

**Jhatayn “Hasani” Travis Became A Member And Ultimately A Leader Of A Cult Known As The Simba Na Malaika Wachanga (“Wachanga”) In The Early 1990’s.**

- **Travis was recruited by the Wachanga cult while she was an undergraduate student at Columbia College. In 2004, ten years later, the American Friends Service Committee (“AFSC”) fired Travis because of her involvement with Wachanga.** “I graduated from Columbia College in 1994 ... While in undergraduate school, I was recruited by the Wachanga organization... My employment as a staff member of AACEP [African American Community Empowerment Program] was terminated because I belong to the Wachanga. [June 16, 2004 Affidavit of Jhatayn Travis, paras. 3, 4, and 11.]
- **Travis was promoted to the Malaika Wachanga level in Chicago in August of 1995.** [August 13, 1995 Achievement Level Advancement Ceremony loose-leaf notes].
- **Malaika Wachanga level refers to the highest ranking level of the Cult’s membership.** “Of the three ranks, Simba Wachanga (for men) and Malaika Wachanga (for women) equates to a made man or woman. This rank is recognized within the organization as one of high rank, in which the person is akin to a one or two star general.” [Background Interview with Ex-Wachanga Member.]

**Travis, As A Wachanga Leader, Infiltrated And Co-Opted The AACEP. Wachanga Controlled The AACEP Completely until AACEP’s Parent Organization Discovered Wachanga’s Harmful Actions And Terminated The Wachanga Members.**

- **Wachanga leaders (including Travis) took over the AACEP, an entity established by AFSC, and engaged in abusive and controlling practices.** Wachanga misappropriated AACEP resources and excluded non-Wachanga members from AACEP. “Q: Were there events that AFSC sponsored where people affiliated with Wachanga, a participant or otherwise, appeared but not as a representative of AFSC, but rather as a representative of Wachanga? A: Yes. Q: Were there from time to time occasions where people would call the AFSC’s phone number to speak with people about the Wachanga? A: Yes. Q: And were there occasions during your affiliation with both AFSC and Wachanga that you made telephone calls on the AFSC’s telephones to discuss things for Wachanga? A: Yes. Q: Were there any AFSC staff assigned to the AACEP program who were members of or participants of Wachanga? A: Yes. Q: Were there any staff members assigned to the AACEP program who were not Wachanga members or participants? A: No.” [November 29, 2005 Deposition of Douglas Rhodes, p. 79, lines 7-10 and line 17; p. 83, lines 9-17; p. 84, lines 17-24.] “Q: In your role at AFSC, did you ever discuss Wachanga with the people in the region or in the headquarters, people who were not within the AACEP program? A: Yes.” [November 30, 2005 Deposition of Jhatayn Travis, p. 72 line 21 through p. 73 line 1.]
- **In response to allegations made concerning AACEP and Wachanga, AFSC first sought the services of an individual to investigate the allegations. The**

**individual later declined to undertake the task. AFSC then retained Kroll International to conduct an investigation.** [February 10, 2006 Statement of Pamela Rasp, Deputy General Secretary for AFSC, in Support of AFSC’s Motion for Summary Judgment, paragraph 2.]

- **AFSC’s General Secretary testified to Kroll’s disturbing findings:** “In April 2004, Kroll provided AFSC with a fifty-one page report and presentation of the results of its investigation. AFSC learned that Wachanga had been using and intended to continue to use AACEP resources, including office space and funding, for its own purposes. Specifically, Kroll made the following determination:
  - All members of AACEP were also Wachanga and AACEP was treated as the public face of Wachanga;
  - All AACEP meetings that were conducted without AFSC members present were as Wachanga meetings;
  - Wachanga was “using” AFSC to gain credibility in the community;
  - Rasul Mowatt (“Mowatt”) was the top AACEP/Wachanga leader in Champaign. Mowatt and Mpatanishi spoke by telephone numerous times daily;
  - Travis was Mpatanishi’s right hand person in Chicago;
  - Both Mowatt and Travis reported directly to Mpatanishi;
  - Issues of manipulation, control and domination were evidenced by a “protocol” and through verbal abusiveness by Wachanga leadership;
  - The Wachanga leadership preyed on the vulnerabilities and weaknesses of those who were in training. As a result, everyone did not experience the same treatment;
  - Mowatt used his leadership and powerful position to sexually abuse and prey upon female members;
  - Mpatanishi was made aware of the harassment and/or assaults on women by Mowatt and did nothing to stop it. In fact the women were blamed and in some instances even punished for making such allegations;
  - An atmosphere of control, domination and abusiveness by Mpatanishi, Mowatt and Travis was described by most witnesses;
  - Members of Wachanga and AACEP engaged in character assassination of former members;
  - There are several males who claim that they were sexually abused as well;
  - When a witness wanted to look into the allegations of sexual abuse, he was considered “persona non grata”.
- **As a result of the information obtained from Kroll after its investigation, AFSC’s General Secretary decided to lay down (discontinue) AACEP and terminate the employment of Mpatanishi, Mowatt and Travis.** [February 10, 2006 Statement of Mary Ellen McNish, General Secretary for AFSC, in Support of AFSC’s Motion for Summary Judgment, paragraphs 15 and 16.]

- The AFSC issued a statement when the Wachanga leaders were terminated and AACEP was ended, noting **“The AFSC ended AACEP when it became clear that the program, as it had been constituted, included components of which the AFSC was unaware. It was in these masked parts of the program that some people in AACEP were discovered to have been responsible for unacceptable behavior which was detrimental to others.”** [June 30, 2004 AFSC Statement re: AACEP.]
- **Travis and other members of Wachanga leadership were so concerned about the independent report conducted by Kroll that they sought an extraordinary protective order to keep it out of the public eye.** The judge granted the protective order because it contained highly sensitive information provided in response to “expressed fears of retaliation and concerns for personal safety.” Jay Travis and other Wachanga members also tried – unsuccessfully – to remove the Kroll report from the court record on appeal. However, as the appellate court noted, Jay Travis and the other Wachanga leaders did not challenge the Kroll report’s disturbing conclusions: “Although Plaintiffs dispute the significance of the [Kroll] report’s conclusions, they do not contest that these were, in fact, Kroll’s conclusions... Though plaintiffs appear to challenge some of the investigator's findings, they have offered no evidence at all that would permit a reasonable jury to find that AFSC did not actually rely on those findings in terminating the plaintiffs' employment.” [Northern District of Illinois Case No. 1:04-cv-8186, Brian Malone, et al. v. The American Friends Service Committee, Order Granting Summary Judgment.]
- **The 7th Circuit Court of Appeals also found Travis’ argument that no allegations of wrongdoing had been made against her inaccurate.** “Concerning the findings against Travis, it is simply untrue that no allegations of misconduct were made against her. The report identified both Travis and Rhodes as creating an atmosphere of control, domination and abusiveness in their leadership of Wachanga, which had permeated AACEP.” In retaliation, Jay Travis, Brian Malone and Douglas Rhodes sued AFSC – unsuccessfully – when they were terminated. The Wachanga leaders appealed the summary judgment finding against them – and lost. [Northern District of Illinois Case No. 1:04-cv-8186, Brian Malone, et al. v. The American Friends Service Committee, Protective Order Governing Production of Documents and Testimony, p. 1; United States Court of Appeals, Seventh Circuit, Case No. 06-2736, January 26, 2007 Opinion and Order at pp. 2-3.]

**Wachanga’s Leadership Engaged In Sexually Predatory Behavior And Other Misconduct As Part Of Cult Initiation – And Attacked And Discredited Cult Members Who Protested These Practices.**

- **Rasul Mowatt “used his position as ‘trainer’ in the Wachanga to coerce women in the organization into sexual situations and acts while isolating them from others who could have helped them...** Unfortunately, most of the former members of this

organization are afraid of what could happen to them if they come out publicly to speak up about what they went through with Rasul and the Wachanga. There are still some hardcore members of Wachanga who will do whatever he tells them to do. It is for that reason that most former members will not speak out publicly against him.” “Some women were so thoroughly manipulated that it became part of their regular assignment to allow Rasul to have sexual interactions with them. I have been informed of at least four cases in which men were taken through this process by men in the “Society” who were in leadership positions – told that they had to share energy with the male leadership in the organization...It would start with touching, escalate over the years to fondling the gentiles [sic], and escalate further to sexual acts. While not a victim myself, this is not second-hand information. I have been told directly by at least 9 people who were victims.” [*Plaintiffs’ Exhibit 1 to June 16, 2004 Complaint Brought by Douglas Rhodes, a/k/a Fundishi Mpatanishi, Jhatayn Travis a/k/a Hasani Travis and Brian Malone a/k/a Jawanza Malone against Defendants David Hutchinson.*]

- **A former Wachanga member and elder felt he had to leave Wachanga in order to go public regarding certain allegations of misconduct in the St. Louis chapter of Wachanga.** “My separation from the Simba Na Malaika Wachanga now allows me ethically to discuss my opinions ... nearly two years ago I was informed of a problem in the St. Louis jamaa and asked to go there for assistance. After interviewing all parties concerned at length, the legal action taken by the plaintiff’s family required silence on my part until the case was adjudicated.” [*December 31, 2000 School Tech Services Afrikan Brotherhood Council letter from Training Elder Baba Hannibal to Brother Mpatanishi.*]

#### **Travis Rose To A Leadership Position Within The Wachanga Cult.**

- **In 1996, she served on the Logistics Committee of the Wachanga 5th National Convention.** “For people who need to leave the convention, lodging site, or their hotel rooms on assignment, or in cases of an emergency...Contact a member of the logistics committee, and leave all pertinent information. Pertinent information is considered: name, rank, age, jamaa, destination, and estimated time of return. Upon returning, the logistics committee member should be contacted immediately. In case of an emergency, do not under any circumstances contact the police, or local authorities. Immediately contact a logistics committee member, and be as concise as possible. Indicate who and where you are, and the emergency situation. From there, the appropriate people will be contacted to handle the emergency. At all times, people are expected to travel in nothing smaller than a pair. This includes going to the vending machines, public phones, etc. Logistics Committee – Hasani Travis and others. [*June 28 – June 30, 1996 Simba Na Malaika Wachanga 5th Annual National Convention.*]
- **Travis led Wachanga members in a ritualized dance performance in front of the Ujima Leadership Day Camp in 1997.** [*Video Tape No. 23.*]
- **Travis supervised other Wachanga cult members and kept close tabs on them.** A Wachanga subordinate cult member’s notes from a meeting with “Razuli Hasani Travis”

read: “Some people need to be watched in terms of the organization.” “The reason we went to [redacted]’s presentation was twofold: 1) that we make known that we still have a presence on campus and 2) that he needs to watch what he says” [“*A Look Inside Fundishi Mpatanishi and Rasul Mowatt’s Wachanga Organization – A Photographic and Document-based Record*” at p.15.]

- **Razuli is an internal delineation denoting a high-ranking tier of leadership within Wachanga.** “Razuli equates to a second tier of leadership. Only Travis and Mowatt held this title in Chicago.” [Background Interview with Ex-Wachanga Member.]

### **The Wachanga Cult Isolates Members From Their Families And The Outside World And Employs An Elaborate System Of Protocols To Reinforce Loyalty To The Cult.**

- **“The focus of their recruiting is on college students and college age people whom often are trying to gain a sense of identity and are therefore more vulnerable than other age groups.”** “You give up your *self*, you give up your *family*...you give up your *career* or your *job*, you give up your *money*, and you give up your *education*; all with the assumption that the organization is your self, the organization is your family, the organization is your job, and the organization will give you a real or true education... Wachanga members should “unquestionably follow[] instructions because the purpose of the group was more important than any of our own individual lives.” “The Wachanga was portrayed as the ‘best thing going’. Leadership constantly said ‘You ain’t going to get this nowhere else.’” [Plaintiffs’ Exhibit 2 to June 16, 2004 Complaint Brought by Douglas Rhodes, a/k/a Fundishi Mpatanishi, Jhatayn Travis a/k/a Hasani Travis and Brian Malone a/k/a Jawanza Malone.]
- **Wachanga forces its members to withhold disputes from the police.** “In case of an emergency, do not under any circumstances contact the police, or local authorities. Immediately contact a logistics committee member, and be as concise as possible. Indicate who and where you are, and the emergency situation. From there, the appropriate people will be contacted to handle the emergency.” [June 28 – June 30, 1996 Simba Na Malaika Wachanga 5th Annual National Convention.]
- **“When two former members of the Wachanga were murdered in the mid-90s the leadership of the organization (Rasul and Mpatanishi) went so far as to suggest that they were killed because they left the Wachanga – that by leaving the organization, they were not following the path that the “ancestors” laid for them...** In addition Mpatanishi often attempts to give the impression that he is guided by some higher power, which is why he often says ‘you can’t get this anywhere else’ after he makes a seemingly good or ‘deep’ point.” [Plaintiffs’ Exhibit 2 to June 16, 2004 Complaint Brought by Douglas Rhodes, a/k/a Fundishi Mpatanishi, Jhatayn Travis a/k/a Hasani Travis and Brian Malone a/k/a Jawanza Malone.]
- **Wachanga indoctrinated its members to mistrust “outsiders” and to think of the cult as a “nation.”** “I understand that we come first. People in the organization come before people outside of the organization... The organization has developed systems

within it has aspects of a nation in it [sic]. We have vehicles of a nation. For example, Kasisi is a priest – we don’t have to go outside to get married.” [*A Look Inside Fundishi Mpatanishi and Rasul Mowatt’s Wachanga Organization – A Photographic and Document-based Record*] at pp. 10, 15-16.]

- **Part of Wachanga’s cult initiation involved “informing the organization of travel plans that you have and calling in when you arrive and return.** A further action stage involved having to get permission from Rasul or Mpatanishi when you wanted to travel. An even further stage involved getting *permission to call or visit* other members of the organization, especially if it was at night.” [*Plaintiffs’ Exhibit 2 to June 16, 2004 Complaint Brought by Douglas Rhodes, a/k/a Fundishi Mpatanishi, Jhatayn Travis a/k/a Hasani Travis and Brian Malone a/k/a Jawanza Malone.*]
- **Wachanga enforced ritualized protocol in spoken and written communications.** “Protocol is an order or chain of command. The Simba Na Malaika Protocol is broken into two parts. These parts are Achievement Levels and Age Grades.” Achievement Level example: “Malaika Wachanga Tayarisha (an angel who makes ready and prepares the way for others/self)” [*Protocol hardcopy printed document, undated*]. “There are a whole lot of different protocols. One is age and achievement level. Another is how we greet. How enter or exit place. Org. Protocol: if you have any questions, problems, issues of concern contact the contact. Protocol to speak is first asking permission to speak then stating consensus statement then ask or repeat question. Simba and Malaika come before people in training.” *November 2, 1996 National executive Meeting at Teen Center in St. Louis loose leaf notes*. In 1995 the Wachanga cult placed additional emphasis on protocol. “Contact position created to organize and control the flow of information in organization. All information moves through contacts to Razuli to Baba” [*Outline For Presentation: Beginning of Chicago Jamaa*]. “Each vehicle will have two drivers, and two “shotguns”: drivers must attempt to stay together as much as possible...shotguns must stay awake at all times, watching for state troopers...Everyone must be security conscious: move in groups of no less than two people; stick to time limits at rest areas and any other stops; follow protocol...” [*1994 Wachanga National Convention Travel Information.*]
- **Cult members were required to use the protocol phrase “appreciate what’s been said and if I understand everything correctly” constantly before speaking at meetings and retreats.** [*Video Tape Nos. 16 and 33 of Wachanga meetings and training sessions.*] Cult members also used this phrase in written communications. A junior cult member emailed a senior cult member to request permission to travel to Champaign to purchase a used car. The junior cult member’s email begins with “Appreciating what has been said if I understand everything correctly...” [*Weusi Mwananmke Jamaa Center of Training Restructuring Assignment*] document that references “Hasani;” “Report from Chicago visit,” dated March 9, 1998; “SNMW 1996 Convention Chakula Kazi Team,” submitted on April 20, 1996.] A memo from the Douglass Council to Razuli Hasani begins with “Appreciating what’s been said and if I understand everything correctly...” [Memorandum dated February 7, 1998.]