	<b>-0.5%</b>	<b>-0.6%</b>	<b>-3.4%</b>	<b>-3.4%</b>	<b>-1.9%</b>
	<b>1991</b>	<b>1992</b>	<b>1993</b>	<b>1994</b>	<b>1995</b>	<b>1996</b>	<b>1997</b>	<b>1998</b>
<b>1. Revenue &amp; Grants (a+b+c)</b>	<b>490.4</b>	<b>534.2</b>	<b>531.5</b>	<b>609.9</b>	<b>669.1</b>	<b>686.4</b>	<b>729.4</b>	<b>761.4</b>
a. Tax Revenue	424.0	481.0	476.0	544.9	594.8	615.3	658.2	681.4
b. Non-Tax Revenue	66.4	53.2	55.5	60.9	60.9	70.6	69.9	79.5
c. Capital Revenue	---	---	---	0.5	9.3	0.0	0.8	0.5
d. Grants	---	---	---	3.6	4.1	0.5	0.5	---
<b>2. Expenditure (d+e+f)</b>	<b>604.1</b>	<b>614.7</b>	<b>622.0</b>	<b>642.7</b>	<b>682.6</b>	<b>749.7</b>	<b>865.0</b>	<b>842.2</b>
d. Current Expenditure	504.9	523.9	531.4	556.7	588.2	650.0	699.1	724.8
e. Capital Expenditure	60.9	68.4	50.8	48.8	70.3	69.6	130.4	82.0
f. Net Lending to Public Corps.	38.3	22.5	39.8	37.2	24.1	30.1	35.5	35.4
<b>Fiscal Deficit (1-2)</b>	<b>(113.7)</b>	<b>(80.6)</b>	<b>(90.5)</b>	<b>(32.8)</b>	<b>(13.5)</b>	<b>(63.3)</b>	<b>(135.6)</b>	<b>(80.8)</b>
<b>Fiscal Deficit (as % of GDP)</b>	<b>-3.7%</b>	<b>-2.6%</b>	<b>-2.8%</b>	<b>-1.0%</b>	<b>-0.4%</b>	<b>-1.7%</b>	<b>-3.4%</b>	<b>-2.0%</b>

*Research Department, Central Bank of The Bahamas, A. Gabriella Frazier - The Monetary & Fiscal Implication of Achieving Debt Sustainability – Appendix #3 - Chart of Government Operations & Financing, 1975 - 1998*

<u>B\$M</u>	1975	1976	1977	1978	1979	1980	1981	1982
<b>1. Direct Charge (a+b)</b>	<b><u>127.2</u></b>	<b><u>149.8</u></b>	<b><u>184.1</u></b>	<b><u>202.5</u></b>	<b><u>234.9</u></b>	<b><u>243.1</u></b>	<b><u>281.0</u></b>	<b><u>351.7</u></b>
a. Foreign Currency	64.0	56.3	69.4	59.9	53.9	40.8	87.7	147.9
b. Bahamian Dollar	63.2	93.4	114.6	142.6	181.0	202.3	193.3	203.8
<b>2. Contingent Liabilites</b>	<b>22.3</b>	<b>22.7</b>	<b>34.7</b>	<b>30.4</b>	<b>40.4</b>	<b>58.8</b>	<b>78.8</b>	<b>92.0</b>
<b>National Debt (1+2)</b>	<b>149.5</b>	<b>172.5</b>	<b>218.7</b>	<b>233.0</b>	<b>275.2</b>	<b>301.8</b>	<b>359.8</b>	<b>443.7</b>
	<b>1983</b>	<b>1984</b>	<b>1985</b>	<b>1986</b>	<b>1987</b>	<b>1988</b>	<b>1989</b>	<b>1990</b>
<b>1. Direct Charge (a+b)</b>	<b><u>426.5</u></b>	<b><u>443.4</u></b>	<b><u>478.2</u></b>	<b><u>528.9</u></b>	<b><u>527.9</u></b>	<b><u>574.4</u></b>	<b><u>670.3</u></b>	<b><u>773.2</u></b>
a. Foreign Currency	162.2	155.1	146.7	168.2	144.2	130.6	131.5	139.3
b. Bahamian Dollar	264.2	288.3	331.5	360.7	383.7	443.8	538.7	633.9
<b>2. Contingent Liabilites</b>	<b>78.8</b>	<b>68.4</b>	<b>67.3</b>	<b>81.4</b>	<b>78.7</b>	<b>86.5</b>	<b>117.4</b>	<b>146.0</b>
<b>National Debt (1+2)</b>	<b>505.3</b>	<b>511.9</b>	<b>545.5</b>	<b>610.4</b>	<b>606.6</b>	<b>660.9</b>	<b>787.6</b>	<b>919.2</b>
	<b>1991</b>	<b>1992</b>	<b>1993</b>	<b>1994</b>	<b>1995</b>	<b>1996</b>	<b>1997</b>	<b>1998</b>
<b>1. Direct Charge (a+b)</b>	<b><u>870.5</u></b>	<b><u>952.4</u></b>	<b><u>1,064.7</u></b>	<b><u>1,136.3</u></b>	<b><u>1,165.8</u></b>	<b><u>1,235.1</u></b>	<b><u>1,374.7</u></b>	<b><u>1,431.5</u></b>
a. Foreign Currency	147.4	145.9	167.3	148.8	155.6	133.4	144.7	133.7
b. Bahamian Dollar	723.2	806.4	897.4	987.4	1,010.3	1,101.8	1,230.0	1,297.7
<b>2. Contingent Liabilities</b>	<b>303.9</b>	<b>342.1</b>	<b>350.9</b>	<b>342.7</b>	<b>329.0</b>	<b>313.8</b>	<b>318.6</b>	<b>332.9</b>
<b>National Debt (1+2)</b>	<b>1,174.4</b>	<b>1,294.5</b>	<b>1,415.6</b>	<b>1,479.0</b>	<b>1,494.8</b>	<b>1,548.9</b>	<b>1,693.4</b>	<b>1,764.4</b>

*Research Department, Central Bank of The Bahamas, A. Gabriella Frazier - The Monetary & Fiscal Implication of Achieving Debt Sustainability - Appendix #4 – Chart of National Debt of 1975 – 1998*

## Bahamas Government Debt to GDP - Explained

Government Budget is an itemized accounting of the payments received by government (taxes and other fees) and the payments made by government (purchases and transfer payments). A budget deficit occurs when a government spends more money than it takes in. The opposite of a Budget Deficit is a Budget Surplus.

The Gross Domestic Product (GDP) measures of national income and output for a given country's economy. The gross domestic product (GDP) is equal to the total expenditures for all final goods and services produced within the country in a stipulated period of time.

### Debt To GDP Ratio 1991 - 2016

The Bahamas recorded a government debt equivalent to 77.90 percent of the country's Gross Domestic Product in 2016. Government Debt to GDP in The Bahamas averaged 40.68 percent from 1991 until 2016, reaching an all-time high of 77.90 percent in 2016 and a record low of 23.20 percent in 1991.



*Graph - Bahamas Debt to GDP 2006-2016. Source: Trading Economics Online / Central Bank of the Bahamas*

## **Analysis of 2012 - 2016 Financial Crisis**

Between 2012 and 2013, Moody's Credit Agency and Standard & Poor's Agency, which provides Credit Ratings for countries had downgraded The Bahamas on several occasions, on both its Investment Rating and Sovereign Rating. These downgrades in such rapid succession began to place pressure on the entire financial prospects of the country regarding its borrowing potential. And yet, the prospect of further downgrades was imminent.

In the 2013 -2014 Budget year, the Christie administration and the Internal Monetary Fund (IMF) projected a two-point seven (2.7%) percent growth in the Bahamian economy. Despite this, the IMF and the other credit rating agencies had determined that the projected growth levels would not be sufficient to help the government out of its financial woes before something critical would have to be done. This was due to the fact that the country's Debt to GDP ratio was approaching the critical range of sixty to ninety percent (60-90%); which would begin to raise a red flag and give cause for concern, regarding the country's credit ratings and its borrowing power.

The Christie administration had already projected that they would raise the debt up \$1.2 billion in its first two years in office, which took the government's debt, including local and foreign indebtedness, to five and a half (\$5.5) billion dollars by the end of the 2013-2014 fiscal year. This figure pushed the Debt to GDP ratio nearer to the sixty percent (60%) level, (with the Recurrent deficits already in the hundreds of millions), due to Out-of-Control spending by the Christie Administration in its early 2012 term; coupled with staggering overruns accumulated from Road projects of the former Ingraham administration 2007-2012 term.

In the meantime, on the local scene, the banks were cautiously lending, and thousands of mortgages were in critical delinquency;

with the majority of Bahamians assets heavily financed, coupled with very little personal savings. Many Bahamians were living in a state of what we call 'hand to mouth', a term used to equate that a person is 'only two salaries away' from financial crisis or ruin. At the time, the suggestion and consideration of the International Monetary Fund (IMF) to devalue the Bahamian dollar in the eighteen to twenty-four (18-24) months (leading up to June 2014), would have placed Bahamians financial prospects in a most precarious position.

The foreign debt of the Bahamian government was considered moderate to high, with much of it being contributed by loans from the People's Republic of China, whose presence in The Bahamas was becoming ominous, with almost four (\$4) billion dollars investment in Baha-Mar Development on Cable Beach. In addition to that investment, the country had obtained loans from China for infrastructure projects like the Airport Gateway Project, and others across the country. Both the Tourism industry and the PLP Administration had high expectations, with the Cable Beach Baha-Mar Resort's scheduled opening for December 2014. However, the delay of both the completion and opening of the Baha-Mar Resort continued to put pressure on both the government's revenue and the overall economy.

Despite attempts at reductions, government spending was still too high, and government revenue projections were far below expectations. And it was doubtful, and speculative by some, whether the implementation of Value Added Tax (VAT), would change the dynamics of the government revenues, in the short term, in order to make a dent in the indebtedness of the Bahamian economy. The commitment of the Administration was to use the implementation of VAT at seven (7%), specifically to reduce the National Debt. However, while the implementation of Value Added Tax (VAT) by the PLP government in Budget 2015/2016, provided an immediate

and good source of Revenue for the government; it had proven to do ‘almost nothing’ to reduce the continued vehement rising of the National Debt and the Debt to GDP ratio.

The continual slide into the danger zone is noted in online articles by the Tribune’s Business Editor, Neil Hartman. The links below show the condition of The Bahamas economy by the Central Bank of The Bahamas at the end of 2015 and 2016.

<https://www.tribune242.com/news/2015/may/04/national-debt-breaches-70-danger-threshold/>

<https://www.tribune242.com/news/2016/sep/30/bahamas-total-debt-over-90-gdp/>

<https://www.tribune242.com/news/2016/may/24/govt-adds-16bn-national-debt-over-three-years/>

## **Real Data on Bahamas Government Economic Situation – as of July 2017**

Bahamas Government Debt to GDP - actual values, historical data, forecast, chart, statistics, economic calendar, and news. Bahamas Government Debt to GDP - Actual data, historical chart, and calendar of releases - was last updated in July 2017. (Information obtained from Trading Economics website on July 25th, 2017.)

The statistical data obtained online as of July 2017 will give you the reader an indication of how far we have come, and how critical our economic situation presently is. The statistics listed below shows where the Economy was at the time the FNM Administration was presenting its first budget as a new 2-month-old Administration.

## List of Statistical Data Reported

### Tuesday July 18th 2017

Bahamas Interest Rate at 4.00 percent

The benchmark interest rate in the Bahamas was last recorded at 4 percent.

### Sunday July 16th 2017

Bahamas GDP per capita PPP at 21481.70 USD

The Gross Domestic Product per capita in the Bahamas was last recorded at 21481.70 US dollars in 2016, when adjusted by purchasing power parity (PPP). The GDP per Capita, in the Bahamas, when adjusted by Purchasing Power Parity is equivalent to 121 percent of the world's average.

### Wednesday July 12th 2017

Bahamas GDP per capita at 20568.30 USD

The Gross Domestic Product per capita in the Bahamas was last recorded at 20568.30 US dollars in 2016. The GDP per Capita in the Bahamas is equivalent to 163 percent of the world's average.

### Monday July 10th 2017

Bahamas GDP at 9.05 USD Billion

The Gross Domestic Product (GDP) in the Bahamas was worth 9.05 billion US dollars in 2016. The GDP value of the Bahamas represents 0.01 percent of the world economy.

### Friday July 07th 2017

Bahamas | Credit Rating at 65.00

Standard & Poor's credit rating for Bahamas stands at BB+ with stable outlook. Moody's credit rating for Bahamas was last set at Baa3 with a negative watch outlook.



**Friday July 07th 2017**

Bahamas Money Supply M0 at 282.00 BSD Million

Money Supply M0 in the Bahamas increased to 282 BSD Million in March from 271 BSD Million in February of 2017.

**Friday July 07th 2017**

Bahamas Money Supply M1 at 2430.00 BSD Million

Money Supply M1 in the Bahamas decreased to 2430 BSD Million in March from 2483 BSD Million in February of 2017.

**Friday July 07th 2017**

Bahamas Money Supply M2 at 6587.00 BSD Million

Money Supply M2 in the Bahamas decreased to 6587 BSD Million in March from 6654 BSD Million in February of 2017.

**Friday July 07th 2017**

Bahamas Money Supply M3 at 6885.00 BSD Million

Money Supply M3 in the Bahamas decreased to 6885 BSD Million in March from 6957 BSD Million in February of 2017.

**Monday July 03rd 2017**

Bahamas Social Security Rate at 9.80 percent

The Social Security Rate in the Bahamas stands at 9.80 percent.

**Monday July 03rd 2017**

Bahamas Social Security Rate For Companies at 5.90 percent

The Social Security Rate For Companies in the Bahamas stands at 5.90 percent.

**Monday July 03rd 2017**

Bahamas Personal Income Tax Rate at 0.00 percent

The Personal Income Tax Rate in the Bahamas stands at 0 percent.

### **Monday July 03rd 2017**

Deposit Interest Rate in Bahamas at 1.40 percent

Deposit Interest Rate in the Bahamas decreased to 1.40 percent in 2015 from 1.42 percent in 2014.

### **Monday July 03rd 2017**

Ease of Doing Business in Bahamas at 121.00

Bahamas is ranked 121 among 190 economies in the ease of doing business, according to the latest World Bank annual ratings. The rank of Bahamas deteriorated to 121 in 2016 from 120 in 2015.

### **Monday July 03rd 2017**

Bahamas Corporate Tax Rate at 0.00 percent

The Corporate Tax Rate in the Bahamas stands at 0 percent.

### **Monday July 03rd 2017**

Bahamas Corruption Index at 66.00 Points

Bahamas scored 66 points out of 100 on the 2016 Corruption Perceptions Index reported by Transparency International.

### **Monday July 03rd 2017**

Bahamas Corruption Rank at 24.00

Bahamas is the 24 least corrupt nation out of 175 countries, according to the 2016 Corruption Perceptions Index reported by Transparency International.

### **Monday July 03rd 2017**

Bahamas Current Account at -171.80 BSD Million

Bahamas recorded a Current Account deficit of 171.80 BSD Million in the fourth quarter of 2016.

### **Monday July 03rd 2017**

Bahamas Current Account to GDP at -11.40 percent

Bahamas recorded a Current Account deficit of 11.40 percent of the country's Gross Domestic Product in 2016.

**Monday July 03rd 2017**

Bahamas Balance of Trade at -557.30 BSD Million

Bahamas recorded a trade deficit of 557.30 BSD Million in the fourth quarter of 2016.

**Monday July 03rd 2017**

Bahamas Bank Lending Rate at 12.39 percent

Bank Lending Rate in Bahamas decreased to 12.39 percent in December from 12.92 percent in November of 2016.

**Monday July 03rd 2017**

Bahamas Building Permits at 304.00 Units

Building Permits in Bahamas decreased to 304 Units in the second quarter of 2016 from 310 Units in the first quarter of 2016.

**Monday July 03rd 2017**

Bahamas Consumer Price Index Cpi at 103.27 Index Points

Consumer Price Index Cpi in the Bahamas decreased to 103.27 Index Points in March from 103.83 Index Points in February of 2017.

**Monday July 03rd 2017**

Bahamas Exports at 99.50 BSD Million

Exports in Bahamas decreased to 99.50 BSD Million in the fourth quarter of 2016 from 99.90 BSD Million in the third quarter of 2016.

**Monday July 03rd 2017**

Bahamas Foreign Exchange Reserves at 958.60 BSD Million

Foreign Exchange Reserves in the Bahamas increased to 958.60 BSD Million in April from 920.30 BSD Million in March of 2017.

**Monday July 03rd 2017**

Bahamas Government Budget at -3.50 percent of GDP

Bahamas recorded a Government Budget deficit equal to 3.50 percent of the country's Gross Domestic Product in 2016.

**Monday July 03rd 2017**

Bahamas Government Debt to GDP at 77.90 percent

Bahamas recorded a government debt equivalent to 77.90 percent of the country's Gross Domestic Product in 2016.

**Monday July 03rd 2017**

Bahamas Imports at 656.70 BSD Million

Imports in Bahamas decreased to 656.70 BSD Million in the fourth quarter of 2016 from 685.60 BSD Million in the third quarter of 2016.

**Monday July 03rd 2017**

Bahamas Inflation Rate at 2.70 percent

The inflation rate in the Bahamas was recorded at 2.70 percent in March of 2017.

**Monday July 03rd 2017**

Bahamas Inflation Rate MoM at -0.50 percent

The Consumer Price Index in Bahamas decreased 0.50 percent in March of 2017 over the previous month.

**Monday July 03rd 2017**

Bahamas Population at 0.38 Million

The total population in the Bahamas was estimated at 0.4 million people in 2016, according to the latest census figures.

**Monday July 03rd 2017**

Bahamas Private Sector Credit at 6143.49 BSD Million

Private Sector Credit in the Bahamas decreased to 6143.49 BSD Million in April from 6152.88 BSD Million in March of 2017.

#### **Monday July 03rd 2017**

Bahamas Social Security Rate For Employees at 3.90 percent  
The Social Security Rate For Employees in Bahamas stands at 3.90 percent.

#### **Monday July 03rd 2017**

Bahamas Visitor Arrivals at 606.40 Thousand  
Tourist Arrivals in the Bahamas increased to 606.40 Thousand in December from 536.30 Thousand in November of 2016.

#### **Monday July 03rd 2017**

Bahamas Unemployment Rate at 14.80 percent  
Unemployment Rate in the Bahamas decreased to 14.80 percent in 2015 from 15.70 percent in 2014.

#### **Monday July 03rd 2017**

Bahamas Sales Tax Rate at 7.50 percent  
The Sales Tax Rate in the Bahamas stands at 7.50 percent.

#### **Monday July 03rd 2017**

Bahamas GDP Annual Growth Rate at 0.60 percent  
The Gross Domestic Product (GDP) in the Bahamas expanded 0.60 percent in 2016 from the previous year.

### **BAHAMAS CURRENT - Gross Domestic Product 2019 - 2020 & Beyond**

The Gross Domestic Product (GDP) in the Bahamas was worth 12.83 billion US dollars in 2019, according to official data from the World Bank and projections from Trading Economics. The GDP value of the Bahamas represents 0.01 percent of the world economy. source: World Bank

### GRAPH - Gross Domestic Product Rate 1960 - 2019

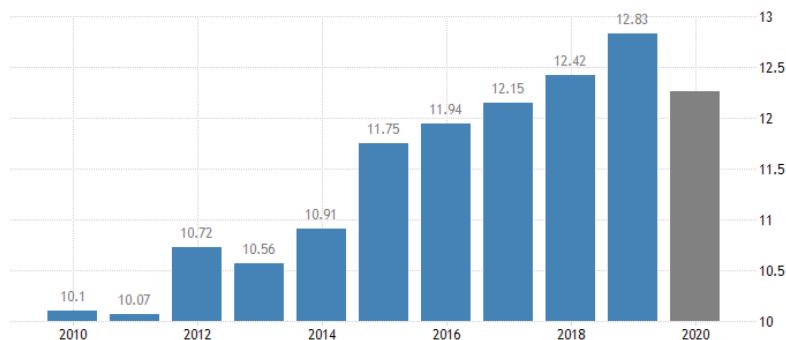
Actual	Previous	Highest	Lowest	Dates	Unit	Frequency	
12.83	12.42	12.83	0.17	1960 - 2019	USD Billion	Yearly	Current USD

Source: Trading Economics Online / Central Bank of the Bahamas

### GRAPH - Bahamas GDP Annual Growth Rate 1960 - 2019

Last	Previous	Highest	Lowest	Unit
0.90	1.60	7.90	-4.20	percent (%)

Source: Trading Economics Online / Central Bank of the Bahamas



Source: Trading Economics Online / Central Bank of the Bahamas

### Bahamas Main Indicators for 2018 - 2022

Main Indicators	2018	2019 (e)	2020 (e)	2021 (e)	2022 (e)
GDP (billions USD)	13.02e	13.58	11.56	12.28	13.23
GDP (Constant Prices, Annual % Change)	3.0e	1.2	-14.8	4.6	5.5
GDP per Capita (USD)	34	35	30	31	33
General Government Gross Debt (in % of GDP)	61.0	58.8	68.7	82.0	80.2
Inflation Rate (%)	2.3	1.3	1.8	2.1	2.4
Current Account (billions USD)	-1.49	0.08	-2.03	-1.96	-1.62
Current Account (in % of GDP)	-11.4	0.6	-17.5	-15.9	-12.3

Source: IMF - World Economic Outlook Database - October 2020

## My Concluding Analysis

The Bahamas produces little, in comparison to our consumption. We grow about nine to ten percent (9-10%) of what we eat, as the country continues to accrue an Import bill of over eight hundred million dollars a year for food. This is coupled with the fact that ninety-seven (97%) percent of the consumables in the country are also imported. We can do better in growing more food and producing more consumables or finish products by creating industries from our abundant natural resources.

And while it appears that successive governments only attribute the value of Sun, Sand, and Sea, by their superficial benefit to the Tourism Industry; they have by far seemed to underestimate their intrinsic value, as Light Industries, in and of themselves.

Over the years, successive administrations have left the most lucrative of our Natural Resources namely Sand, Aragonite, Calcium carbonate, Limestone, Silicone, Solar salt, Precious stones, and Oil, in the hands of foreign investors and foreign sources. This list of over twenty-six (26) Natural Resources also includes an abundance of Sea vegetables and life-saving algae, Mangroves, Alkaline Mud; in addition to the commonly known seafood like Fish & spiny Lobster.

Successive governments, from Hubert Ingraham's 'Government in the Sunshine' in 1992, to Perry Christie's 'Hope & Help' administration in 2002; did not appreciate the intrinsic worth and value of The Bahamas' vast natural resources inventory, and the strategic position of the country; and the tremendous benefit that both of these together could contribute to the future economic development of the nation and the prosperity to the Bahamian people. Rather, they have accommodated foreigners and their interests in the country's abundant natural resources, to the detriment of the Bahamian people.

The best effort of both the FNM and PLP administrations are

that they seemed prepared to sell the nation to foreigners, with systemic oppressive Initiatives such as, the extension of the Hawksbill Creek Agreement in Freeport, Grand Bahama; the sale and exploitation of the Cays & the Marine Reserve parks in Exuma; thousands of Mayaguana beachfront property for pennies on the dollar; Oil exploration leases at the exclusion of Bahamian ownership; the sale of BATELCO for mere pittance, and the privatization and out-sourcing of Government-owned utility companies to foreign sources; the 30 year Tax-exempt status for Baha-Mar Resorts in Cable Beach; the Disney Lighthouse Point Project in Eleuthera with (Most Favoured Nation Status) at the exclusion of Bahamian entrepreneurship, and the lease of the seabed for fifty (50) years; the exclusive leases for the mining of Billions of dollars of Aragonite, Salt and Sand, for pennies on the ton; and finally the tremendous public and private sector investment of the People Republic of China and its state-owned agencies.

None of these high-ticketed projects by successive FNM & PLP Administrations are yielding or expected to yield any significant empowerment for the Bahamian masses, the Bahamian entrepreneur, or significant Revenue to the Government in taxes and benefit, to the extent that it can possibly produce. It is true that we can grow the economy, but by which measure, and for whose benefit. If the increase of the Gross Domestic Product only benefits the foreign investors; then the illusion of growth is a false perception for local empowerment.

There are no acceptable excuses for the former PLP and FNM administrations' or the present FNM administration, regarding long-standing leases and commitments that disenfranchise the Bahamian people. In 2019, the government was still committing to thirty and fifty (30 & 50) year agreements, despite the protest of the Bahamian people, which is expected to further disenfranchise, yet



another generation of the Bahamian people. It appears that after fifty-four years of black ‘majority’ government, and forty-seven years of Independence, not much has changed.

The Bahamas’ regime remains a tyrannical system, facilitated by both the PLP and the FNM administrations, to bring the majority of Bahamian people back under economic oppression, in another form of Colonialism. The true Bahamian Economy with the ideals of Bahamianization, conceptualized by the Pindling era, has long been lost beneath the ideals of Foreign Direct Investment and political expediency.

Regrettably, as we seek to move the nation forward, the unemployment rate is in the double digits, in Nassau, (even higher among youths); with now staggering rates also in Grand Bahama and Abaco since the destruction brought on by Hurricane Dorian in September 2019 and the extenuation situation affecting businesses, employment brought on by COVID-19 continuous Shutdowns, Quarantines, and Curfews during 2020.

The illiteracy rate remains high, and an inordinate number of students graduating from public high schools are reading below their grade level, with some high school graduates reading as low as grade seven. While the potential for technical and vocational training is promising to prepare a higher level of workers, there are not enough seats to accomplish that agenda. However, the potential of Bahamian children is vast but requires a greater investment from the government in developing the creative potential of the next generation.

Recent statistics also show, that less than twenty (20%) of persons graduating from both public and private high school each year, choose to or cannot afford to attend college; meanwhile, the other half of the eighty percent (80%) enter the job market, with less than required literacy and numeracy skills. Coupled with that grim reality, the overwhelming statistics are confirming that the

majority of those who leave The Bahamas for a university education are choosing not to return to the country, causing a tremendous 'brain drain' of prospective younger, educated professionals in the nation for future development.

In the interim, serious crimes such as armed robberies and murders have risen at a staggering rate per capita over the past decade, resulting in fear among the populace. And even now, as the Police seek to get serious crime under control; the fear of crime and diminishing economic opportunities for the masses, brings clear what the prospects for the future really are.

In retrospect to all I have felt compelled to give an analogy on, the corrupted actions of the Christie led PLP Government during its 2012 - 2017 term, with the weak and embattled seventy-three (73) year-old Prime Minister, an oversized Cabinet encumbered by most who had either scandal-ridden pasts or numerous conflicts of interests; had brought the nation as close to the term 'failed governance' as it had ever been in its modern history. And without a doubt, the moral and social fabric of the country began to crumble right before our eyes, as 'covetousness and greed' of a sitting, lame-duck administration had reared its ugly head in magnanimous proportions.

The convoluted and conflicted actions of the PLP government regarding the defeated January 2013 Referendum on the Gambling Industry and its eventual Legalization; and the 2016 defeated Constitutional Referendum, where the government campaigned with the might and money of the Public Treasury on behalf of a positive result; brought the integrity and moral authority of the Christie-led PLP administration to almost naught in the eyes of the Bahamian people, and indeed the world, that their word was no longer credible. Widely considered to be devoid of any righteous principles and laden with compromises, the PLP administration continued in office with no clear mandate prior to 2017 General Elections.

Concurrently, the Official Opposition the Free National Movement itself lacked Moral Authority and Integrity, giving the people no clear indication as to where they intended to take the nation should they be elected. The FNM Parliamentary leadership altered its official position on the 2016 Constitutional Referendum, voting Yes unequivocally in Parliament, and changing to a No stance, once they saw where the third parties and the people were leaning. Additionally, the abrupt overturn of the FNM leadership in Parliament became an even greater concern as to whether the Bahamas could survive the defeat of the PLP to an FNM administration. The state of the entire political leadership in the nation was in a Crisis and a position of failed governance.

However, just prior to the 2017 General Elections, hoping to secure a positive legacy, the Christie-led PLP government attempted to redeem itself, by overseeing the opening of the multi-billion-dollar Baha-Mar Resort in Cable Beach, despite several technical, logistic, and financial concerns.

In its compromised and conflicted negotiations with the PRC government-owned China EXIM Bank, the former PLP government agreed to atrocious terms and conditions for the completion and sale of the foreclosed property from the original owner and developer Sakis Izmirilian; that conceded both the Bahamas' economy and its sovereignty to PRC and its agencies and putting it at a greater risk for complete failure. This whole issue of placing 'all your eggs in one basket' for The Bahamas, placed the Bahamian economy at risk for default, making it possible for the full colonialization of the Bahamian economy by the People's Republic of China. Indeed, a return to economic, social, and cultural slavery! This begs to conclude, that if the People's Republic of China with its predatory economic practices takes control of the Bahamian economy, there is no getting out, for the foreseeable future.

Therefore, for the Bahamian people, when as a society, we have returned to where we were prior to Majority Rule in 1967, and Independence in 1973, both socially and economically; then we must know that we are in trouble. It is abundantly clear that we must now go in a totally different direction.

## **2017 And Beyond – The Need for New Type of Government**

Regarding Election results, we love to reiterate the statement that says, ‘The Voice of the people is the Voice of God’. I wish to declare that, Certainly, it is not!

The voice of the people is the voice of the people. And sometimes, God permits the people to have their way. And with their way, comes the benefit or the consequence, of their desire.

In the General Elections of May 2017, the Bahamian people elected the Free National Movement back into office, under the new leadership of Prime Minister, the Honourable Dr. Hubert A Minnis. Certainly, much has been said by the people and political pundits that, ‘The Bahamian people did not vote the FNM in, they voted the PLP out!’ However be it, the leadership of the Commonwealth of The Bahamas marches onward.

And in concurrence, we observed that five short years ago in 2012, the Bahamian people voted the FNM out for perceived corruption. In 2017, they voted the PLP out for perceived corruption. But in reality, nothing ever changes. New government, new faces of new people, but the same system, and the same oppression continues! And no new policies to change the direction of our economic decline. Just the continuation of this ‘Spend and Burrow’ idiotic policy, that has compromised the stability of the Bahamian economy over the years, sending it further into the downward spiral to the present dilemma we are now facing.



*The Hon. Dr Hubert Alexander Minnis, Prime Minister of Commonwealth of the Bahamas since May 11th 2017 (Photography by Bahamas Information Services (BIS) Nassau, Bahamas)*

As I conclude my editorial on all that I have seen over the past four General Elections, including 2017, I am of the opinion that the Free National Movement (FNM) and the Progressive Liberal Party (PLP) are cut from the same political cloth, and their Economic policies come from the same ideologies of the Ingraham-Christie-Davis clan. And incongruence, the Bahamian people continue to elect governments based on Party-lines – No real policies, No salient agendas, just Party lines. PLP-FNM!

Like the age-old saying in The Bahamas goes, ‘To make a long story short,’ the borrowing continues, growing the National Debt, to even more staggering and almost paralyzing, debilitating levels.

With Moody Agency on its heels for another downgrade of its Sovereign Credit rating, the new Minnis administration in its first

budget committed to borrowing seven hundred and twenty-two (\$722,000,000) million dollars, to facilitate its 2017-2018 Budget.

Upon this consideration by Moody, austerity measures were promised by the new Prime Minister, Dr. Hubert A. Minnis, in his maiden address to the nation on July 26th 2017, he promised the following:

‘A reduction in spending that would go into effect at a rate of ten (10%) percent across all government ministries; a halt on all public-sector hiring; and a slowdown on government traveling, and other services, except essential services.’

To this point, with no announcement from the new government of plans for the creation of major industrial sector jobs, the economy must settle for the continuation of more low-paying and tentative hotel and tourism-related employment, like maids, bartenders, bellmen, space-cleaners, customer service representatives, and others; mostly dependent upon the China-Financed mega-resorts Baha-Mar Resorts and The Pointe on the island of New Providence; and the proposed purchase and reopening of The Grand Lucaya property in Grand Bahama.

It’s unfortunate though, that all we the Bahamian people ever receive from our governments is the talk of austerity measures. Any serious government needs a plan for the reconstruction of the economy, for growth of the industrial sector during the austerity period. If austerity measures are only to save money, then it is useless and has no real objective. Investment in real Industries must accompany Austerity measures if the growth of the economy is to be realized on the other end of the Austerity period.

Additionally, with the proposed Ascension of the Bahamas to the World Trade Organization still weighed in the balance, and the

recently gazetted Commercial Enterprises Bill 2018, the prognosis for real economic empowerment for the masses seemed even more fleeting. Economic Colonialism is at the door knocking...by nations far greater and stronger than us. And I am of the strong opinion, as are many persons in the country, that the Bahamas Ascension to the WTO should not be forwarded, as it represents the greatest form of Economic Colonialism that can possibly endanger the Commonwealth of the Bahamas.

As the Bahamian masses are concerned, we will not survive a full Ascension to the World Trade Organization, or the long-term effects of China's predatory lending and investment practices in the Bahamas. There will be no difference between the effects of the WTO or China's Investments in the Bahamas; as they both want their giant stake in the country based on the particular natural resources they are interested in, leaving the Bahamian masses the crumbs to fight over.

So, now, where do we go from here? A devalued dollar? A failed Bahamian-owned economy? Or a massive infiltration, manipulation, or take-over of the economy by China? In my estimation, a total economic annexation by the People's Republic of China seems possible, based on our high indebtedness to them, and the massive Chinese investments in the country.

Meanwhile, the rich get richer, and the poor get poorer. Our newly elected politicians, who have promised relief during the campaign, are afraid to touch the 'Holy Grail' of any significant income to the Public Treasury coming from our abundant natural resources like Sand, Aragonite, and Calcium Carbonate. For the moment, the Natural Resources continue to remain in the hands of the Oligarchy. And as most FNM and PLP Members of Parliament and politicians before them, the present Members of Parliament will continue to collect a good salary, eat well, get prosperous, and

keep their mouth shut, regarding the exportation of the Natural resources to the tune of Billions of dollars, with nothing for the Treasury or the Bahamian people.

Conversely, with Value Added Tax (VAT) having been increased to twelve (12%) percent, it continues to mount on the poor, wages continue to drop for the poor, and there is an ever-increasing, bleaker economic outlook for the real empowerment of the Bahamian masses.

And in so far as the political leadership, they seem unwilling and unable to navigate and negotiate a greater stake in our own local economy for the Bahamian masses. Therefore, considering everything that I have inferred from the facts and statistical data regarding our present situation as a nation, 'The Bahamas is Indeed in an Economic and leadership Crisis!

However, if the Bahamian people will ever be empowered, they will have to go God's way. If the Bahamian people and their government choose to go God's way, He will bring them back from the brink of economic collapse and a return from the projected and prospective economic colonialism facing us with the consequences of globalization proposed by the WTO and the People's Republic of China for this Bahamaland.

The people always have a choice, but God always has a plan! The plan for God's people is for a new political agenda and protocol for real economic development and prosperity, through the development of all the Natural Resources inherent in these islands, and the development of the talents of the Bahamian people.

However, the choice still lies with the people. It is only a matter of whether or not the people want to see God's plan for their lives come to fruition. It is whether the people want what God wants for them. Whatever happens – benefits or consequences – the people still must choose. It is up to them. It is truly the People's time!



CHAPTER FOUR

## The Father of The Nation



*The Father of the Nation - The Right Honourable Sir Lynden Oscar Pindling, LL.B., KCMG, Prime Minister of the Commonwealth of The Bahamas from 1967 to 1992. (Photo Courtesy of Sir Lynden Pindling Family Foundation)*

**T**he late Sir Lynden Oscar Pindling was born on the twenty-second day of March in the year of our Lord, 1930. While his birth as an

only child was a gift to his parents Arnold and Viola Pindling, it was also a symbolic gift to the Colony of the Bahama Islands. Privileged to be given the best education in Nassau at the Government High school, and a college education in London, Sir Lynden became an Attorney at Law by the time he was twenty-two years old.

Returning home in 1953, he immediately became involved in the newly formed, fledgling political party, the Progressive Liberal Party. He was able to secure a seat in the House of Assembly in 1956. He became the PLP leader in the House of Assembly and eventually became its leader after all of the party leaders failed to gain their seats in subsequent elections. He served in Parliament for eight consecutive terms, forty-one years, until his retirement from active politics in 1997.

Sir Lynden, as he was affectionately referred to, led the fight against Colonial oppression from Great Britain, and became the first black Premier of the Bahama Islands in 1967, when the PLP won Majority Rule over the United Bahamian Party (UBP), also known as the Bay Street Boys. He became the first Prime Minister of an independent Bahamas in 1973 when the islands were renamed the Commonwealth of The Bahamas. He served as the Prime Minister until 1992, when the Progressive Liberal Party lost the government, after holding political power for twenty-five (25) years. Sir Lynden was the longest-serving Member of the Bahamian Parliament at the time of his retirement and was considered the Father of the House. However, he shall always be esteemed and remembered as the Father of the modern Bahamas – the ‘Father of the Nation’.

## **A Second Look at Sir Lynden Pindling**

The vision I saw on February 25th and the subsequent revelations I received several weeks later on April 3, 1998, in Washington, D.C., forever changed my perspective of Sir Lynden Pindling. Like many

persons, I was somewhat confused as to what to think of the slander, aspersions, innuendoes that were unabashedly levied against him over the years, after losing the government in 1992. While I held this Bahamian hero in high regard, it was mind-boggling, regarding the accusations hurled at him from all quarters in the new Free National Movement government, and in particular, from its leader Prime Minister Hubert Ingraham. It brewed a conflict in my mind since I did not have any significant information to disprove the accusations.

Despite the rumors that were being circulated about his imminent departure from The Bahamas, to spend all the money he was accused of gaining from drug trafficking and the likes, Sir Lynden kept proving them wrong. He remained in The Bahamas, except for the occasional travel, and cancer treatments at John Hopkins University. This gave me comfort that there might have been some untruths and possibly just political mischief in all the things that were being said.

Once I returned to The Bahamas from Washington, D.C. on April 15, 1998, I immediately made contact with Sir Lynden's law firm, Pindling & Company. I telephoned and was able to speak with him almost immediately. He was courteous, and when prompted, he quickly agreed to a meeting and invited me to come to his office two days later. He did not inquire why I wanted to see him, he just made himself available to meet with me.

I recall heading to the meeting with Sir Lynden that early morning around 7:30 am. I was walking west on Bay Street near the Sheraton British Colonial Hotel, when a local photographer Franklyn Ferguson, famous for wearing an old straw hat stopped me and inquired,

‘Where are you going so early in the morning?’

Before I could speak, he answered his own question.

‘You could only be going to see Sir Lynden!’

He was right. I was told that Sir Lynden was known to be an early bird and was prompt in his office for early morning appointments, after his usual 5:00 am jog on the beach and breakfast with his family. I arrived on time and was ushered into his office by his secretary. I remembered sitting across the desk from him, nervously attempting to ask him questions about the Constitution without revealing the dream and revelations that I had received.

Sir Lynden spoke very candidly to me regarding his assessment of the situation in the nation. He readily admitted that as a nation, we had not achieved the society which we ‘initially’ intended to create. He eagerly disclosed that we were not necessarily on our way either, based on where the FNM government was intent on taking the country. He evaluated it as a more ‘liberal – secular’ stance.

I asked Sir Lynden whether the founders of the nation intended to create a Christian nation; and if they did, what that would have meant for the country. He evaded that question at first, but instead gave me a quick lesson on different concepts of governments around the world, and challenged me to consider two things:

1. What the founding fathers could have meant concerning the establishment of The Bahamas as a Christian nation; and
2. In what sense was the country considered Christian, whether fundamental or literal.

From his brief lesson, I got the impression that, to some degree, he did not wish to take any responsibility at the time. He gave me some other issues to think about and research for myself.

Finally, I confided in him that I had a dream and in it, I was given instructions to ‘exact’ from him the original intent of the Preamble of the Constitution. I indicated to him that I was not at liberty to reveal much more, but if he could leave the ‘door’ open, I would return at another time and tell him more. I was not certain why I did not tell him anything else then, except for the fact that I was a little bit intimidated and knew very little of what I was speaking about, and I needed to acquaint myself with more details.

We ended the meeting with his commitment to ‘leave the door open’ for me to return, whenever I was ready to talk. Within the next few days, I purchased a copy of The Bahamas Constitution, which became my constant companion from that point on. I returned to Washington, D.C., and finished my initial platform, with the aid of the material gathered from reading the document legally referred to as The Bahamas Independence Order 1973.

My second meeting with Sir Lynden was two months later in June of 1998. Sir Lynden was the first person to whom I spoke, other than my family and closest colleagues. Although I had a little more knowledge and confidence at the time, it was still somewhat intimidating to speak with this ‘political giant’ concerning my plans to begin the work towards a new political party in the country. I minced words for a few minutes, and then I simply stopped talking and handed him the document. It was the first draft of a proposed platform for the new political machinery called The Bahamas Constitution Party (BCP).

As he read, he grunted softly, while spreading his lips and nodding his head periodically in apparent agreement. He was obviously a speed-reader. It took him possibly less than ten minutes to peruse the twenty (20) pages. When he raised his head, I was not sure what to expect. He stopped my obvious nervousness when he congratulated me for making such a commendable effort. I breathe

a sigh of relief. I thought he might have spoken to the contrary; after all, he was a lawyer and the Prime Minister for twenty-five (25) years... he obviously knew much more about those things than I.

He said that he was impressed that I had invested the time to write the paper, and confided in me that most people he knew, who have spoken of starting a political party never made the effort to draft a proposed platform. He commended my tenacity and challenged me, that 'if I could find ten persons who were prepared to stand with me' I should proceed with the formation of the party.

You can imagine what that encouragement meant to me: Sir Lynden had encouraged me to continue the work to establish the political party. And ten people! That was his favourite number – 10. I guess, in his estimation, anything could be forwarded with ten persons. I was very relieved and strongly encouraged by that second meeting. I left the office elated.

I contacted him on several occasions over the next two years. He would always personally return my telephone calls. I would see him periodically at a church service or social function and remind him that I still needed to sit and talk about the Constitution, to which he always agreed. We were members of the same religious denomination, the Seventh-Day Adventists Church.

After Sir Lynden left politics in 1997, he had pursued an entirely different spiritual path, and was re-baptized and returned to the Seventh-Day Adventist Church where he had been brought up. It was a momentous occasion for Sir Lynden and the church, resulting in a new celebrated spiritual experience during the final three (3) years of his life.

Early in the year 2000, I officially requested an interview with him for my publication, The New Spectator Magazine, and waited patiently for his response. Between his weekly trips to Freeport and his cancer treatments, I had all but grown despondent that I would

be able to get an interview for the magazine before the scheduled press time in the summer.

Acknowledging that the information I needed from him was urgent, Sir Lynden called me himself about ten weeks before he died and consented to the last public interview he gave to a newspaper. He knew that he was losing his fight with prostate cancer, so he decided to share with me what he thought I needed to know about the original intent of the Preamble of The Bahamas Constitution. The private interview was conducted three days later on June 13, 2000, in the radio studios of the Broadcasting Corporation of The Bahamas.

### **Meeting Sir Lynden Pindling for the Last Time**

I fondly remember meeting Sir Lynden at the door in the lobby of the Broadcasting Corporation of The Bahamas and gasped slightly when I saw him. Before I knew it, it had come out of my mouth that his head was white. He laughed at my obvious surprise. He looked frail, but as always, he was in good spirits. He apologized that he did not get back to me sooner. He quickly perused my list of questions and returned the sheet of paper to me. It seemed as if it did not matter what I asked him, he was ready to answer. Accompanied by his security detail, Sir Lynden and I went quietly with the Technician to the studio, alerting no other staff at the station that the former Prime Minister was in the building.

As we walked, I recalled fond memories of this political giant, who stood only a few inches over five feet. When I was a rookie reporter for the PLP newspaper, the *Nassau Herald* back in 1986, Sir Lynden gave me an experience that I would not soon forget.

Early into the General Election campaign, I was appointed as part of the Press entourage that accompanied Sir Lynden as the Leader of the PLP during the 1987 campaigns. So, it was not

unusual for me to be assigned to cover any function he was attending. However, on this occasion, he personally requested that I travel with him to his constituency to cover the South Andros Homecoming. This was because he had recently learned that I was the ‘newly discovered’ niece of the late Dully Neymour, his closest friend and Campaign General in the South Andros constituency, he represented in Parliament.

The day before we were scheduled to go to South Andros, I received a message that Sir Lynden had requested that I come over to his office in the Churchill building to see him. Before I could get the message, everyone else in the Parliament building had already heard of this request and was looking quite impressively at me, when I arrived at the Parliament to cover the Annual Budget Debate that morning. Based on the comments from the Parliament staff, politicians, and other Press people who were in and near the building that day, I became increasingly aware that it was quite a ‘big deal’ for the ‘Chief’ to send for you. I was somewhat alarmed and anxious as to why the Prime Minister of The Bahamas wanted to see me.

I immediately made my way across the street to the Churchill Building and was ushered into his office by his secretary Mrs. Smith. It was just a few nervous minutes of waiting, as I sat across the desk while he was on the telephone, wondering what I could have done to be summoned to the Prime Minister’s office, so early in the day. After all, I was a twenty-year-old rookie reporter, with no status and very little experience under my belt. I figured that whatever the message was, he could have sent it with a staffer or any number of persons he had at his disposal.

He finally looked up from the telephone and exchanged some pleasantries. I relaxed. I was not in any trouble. He apologized that he would not be able to attend the South Andros Homecoming



because of some other pressing engagements, but that he had made arrangements for me to travel to Andros and that his secretary would ‘see to getting them to me’ later that day. He apologized again and sent me on my way.

I breathed a huge sigh of relief as I exited his office. I could not figure out why it was necessary for him to call me to his office to apologize for not being able to attend the Homecoming. After all, he was the Prime Minister of the country and a very busy man. However, I felt honoured, to be given a privilege that was not necessarily available for even some of his most loyal political supporters. I truly believe that at that time, he was attempting to create a special memory for me, as he did on many more occasions for other young Bahamians. He was intent on making memories of the man he was for the next generation: Sir Lynden Pindling, Prime Minister – a man, a local icon, and a national hero!

## **The Final Interview with Sir Lynden**

During that final interview that June morning in 2000, and what would be the last conversation I had with him, we walked briefly through his political career and talked about his burning desire to bring about political equality and social justice for the coloured people in The Bahamas in the 1950’s and 1960’s. Sir Lynden identified to me some of the obvious iniquitous situations that existed in the islands during those times.

Some of those included the multiple votes afforded rich men, with each business owned was accorded a separate vote as an individual during a General Election. He noted that black men who owned no property could not vote, and women could not vote. So, he and others in the PLP began the fight to bring freedom to the black masses, with the process geared towards Internal Self-governance for the Colony of the Bahama Islands. Prior to that, the government,

or the Legislative Council as it was called, was basically run by the Bay Street Boys, who also ran and owned the Economy.

The political struggle of the Progressive Liberal Party resulted in the establishment of the first Bahamian Constitution in 1963, which mandated Internal Self-governance for the Colony of the Bahama Islands. This accomplishment was intended to eventually render equity, dignity, and basic human rights to black people, and bring the country closer to Majority Rule and Independence. Once Internal Self-governance was achieved, the Bay Street Boys had to form themselves into the United Bahamian Party, in order to facilitate the new political agenda, and the new legislative machinery created by that action in the country. In that new political environment, the PLP was made Her Majesty's Official Opposition in the House of Assembly.

Sir Lynden gave me a quick education on the importance of a Constitution and explained how the Constitution should represent the nation's commitment to effective self-governance and nation-building.

In layman's terms, Sir Lynden explained that, and I quote:

'The Constitution was the blueprint of the rules you agreed to be governed by, and how you agreed to do that. And how challenges to the status quo were to be made, and how they were to be adjudicated. Through the Constitution, everybody would get to know what the rules of the games were, like rules of engagements during a war, so you know, just how to proceed. That's what the Constitution did, it gave form and substance to what was a feeling.'

When questioned about the process of educating the Bahamian people concerning the Constitution and Independence, he noted

that the process of education was a continuous one, which began from the formation of the Progressive Liberal Party (PLP).

‘Once we began to talk about the change of the franchise, we had to explain what the franchise was, or a political party is. Once we started talking about votes for women, we had to explain why that was important. Once we started to talk about Majority Rule, we had to explain what Majority Rule was; and once you had it, what you can do with it, and what you can’t do without it. So the process continued from day to day, year to year, and the end product was Independence, which was the pathos of the movement. Majority Rule and Independence were the pathos of the movement.’



*His Royal Highness Prince Charles & Prime Minister Lynden Pindling look on during the celebrations of the Bahamas Independence on historic Clifford Park on the morning of July 10th 1973. (Photographer Unknown)*

When we first turned our thoughts to the Preamble of the Constitution, I did not even have to ask Sir Lynden a question. By the time I had read the last word of the Preamble, Sir Lynden stopped me and began to educate me on the process of the Preamble.

‘Now let me tell you something you did not know. That Preamble appears in the Independence Constitution. It is a Preamble that was prepared for the 1969 Constitution, after the introduction of Majority Rule. We knew where we were heading afterwards. We thought that expression of feelings needed to be up front in the ‘69 Constitution. We were told by the Colonial Office in London, that it was not appropriate to have it in a Colonial Constitution, it would have to wait until we got to writing our Independence Constitution. The Preamble was much longer than that. This would have been the only thing that was wholly Bahamian from Concept to Introduction in the Constitution. The words were actually penned by Arthur Foulkes.’

‘Arthur did the original draft, which he shared with us, essentially the leaders of the PLP, the Cabinet and Members of Parliament at the time, when we were preparing the document for submission to the Colonial office. We told the Colonial office that this is what we wanted. We were coming to a Conference, and this is what we wanted to see in the final document. We put a little thing here and took out a little thing there, and the piece we submitted, which was much more than that. But just those three or four paragraphs finally appeared in the Independence Constitution.’

Sir Lynden's response made everybody laugh when I asked him whether he thought the Preamble was a mission statement. By then, persons had begun to gather in the Production studio, beckoning to me and asking why I did not let them know he was in-studio. Although he was serious, everyone couldn't help laughing, when he repeated 'No!' about seven times, stammering as he spoke.

'No! No! No! No! No! No! No! You young people always get it mixed up with these modern concepts. Mission!... Like you are going to the moon or something. No, no, no! The Preamble is a statement of historical and psychological fact. It is a statement of historical achievement. The generation that brought about this, were the inheritors of and successors to all who have gone before us. And the statement was a recognition of former Bahamians, a statement of fact, that, having gotten this far, we pledge to go much further.'

'What it says is that we who existed in 1969 and 1973, having inherited and succeeded to these Bahama Islands - agreed to be bound by spiritual values, in which every man, woman and child could grow - having never to be a slave or bondsman again, which recapitulated our history. We will be subject to no man, no matter where he comes from.'

'Those are the principles the founding fathers thought had brought us to that particular point. These principles, having brought us to that particular point - we commend them to subsequent generations, worthy of consideration. Because, if they can bring one generation to this point and lead them successfully, perhaps they could do the same for subsequent generations and lead them successfully. These would have to be determined and practiced by every generation that follows.'

There was a point in the interview that was a bit tedious when I struggled to conceptualize what else I needed Sir Lynden to tell me. I wasn't quite sure how to articulate those concerns, but I knew he had the information. That was an awkward moment for me as a journalist. While I thought I knew what I wanted to ask him, I still did not completely understand the subject of the matter I was seeking from him. I didn't want to push him, but I sense there was more he could tell me. By stalling, Sir Lynden forced me to try to articulate it.

After he sensed my determination to press him, he decided to identify the information for me. The information spoke to the responsibility of the Bahamian people in preserving their own freedom. He explained:

'It means that the people themselves will demonstrate a desire to preserve their freedom and offer the guarantee. And how serious they are in that, will be determined by their commitment to self-discipline, industry, loyalty, unity and their respect for Christian Values and the Rule of Law. In other words, the Bahamian who thinks that somebody is going to come along and do all the work for him, and he is going to reap all the benefits ... it is not going to happen. He will lose his freedom in the process. He is going to have to go out, and by his own self-discipline, loyalty, industry and unity, guarantee the freedom he wants to have in place in his own country.'

In that regard, Sir Lynden obligated the government to uphold the core values of the Preamble in the governance of the nation and confirmed the government's responsibility to 'lead the people' towards those core values. Sir Lynden stated:

‘It is very important that the things that the government do, and how they do it, give high priority to these areas. The government can’t expect to succeed, if it’s not going to abide by the Rule of Law – it’s absolutely fundamental. If you abandon the rule of law, you introduce anarchy - and that negates the very first point of self-discipline. It’s all enshrined there.’

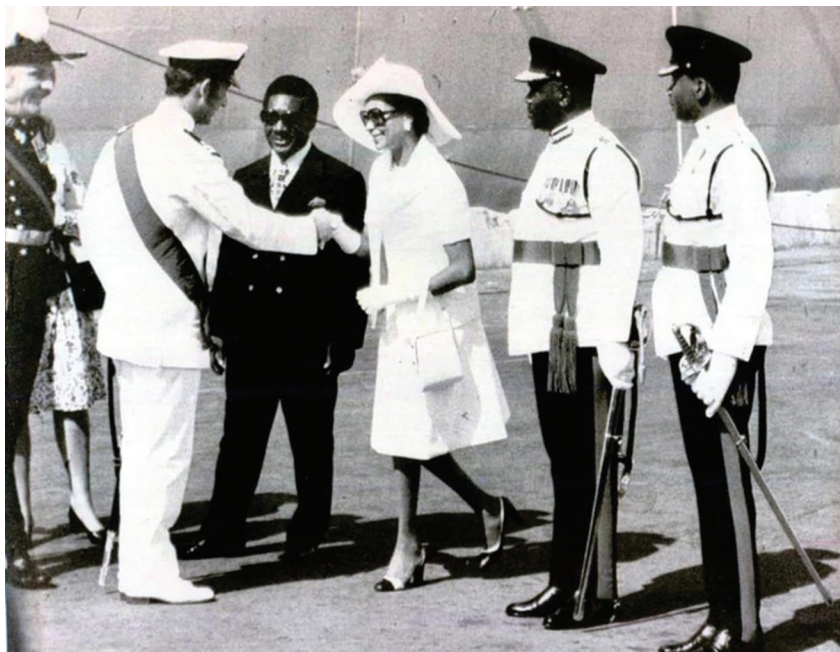
‘The policies and programmes of the government should be those that enhance self-discipline, industry, loyalty, unity and respect for Christian values and the Rule of law. And if the policies and programs detract from those things in any significant and material way, we will erode and will subsequently lose our freedom.’

Sir Lynden was eager to affirm the collective sentiments of the founding fathers regarding their desire for The Bahamas at its inception. He confirmed in his conclusion on the subject, that in following the values in the Preamble, it would be difficult for the nation to falter under such virtuous practices. He said:

‘Those were the principles that guided the founding fathers in the establishment of the new nation, and it was our hope and desire that it would be the guiding feature for future generations and governments. If you wish to maintain a free democratic sovereign nation founded on spiritual values, enshrining that no man, woman or child is enslaved or lives deprived – then you can’t go wrong! You can’t go wrong!’

I was somewhat satisfied by the information I got from Sir Lynden that day. I knew I could have gotten more, but I was pleased with the

assessment of the Preamble by the man who had stood at the helm of creating the modern Bahamas: He himself had believed that the Preamble's core values were necessary for effective governance in the Bahamian nation, far into the future.



*Prime Minister Hon. Lynden O. Pindling and Mrs. Marguerite Pindling greets HRH Prince Charles on his arrival to the Bahamas on his visit for the Independence Declaration in July 1973. Also shown is Bahamas Governor Sir Ralph Grey & Lady Grey, and local Royal Bahamas Police Force Officials  
(Photographer Unknown)*

## **Concluding Thoughts On Sir Lynden**

The first half of the interview was printed in my newsmagazine, *The New Spectator* in the August 2000 Summer Edition. The interview was transcribed to include all of the comments that were made, including his usual keen sense of humour. When I was preparing to print, Joe Gibson, a veteran Public Relations and Marketing professional, responsible for marketing at the *Nassau Guardian*



newspaper at the time, suggested that I spread Sir Lynden's face across the entire front of the magazine with the words, 'Father of the Nation'. Without any rebuttal I did it. It was the perfect idea.

We printed sixteen thousand copies which were inserted in the *Nassau Guardian* on August 16th, 2002. That same week, I called his son Obie to bring the magazine to Sir Lynden's attention. I had heard that he was ill, and I wanted to be certain that he saw the publication. Prior to this, it seemed that no newspaper or magazine in the country was eager to print Sir Lynden on the front page, much less as a full cover.

The newsmagazine was published only ten days before Sir Lynden died. We did not know that he would die so soon afterward. However, I gave Sir Lynden what he needed to see before he died! This must-have meant so much to him. The Memorial Publication of the recognition of him as the Father of the Nation! This was a closing validation of him and his work on behalf of the nation: The validation that his work was not in vain.

In closing, I want to share a dream I had on the morning of August 26th, 2000, the day that Sir Lynden's life journey ended. The day he died.

I dreamt that I was given a 'governmental' assignment, to lead a high-level delegation on an overseas trip to the State of New York for a period of three months. The arrival scene seemed a bit chaotic as we were surrounded by many police officers and security personnel.

It seemed a quieter moment when the group was taken by bus to see where we would 'reside' during the trip. Although we were supposed to be in New York, it seemed that we were actually still in The Bahamas. The female tour guide announced when we arrived in front of an old building, 'This is Sir Lynden Pindling's building'.

The building was in need of some repairs and paint. She opened the first apartment door and showed us inside. I said to myself,

‘These people should keep this building better than this, knowing that this building belongs to Sir Lynden Pindling.’

She showed us inside the second apartment, and then the third. When she got to the third door, she said,

‘This one is Sir Lynden Pindling’s personal apartment. He just left.’

She only opened the door half-way. I could see clear water leaking from the ceiling onto the floor. I pressed past her, opened the door fully, and went inside. The room was royally furnished and clean, although it was worn by time. Everything was in order, except that the curtains, the carpet, and the furnishings were faded in different places from exposure to the sun streaming through the windows. The carpet was clean but was soaked from the clear water still dripping from the ceiling. Although this unit showed signs of age and deterioration, it was beautifully adorned, furnished, and clean.

In the midst of this aged surroundings, there sat a brand-new framed photograph on the mantle above a fireplace. I went over to see the photograph that he had placed there before he left. The photograph was of Sir Lynden and I, both elegantly dressed in black, sitting as if in a conversation. On the left, next to the fireplace was a small table. There were scores of photo albums piled high with thousands of photographs. The photographs were on both the table and the floor beside it. I held my hand to my mouth. I was baffled and surprised that of all the photographs he had to choose from, he chose that one with us to place on the mantle.

I was engrossed in that thought until our tour guide drew my attention to something else Sir Lynden had done before he left. I turned to my right and saw on another small table near the door we came through, scores of framed photographs of children; ones I knew and ones I did not know. They were photographs of Bahamian children. While I thought of all the things he could have chosen to do before he left, the tour guide pointed to the children's photos and said:

'He left them for you.'

The loud ringing of the telephone on the nightstand beside the bed woke me from my sleep and the dream I was having. I picked it up to stop the ringing. I could hear the person on the other end shouting to me to turn on the television. The person on the phone shouted:

'Sir Lynden is dead.'

The news brought me back to full consciousness. I quickly turned on the television. It was true! Sir Lynden was dead! He was gone from this earth. He had certainly left!

I watched the multiple newscasts which continued throughout the morning. Then the programming turned to documentaries about the former Prime Minister, the Father of the Nation throughout the day and into the night. Even after I left the house later in the day, I could not stop thinking about it all. For days afterward, I kept wondering what the implication of the message in the dream meant. It was interesting that the dream was so timely placed within hours of Sir Lynden's death.

As I considered it, I realized that during my interaction with Sir Lynden, he never sent me a message, except to say call him or

come to see him. He always told me personally what he had to say, even if it was to apologize or to say that he would get back to me later. It was ironic, that even in death, it was no different. And while he had clearly died throughout the night while I was asleep; before anyone could tell me that he was gone, he got a message to me himself, 'I am gone, but I remember you!'

It was quite the experience for me to be remembered by someone while they were dying. And to know it. I shared the dream with a friend who was at Sir Lynden's home that early Saturday morning during his passing and immediately afterward. The young man shared with me that the scene was quite as I described it in my dream, with policemen and security all over the place. He noted that before he left the Pindling's Residence, he observed on a small table in the living room, a copy of *The New Spectator*, my newsmagazine, featuring the full front-page photograph of the Father of the Nation.

Sir Lynden was the Father of the Nation and a father to us all. And I believe that 'in so far as' nation-building and governance, he passed something on to me when he left. He implanted a seed for the recruitment of the next generation of Bahamian leaders.

In retrospection, I am certain that he was convinced that there are some of us in this generation who are prepared to continue the fight for the longevity of this Bahamian state, with the passion of those who have gone before us, and with the purpose for which we originally obtained Nationhood. Therefore, politically speaking, I am actually the 'child' of his old age.

While my big brothers Perry Christie and Hubert Ingraham claim to be Sir Lynden's only protégé; I have been mentored by him. What he couldn't say to them, and certainly what he didn't say to them, he told me. Metaphorically, he whispered in my ear before he left,

‘Don’t forget the children, the next generation. I leave them in your care.’

I wish to express my profound gratitude to Her Excellency Dame (Lady) Marguerite Pindling, the wife of the Right Honourable Sir Lynden Pindling, and former Governor General of the Commonwealth of the Bahamas.

‘Madam, I wish to thank you for lending your husband to our country. The spirit of his work and the contributions of his life will never be forgotten. Your contribution and your support of this giant of a man, through all the good times and bad times, the popularity and the poverty; you and your children’s sacrifice will always be imprinted as the essence of his legacy. On behalf of the next generation of Bahamians, Thank you!’

I believe that quite like the Apostle Paul in the scriptures, Sir Lynden could say to the very end, ‘I have fought a good fight, I have kept the faith, I have finished my course.’

May the soul of our father, the Father of the nation, of this our great Bahamaland, Sir Lynden Oscar Pindling, Rest In Peace!

CHAPTER FIVE

## What The Founding Fathers Envisioned



*His Excellency Sir Arthur Foulkes, the former Governor-General of the Bahamas  
April 2012-2014 and framer of the Preamble of the Constitution.  
(Photography by Bahamas Information Services (BIS) Nassau, Bahamas)*

During my final interview with Sir Lynden in June of 2000, he referred me to speak with Sir Arthur Foulkes, regarding the

Preamble of the Constitution. I was unable to sit with Sir Arthur until September 2000, shortly after Sir Lynden's funeral.

A newspaper journalist by profession, Sir Arthur Foulkes became entrenched in the movement to bring freedom and Internal Self-governance to the Bahamian people, when he joined the PLP in the early 1960s. He left his job as a writer for *The Tribune* newspaper and made personal sacrifices to his own family's maintenance, in order to publish the Progressive Liberal Party's newspaper, *The Bahamian Times*.

His writing talent gave him the opportunity to assist in the compilation of many documents and public communications for the movement, including the various Constitutional Conferences with Britain in the 1960s; and the Memorandum to the United Nations in 1965, about Irregular and Unfair voting practices in The Bahamas.

Although he left the PLP in the 1970s to form the Free National Movement with Sir Cecil Wallace-Whitfield, Sir Arthur has been consistently involved in public service to the Bahamian people as a Politician, a Statesman, and a Diplomat for almost forty years. Subsequently, he received a Knighthood in 2001 from Her Majesty Queen Elizabeth II. Sir Arthur was installed as the Governor-General of the Commonwealth of The Bahamas on April 14, 2010 and served until July 7, 2014.



*His Excellency, the Governor-General Sir Arthur Foulkes & Lady Joan Foulkes, & the Prime Minister Hubert Ingraham & Mrs. Delores Ingraham receives His Royal Highness, Prince Harry on the occasion of his Royal Visit to The Bahamas in March 6, 2012, on the 60th Anniversary of HRH Queen Elizabeth II Coronation. (Photo by Bahamas Information Services)*

When I met with him at his home on the western end of New Providence, we had a very cordial and jovial time of fellowship. It was as if we were long-time friends. Obviously, a lover of the arts, Sir Arthur shared with me the personal stories of all the artists of the paintings which adorned the wall at his home.

During the informal interview with this veteran journalist and diplomat, he shared some of the same sentiments that Sir Lynden did on the Preamble of the Constitution; but added some additional inspiration, that could only have come from the heart of the man who had similarly envisioned and wrote the poetic words of the Preamble.

Sir Arthur confirmed to me, like Sir Lynden did, that the original Preamble statement was a far lengthier one than what was actually



placed in the 1973 Constitution. He noted that the original statement actually recalled the origin of the islands, slavery, colonialism, and the emergence of a people who attained freedom, Majority Rule and Independence, peacefully without bloodshed. He noted that although it was originally written for the 1969 Constitution, the Colonial Office in London suggested that it was not appropriate for a Colonial Constitution; and that it would have to wait to be included in the document for an Independent Bahamas.

‘The Constitution’, Sir Arthur noted, ‘was not meant to be just a lifeless piece of paper, but a living entity, representing who we are, how we agreed to govern ourselves; and the basic law of what makes us Bahamian, and what defines a Bahamian.’

According to Sir Arthur, the legalistic language needed something poetic ‘to express the aspirations of the people’. He said that it needed to be upfront in the Constitution, and that ‘the Preamble of the Constitution represents those aspirations of the Bahamian people and their recognition of those values’.

He acknowledged that the general Bahamian population confesses to being Christian because of their basic belief in Jesus Christ. However, he added that the nation’s ‘recognition of’ and ‘obligation to’ the Preamble, is what makes The Bahamas a Christian nation.

Further noting that while,

‘This view does not lead towards Theocracy; it does lead to the observance and respect for Christian principles within the governance of the nation.’

Sir Arthur was eager to articulate that

‘Modern Christianity acknowledges the right of others to exist and have their own religion. In that sense, having a country tolerant of all religions, where freedom of conscience is maintained and each person having access to information and making up his own mind is what Christianity is, or what being a Christian nation is about.’

He indicated that Democracy from which most Western societies evolved is based on Christianity. This view gives way to ‘tolerance for freedom of religion’ within the country, with Christianity being the principal religion in The Bahamas.

While he agrees with the separation of Church and State, he referred to the American society, which is supposed to be a Christian nation but has gone too far with the concept of separation of Church and State, by the removal of prayers and the Bible from the public school system and other public institutions.

In recognizing and affirming the government’s responsibility towards the Preamble, Sir Arthur echoed a resounding confirmation, like Sir Lynden did, that the Bahamian government should lead the Bahamian society in observance of these Christian and Spiritual values contained in it.

He quoted:

‘The government should fully recognize the role of the Church, and see the Church as a partner in working for God’s people; the Church facilitating the spiritual component, and the government doing what makes for prosperity and peace, to enable the people to flourish and prosper in material and spiritual things.’

Sir Arthur further noted that:

‘While I do not think that politicians should be Christians or non-Christians, but when making their judgment, that must be a great part of their thinking, a part of their being. Government should not go out and draft a law that is non-Christian. Government must create an environment that encourages and allows Christianity to flourish, and the freedom of religion to exist.’

Sir Arthur indicated that although the Preamble does not have the force of law in the Constitution as the other Articles do, those Articles should reflect the Preamble, as ‘an evolutionary, yet perpetual thing’. He feels strongly that even ‘if the words of the Preamble changes, the principles and spirit should not change’.

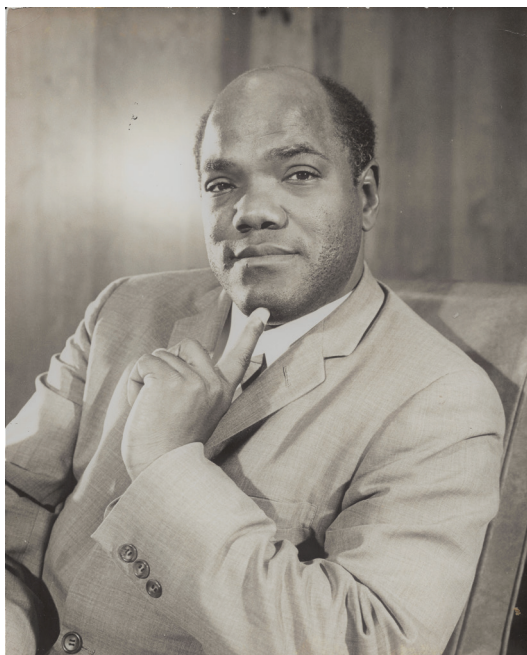
In concluding our interview, Sir Arthur referred to one of Sir Winston Churchill’s famous statements.

‘Democracy is imperfect, waste of time and resources, and cumbersome, but we have nothing better.’

He concluded that:

‘In a democratic society when a government ceases to do what they are supposed to do in governing the people the way the people have agreed to be governed, the people must exercise their franchise, and remove that government from power.’

## **Sir Randol F. Fawkes, KT (1924 -2000)** **The Father of Labour in The Bahamas**



*Attorney Sir Randol Francis Fawkes, in the 1960's. (Courtesy of The Sir Randol Fawkes Family Foundation – [www.sirrandolfawkes.com](http://www.sirrandolfawkes.com))*

Recalling my teenage years in the 1980s, I remembered seeing Sir Randol Fawkes strutting down Bay Street with his brief bag under his arm, hailing everyone as though he knew them personally. For what I had heard of him, he was a Bahamian National hero; one of the persons responsible for the freedom the younger generation enjoyed and took for granted.

I first became acquainted with Sir Randol Fawkes shortly after returning from Washington, D.C. in June 1998. I saw him strutting as he usually did, up Parliament Street towards the Post Office. I took the opportunity to stop him and introduce myself and finally

met up close, this giant political hero. And like Sir Lynden, he too was of short stature.

When I introduced myself, I was surprised that he was very familiar with my name and my work. He noted that he had often read my column, 'Answering The Call' and had observed the many articles I had published in the local newspapers. He said that I too was a 'Freedom Fighter.' Of course, I blushed at such a compliment. He asked for my address and encouraged me to 'keep up the good work' and went on his way. I was excited to be complemented by a real 'Freedom Fighter'. I felt elated and humbled as I walked away.

Several weeks later, I received a package in the mail. It was Sir Randol's book *The Faith that Moved the Mountain*. Inside it was autographed, 'To Miss S. Ali McIntosh, a Fellow Freedom Fighter. Continue to do well! From Sir Randol Fawkes 10/07/98' The autograph in the book was dated for July 10, 1998, the 25th Anniversary of The Bahamas' Independence.

Amidst the tremendous amount of writing and studying I was engrossed in, I read the book. It was like one of those great novels, I could hardly put it down. I devoted a time each day to complete the book, which I finally did by the end of that month. Before reading Sir Randol's book, I had never read a book on Bahamian history that was so profound, with such literary power. I concluded, at the time, that it was a book that any person who was interested in the governance of our country should read.

I did not hear from Sir Randol again until one year later. In May 1999, I was on the Steve McKinney Talk Show, 'You Make The Call' after the announcement of the formation of The Bahamas Constitution Party. Several days later Sir Randol appeared on the show also. I called into the show and suggested that, in my estimation, his book was one of the greatest literary treasures of The Bahamas

and should be included in public schools as part of the curriculum on Bahamian history.

Several days later, I heard from Sir Randol by phone to thank me for the compliment. I was delighted, and he was overwhelmed that I had made such a compliment on the radio about his book. After that phone call to the radio station, we spoke often. He would call my pager/voicemail and simply say that he was on his way over to my home office in Pinedale. There was no negotiating with Sir Randol. So, if I was out, I would find my way home immediately. Whatever I was doing, I would just make myself available and ready to talk to Sir Randol.

While together, he would talk about the country, both past and present. Although approaching the end of his life, he was still very much consumed with nation-building. It was as if he was not quite finished. So, whenever we spoke, he would talk to me and pour out whatever he had left. He taught me about what made The Bahamas great and how we got there. He would tell me how we got started as a nation, and how they held Prayer meetings on Windsor Park back in the early days of the struggle. How they sang and prayed and talked about what it will take to get free. He was my teacher, and I was his student. He was my Mentor, and I was his mentee.

When the lesson time was up for the day, he would just get up to leave, even if I thought we had more to discuss on the issue. He would say, 'We will talk again, probably tomorrow. I will call.' It always made me laugh when he did that. It was as if he operated on an internal bell or timetable, that reminded him that class was finished for the day.

Sir Randol attended several of the planning meetings of The Bahamas Constitution Party. He told the young people in attendance how important it was for them to get involved in the political life of their country. At one meeting, he gave each of them a copy

of his book and told them to read it and donate the funds to the work of the BCP.

Sir Randol was one of the great giants of our time, who cared about the pursuit of justice and fair play more than anything else, even reputation and money. He was generous with his advice and his compliments. He simply spoke his mind. He was courageous, and a man of faith, who expressed confidence towards the agenda of a new political machinery. And for those who knew Sir Randol best, knew he would not have missed the opportunity to have suggested that the BCP be a Labour party. His recommendation was for me to rename the party, The Bahamas Constitutional Labour Party, one of his last requests. He encouraged me immensely.

Sir Randol Fawkes was an amazing and exceptional leader. He was one of the catalysts for social and political change in the 1950s, in his portfolio as the leader of The Bahamas Federation of Labour. In 1967, he was one of two Independent elected Members of Parliament, who joined forces with the Progressive Liberal Party (PLP) to give the Bahamian people Majority Rule, (the General Election results were split down the middle with the PLP and the UBP both obtaining eighteen (18) seats). The entire story was told in his book, *The Faith that Moved the Mountain*. I recommend it highly.

The story was told how Sir Randol was offered a blank cheque by the late Sir Roland Symonette, the then Premier, to choose how much money he wanted to side with the United Bahamian Party (UBP), so that they could maintain the government. Well, Sir Randol refused the cheque, and 'all the riches of the world' to give freedom to the Bahamian people. This was the greatest gift that he could have given us – the gift of Majority Rule.



*Sir Randol and Lady Jacqueline Fawkes walk across Parliament Square to the House of Assembly on the Opening of Parliament on February 9th 1967 (Courtesy of The Sir Randol Fawkes Family Foundation – sirrandolfawkes.com)*

This great giant of a man, a genuine Bahamian hero, is considered ‘The Father of Labour’, because of his indelible contribution to the Labour movement in The Bahamas and the rights of the Bahamian worker. His work can never be erased, and his contribution must be etched into Bahamian history in his honour. It is my suggestion, that Sir Randol should be memorialized with no less than a ‘Bronze Bust statue in a significant place, possibly Parliament Square; or the renaming of Wulff Road between Blue Hill Road and Collins Avenue as ‘Sir Randol Fawkes Way’; and the continued celebration of ‘Sir Randol Fawkes Labour Day’, celebrated the first Friday in June of each year.



In this regard, I am pleased that the year 2014 marked the first time that the country celebrated the Sir Randol Fawkes Labour Day. Legislation was finally placed before Parliament to rename Labour Day as Sir Randol Fawkes Labour Day. This indisputable leader of men was truly one of the founding fathers of the modern Bahamas.

Retracing his life and work back to the 1940s in his book, *The Faith that Moved the Mountain*, Sir Randol showed us that the faith that sustained him was part of the values he used to help build the nation through personal campaigns for equitable labour laws and the protection of the fundamental rights and freedoms of the Bahamian worker. His religious faith was not separated from his social and political involvement and action. It gave me courage, that if the ‘founding fathers’ were sustained by such dedication to spiritual values during the inception of the nation; then the continuation of the next generation needed some ‘Freedom fighters’ with comparable faith.

Sir Randol’s book recorded the days and times in which the Bahamian people endured hardship in a post-slavery, pre-Independence colonial era, and what the movement to free them really meant. These sentiments, outlined in his book, express so vividly those historic times and prayerful days of the peaceful ‘Quiet Revolution’. These recollections provide us with a glimpse of the aspirations of the beautiful spirit of our founding fathers and mothers, and the inspiration which in turn motivated them to fight, and obtain freedom and liberty for, the ensuing generations of Bahamian children.

The book, *The Faith that Moved the Mountain*, must be read as an inspiration to awaken in each of us the spirit of the founding fathers and freedom fighters of the modern Bahamas.

- I highly recommend it to students at the high school through college levels
- I recommend it to every leader who believes that he or she is called to leadership in The Bahamas
- I recommend it to every Bahamian who wants to make a difference in their nation.
- Read it to your children, share it with your family and renew your acquaintance with what made us a great people, and the people who made it happen – the founding fathers and mothers of the nation
- Go online [www.sirrandolfawkes.com](http://www.sirrandolfawkes.com) for a historical journey into his life and work

In this regard, Lady Jacqueline Fawkes, the late widow of Sir Randol, of whom he spoke so highly of in his book, told me several weeks after his death in June 2000; that ‘I knew about a year after we were married, that I would have to share him.’ And certainly, sharing him brought great blessings to The Bahamas.

I wish to express my profound gratitude to the late Lady Jacqueline and her children:

‘Madam, thank you for lending your husband to our country. The spirit of his work and the contributions of his life’s work will never be forgotten. Your contribution and your support of this giant, through all the good times and bad times, the popularity and the poverty; your and your children’s sacrifice will always be imprinted as the essence of his legacy. On behalf of the next generation of Bahamians, ‘Thank you!’

I wish to convey my sincerest honour, to the man who taught me that service to God and country are inseparable. For the life of Sir Randol Fawkes, the ‘Man whose Faith moved the Mountain.’ May he rest in peace, till our Lord comes again when He will say, ‘Arise, Sir Randol!’

## **Conclusion Thoughts on the Founding Fathers**

In concluding these thoughts on the founders of the modern Bahamas, I wish to suggest the following items for your earnest consideration:

First, I believe that the founding fathers accepted as true that a high standard of personal morality is required for persons aspiring for national leadership.

Second, I believe that the founding fathers wanted the role of the Church and the counsel of spiritual and Christian leaders to be an integral part in nation building and their influence to be vital in the formation of public policies.

Third, I believe that the founding fathers of this nation also accepted as true, that the integrity needed for leadership, directly relates to the recognition and belief in the fundamental rights and freedoms of the individual; and that the aspiring leader has a commitment to upholding and protecting these rights for all the citizens of the country.

And Fourth, I believe that the founding fathers accepted as true, that the rights and freedoms of the Bahamian people could only be guaranteed, if the people who govern the nation, maintain a belief in the Supremacy of God, and have an abiding respect for Christian and Spiritual Values and the Rule of Law; thereby ordering their policies to reflect the core values articulated in the Preamble of the Bahamian Constitution.



*The First (1st) Majority Rule Cabinet led by Premier Lynden O. Pindling in January 1967, following the swearing-in of the first Pindling-led Cabinet by Sir Ralph Grey, the then Governor of the Colonies of the Bahama Islands. In photo from left to right:- Arthur D Hanna, Minister of Education; Cecil Wallace-Whitfield, Minister of Works; Milo B. Butler, Minister of Health Welfare; Clement D Maynard, Minister without Portfolio in Senate; Clarence A Bain, Minister without Portfolio; Randol F Fawkes, Minister of Labour & Commerce; Lynden O Pindling, Prime Minister & Minister of Tourism; Sir Ralph Grey, Governor of The Bahama Islands; Jeffery Thompson, Minister of Internal Affairs; Dr Curtis McMillian, Minister of Communications; Warren Lavarity, Minister of Out Islands Affairs; Rev. Carlton A Francis, Minister. (Courtesy of The Sir Randol Fawkes Family Foundation – [www.sirrandolfawkes.com](http://www.sirrandolfawkes.com))*



*Delegates to the 1972 Constitutional Conference for the Bahamas Independence. Seen from Right to Left: Labour Party Leader Randol Fawkes; Arthur D. Hanna; Orville Turnquest; Paul L. Adderley; Lynden Pindling (PLP Leader and Prime Minister) (Courtesy of The Sir Randol Fawkes Family Foundation – [www.sirrandolfawkes.com](http://www.sirrandolfawkes.com))*

Those ‘Freedom Fighters’ like Sir Lynden Pindling, Sir Randol Fawkes, Sir Arthur Foulkes, Sir Milo Butler, the Honourable Arthur Hanna, Clarence Bain, Dame Dr. Doris Johnson, Sir Henry Milton Taylor, Sir Orville Turnquest, Sir Cecil Wallace-Whitfield, Rev. Carlton Francis, and all the Signatories to the Bahamian Constitution; in addition to the hundreds of others whose names history does not even record; they fought, struggled and even died for the freedoms that exist in The Bahamas today. Their dreams will always live on in us. And I believe that because that spirit was captured in the Preamble, we as a people should desire to keep its lasting values for all times.



## About The Author

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Sharell Ali McIntosh was born in St. Matthew's Parish on the island of New Providence in April 1966, just nine months before the attainment of Majority Rule in January 1967.

Enjoying the privilege of being raised in a Post-Colonized Bahamas, S. Ali McIntosh, as she is professionally known, is a student of history and a first-generation product of an Independent Bahamas and a Government Educational system, graduating in 1983 from the renowned R.M. Bailey Senior High School in Nassau.

Brought up in a home with two talented pastoral parents, Ali is an avid reader, and has been involved in leadership in Church work all of her life, spending the last 27 years as a Prayer Intercessor and Lay Preacher and four years as Associate Coordinator of the Prayer Ministries of the South Bahamas Conference of Seventh-day Adventists.

Trained as a newspaper Journalist, and a Radio & News broadcaster with the Government-Owned Broadcasting Corporation of The Bahamas since the 1980s; Ali is a well-sought-after Radio and TV talk-show guest, bringing a fresh perspective to national and topical issues facing the nation.

Her community work with the youth advocacy organization she founded in 1995, the National Committee for Youth Renewal & Revival, has landed her a 'Humanitarian Award' in 1997, and a

‘Changing A Generation Award’ in 2001 by The Bahamas National Gospel Excellence Awards.

Her work with civil society spans more than two decades as a voluntary Strategic Planner and Consultant in Urban Development; with the Royal Bahamas Police Force Consultative Committee; the Bureau of Women’s Affairs, now the Department of Gender and Family Services; and an Executive Officer of the National Organization of Women’s Association of The Bahamas (NOWAB); She is one of the founding Directors on the Executive Board of Women United (Bahamas), and the founder of Ali McIntosh Children Charities (Bahamas & USA), which she founded since 2010; among other ongoing Children Rights, Women Rights, Gender-Based Violence Legislation, and Community Enrichment Projects she still participates in.

She has authored her own syndicated weekly newspaper column *Answering the Call* for several years in the 1990-the 2000s and has drafted several working documents for youth and urban development; have contributed to several Bahamian Consultative Reports on Youth, Crime, and Urban Development; and drafted a private legislation for Parliament in 2016 on Electoral Reform.

She is the founder of the 23-year-old Bahamas Constitution Party, in which she serves as its Servant Leader. This has created many firsts for her becoming the first woman in The Bahamas to ever organize and found a political party; the first woman to lead a political party into General Elections, in 2012, 2017, and 2021; and the first woman to contest a Bye-election in the Bahamas, when she ran in North Abaco in October 2012.

She has attended numerous United Nations-sponsored conferences, in addition to representing The Bahamas on three occasions, at the United Nations General Assembly on the Commission on the Status of Women in New York, including in 2019 at the 63rd CSW;



when she was introduced to HRH Sophie Duchess of Wessex, who represented the Commonwealth on behalf of Her Majesty HRH Queen Elizabeth, Head of The Commonwealth.

In 2018, Ali received the 'Sir Lynden Pindling Nation Building Award' in January from The Grace Centre (Bahamas) for her effort to keep the work of the founding fathers before the nation; and was honoured in December by The Esther's Ball Network for Outstanding Women in Ministry, in the area of Politics.

Currently, she serves as the Chairman of the Josiah Institute for Leadership & Public Policy (Bahamas / USA), a Leadership Development & Training School, she formally established in 2018; and is the President & CEO of S. Ali McIntosh & Associates Leadership Consultants, a consultancy firm she created, which provides a fresh perspective and focus to leaders in business, civic organizations, political and governmental institutions, in the areas of human development, productivity specialists, and ethical wisdom.

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