

WORKERS CONTROL AND SELF-MANAGEMENT

— CARIBBEAN — CORRESPONDENCE

CRISIS TIME

NO.2

JULY 1978



WHICH WAY FOR BLACKS?

GUYANA. STRIKE FOR FOOD
 JAMAICA. RIOTS & CRISIS
 MOZAMBIQUE. AFRICA. RASTA.

ST. KITTS. HEALTH . N.Y. NURSING STRIKE



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Guyana: strikes for food

Workers in Guyana represented by the Clerical and Commercial Workers Union (CCWU) on Thursday, May 4, 1978, went on a one-day strike against the unavailability of food and the long period of time workers have to spend on food lines. All this in a society in which the ruling state-capitalist government of Prime Minister Forbes Burnham controls 80% of the economy. As early as in 1972 Burnham and company made a promise "To Feed, House and Clothe the Nation by 1976"; but by 1978 basic commodities such as rice, sugar, soap and cooking oil were being distributed on a "ration" basis or through the "black market." Even water was being rationed during the early months of 1978.

Even the state controlled press, "The Chronicle" has been forced to carry stories on the "food crisis." In a page on editorial it said:

"The spate of shortages prevailing in many sections of the country, particularly in the towns, has been a source of great irritation to workers and housewives and it is impossible to estimate the number of working hours lost when workers depart from workplaces to join long queues."

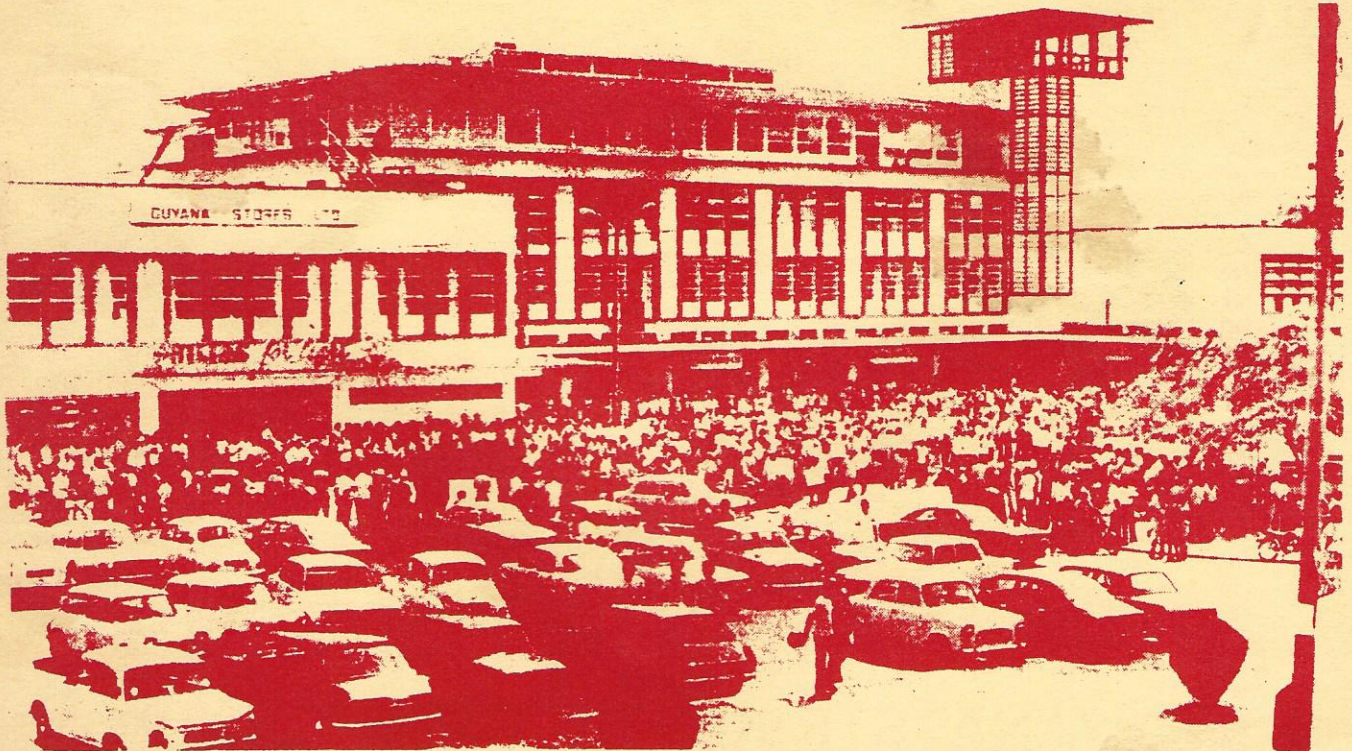
According to the Chronicle, the fundamental cause of these shortages is the limited foreign exchange

available. But the people are not buying this explanation.

Buying clubs have sprung up at many work-places especially in the capital city of Georgetown and in New York Amsterdam. It shows the self-initiative and the independent capacity of workers to organize their own distribution. But there is a need for a more generalized seizure of the productive resources and the distribution centers from the state and its bureaucrats.

From April 11, the "Big man", Burnham, went on a shopping spree in Russia, North Korea and East Germany seeking aid. The constitution of Guyana is to be changed placing all power into the hands of the ruling People's National Congress which had previously put forward a doctrine of the "paramountcy" of the party over all areas of the country's affairs. The opposition People's Progressive Party led by pro-Moscow Cheddi Jagan has seen its own doctrine of a "One-party Vanguard state" stolen from it. Burnham hopes to settle the question as to who "owns" the one-party doctrine in the coming elections. Both parties have already launched their campaigns for the elections to be held later on this year.

Meanwhile, the real struggle by the people to bring about a new society is being posed against the struggle by the ruling and opposing bureaucrats for power.



ONE-DAY strikers assemble outside Guyana Stores Thursday when the CCWU called them out in a protest demonstration.

WORKING: \$6 PER YEAR MORE OR LESS INCLUDING POSTAGE

SUBSCRIPTION:

UNEMPLOYED: \$4 PER YEAR INCLUDING POSTAGE MORE OR LESS
INSTITUTIONS

INSTITUTIONS: \$12 PER YEAR INCLUDING POSTAGE

NAME-----ADDRESS-----

STATE OR COUNTRY-----ZIP CODE-----

Jamaica explodes!

The poor and the hungry in Jamaica continue to face starvation while thousands of pounds of "Irish potatoes" rotted in the fields and in the warehouses of the government Agricultural Marketing Corporation. Bureaucratic inefficiency is listed as one of the main causes. But the real answers to the crisis in the production and distribution of food are more fundamental.

Some 50 farmers from the Hounslow Co-operative angrily picketed and disrupted a meeting that Prime Minister Manley was having in Black River, St. Elizabeth. In effect they told Manley that they were dissatisfied with management's running of their farm.

Bureaucratic Co-ops

The system of co-operative farms set up by Manley is along bureaucratic lines. There exists separation between manual and intellectual workers and the farms are not run by the workers. Decision making and administration is centralized in the hands of bureaucrats who draw very high salaries compared to that of the working folks.

Three hundred thousand pounds of potatoes were recently produced by the Hounslow farmers. Panic set in when the farmers realized that the management could not get quick sale for their potatoes. The AMC brought up the potatoes paying 38% more than the guaranteed price. After the farmers confronted Manley he rushed 13 trucks to the fields to collect some of the potatoes. The farmers' panic was triggered by the fear of low prices. During the off-season or periods of low production a pound of potatoes sell for 80¢. The minimum wage for workers in Jamaica is 60¢ per hour.

Sugar Co-ops Strike

The backwardness of the whole co-op racket revealed itself earlier on in January when the sugar co-op owners went on strike. They went on strike because management did not promptly return money which the workers had loaned towards the setting up of the co-ops. The co-operators, former sugar workers, had turned over their severance pay, obtained from the capitalist, British firm, Tate & Lyle. The previous government bought the land from Tate & Lyle and today it is the basis for sugar co-ops. Co-ops set up along these lines by Manley and company also serve to encourage new selfishness in the community by the "privileged" co-operators in their relationships with the rest of poor folks. Many former workers were not included in the Co-ops.

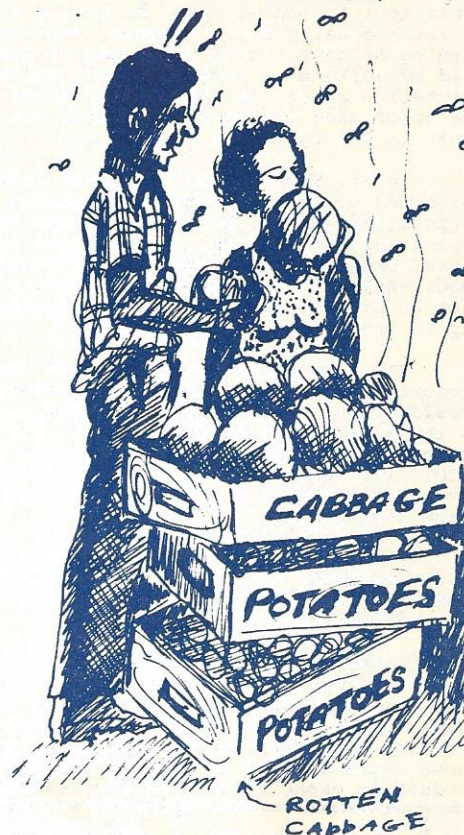
All this disorganization by the Democratic Socialist regime has not made the price of food cheaper to the poor. In fact food prices in Jamaica are at their highest. Here are some examples: cabbage 80-90¢ per pound; carrots 40-60¢ per pound; red beans \$2-\$3 per quart; onions \$1.60 per pound; tomatoes 80¢ - \$1 per pound; bananas 80-90¢ per dozen.

Capitalist Distribution

Capitalism is quite rampant among the government and some oppressed sufferers. No attempts are being made to produce and distribute food in a revolutionary manner. The poor and oppressed must accept part of the blame for the existing conditions. While many sufferers have captured lands and put them into production, they have failed to extend the actions to benefit the poor and starving folks in the urban areas of Kingston and Montego Bay.

The capitalist and state capitalist banking system in Jamaica is now over banked. What this means is that the banks have excess funds without anyone to lend them to. The capitalists in some cases are not investing because of fear; on the other hand, thousands are starving.

LOOK HOW MUCH POTATOES
AND CABBAGE ROTTEN
DOWN HERE IN JAMAICA



Capture Them

A revolutionary seizure of the banks, the farms, factory and the land seems the only solution to the crisis. In the process the government and the state must be smashed. The crisis provides the opportunity to develop a system of "People's Self-management" within the shell of the old capitalist and "Democratic Socialist" system. Some people including the Stalinist left in Jamaica are the upholders of reformist schemes such as "Co-operative farms", "Workers participation", "Community Councils" and "Community Control" in which the poor and oppressed control nothing. No, we are not for placing two workers on the board of management of capitalist firms. That is counter-revolutionary. We don't want to "participate" in our own exploitation; we want total control by workers, farmers and community people through their own "self-organized bodies."

As the crisis of Manley's State Capitalism intensifies, the people must take matters into their own hands. Manley for his part believes that he can resolve the crisis of capitalism by buying a few acres of capitalist land and then lease it to farmers to be run on a capitalist basis. The International Monetary Fund has given the signal for harsh terms to be extracted from workers and poor people in exchange for balance of payments support. The Jamaican dollar was again devalued for the third time by 48% -- J\$1 = US\$1.55. Bus fares have been increased, prices increased, wage and income controls threatened and the Minister of Finance recently announced that the standard of living will decline. This is a death sentence for poor people. Gasolene sells for J\$3 per gallon.

But the ruling class is afraid. The mouth-piece of the capitalist class, The Daily Gleaner, in its editorial of March 9, 1978, stated:

CONTINUED ON PAGE 4

Seeking to escape from the evils and the reformist schemes of Capitalism, then try escaping to St. Kitts, a small island in the Eastern Caribbean. No way, Capitalism is there too trying to introduce its schemes.

The capitalist extract pain, labor, death and money from blacks working in the sugar cane industry during slavery. After the abolition, around 1838, the planters tried wage slavery as their tool of oppression. As during slavery the resistance was great. Strikes, confrontation and burning of cane fields were some of the tactics used by workers. "Bakkra Massa", the white plantation owner, in the end retreated from owning the sugar cane fields selling them out to governments in the Caribbean.

In St. Kitts today the sugar industry is now owned by the government's National Agricultural Corporation (NACO); but they too are having problems exploiting the workers. Like capitalists everywhere, Swedens Volvo, the Shah of Iran, General Foods (USA), Michael Manley of Jamaica, the government of St. Kitts is considering giving workers a say in the running of the industry.

The suggestion comes from the Caribbean Agro-Economic Society. Recently the society's past president Dr. Basil Springer handed in a report to the Minister of Agriculture, E. St. John Payne, suggesting that shares be sold to the staff of NACO. The report said the shares could be "possibly purchased with bonus money, or sold on a hire-purchase arrangement."

A call was also made that sugar should be kept as the mainstay of the economy since it is the only known single economic enterprise that could occupy over 10,000 acres of prime land.

Those of us struggling for change must ask the question: Why should prime agricultural land be tied up into a produce with such low nutritional value to the people of St. Kitts while hundreds are starving and suffering from malnutrition? Shouldn't those lands be used to develop the independent food production capacity for the people?

st. kitts - sugar

Secondly, we are not for "participating" in our own exploitation since the interest of management and that of workers can never coincide because we are in opposition to each other. We struggle to crush management and not to lie down in bed with it. Everywhere these schemes have been applied they have been proved to be a fraud. Sugar workers in Jamaica already have tasted of this bitter pill of "participation."



Jamaica

CONTINUED FROM PAGE 3

"There have been disturbing reports from several parishes which indicate that land capturing is gaining a new momentum after a period of lull."

Two days later columnist John Plowman made an even more desperate appeal:

"If the energies and optimism of our young people are to be properly answered, then official circles must boldly speak out against land capture, must allow police to put it down with force, ..."

Police Kill Three

The urban unemployed workers gave a partial answer to the government and the capitalist class on April 17, 1978. Four demonstrations in the streets of Kingston erupted into violence and looting. A non-partisan demonstration began around 7:00 A.M. at the Coronation Market protesting the conditions of the roads in the ghettos and the fact that sewage had been pouring in some streets for months. Some 3,000 people participated in the demonstration at Coronation Market with regular units of the police force standing by. The protestors blocked all roads leading into the area. Spanish Town Road, Charles, North and Beeston Streets were some of the streets which were blocked off. The protest proceeded in a normal manner and the protestors gave assurance that at the end the streets would be cleared.

A truck load of specialized police, Harmond Barracks CIA trained forces, some 30 in numbers, descended upon the scene, beating, gun-butting and beating everyone in sight. They initiated

a reign of terror on the people, some of whom responded with stones. The police also laid down a barrage of tear gas and according to eye-witness civilian sniper, perched on high rise buildings, fired upon the police. State owned buses were smashed into each other. The government quickly shut the downtown areas but this did not stop the looting as crowds of unemployed fanned throughout the city smashing and attacking property. The police killed three looters, injured nine people, while four policemen received injuries. Politicians from both ruling and opposition parties toured the areas urging calm.

Hundreds of youth from the "Peace Treaty" area also took to the streets demanding: "We want food, we hungry, we want work now." Along West Parade, Harbour and King Streets showcases were smashed and buses damaged as people fanned out through the areas. Looting and riot prevailed. The police threw up road blocks in several areas.

Police Back Wey

Along Charles Street in the vicinity of the Kingston Public Hospital a confrontation between police and demonstrators took place. A truck load of policemen with guns ready to shoot ordered a massive crowd to halt. For about five minutes tension raged. "Dem can't shoot all a dem, dem tink a Green Bay dis, we hungry and we want wuk," came the chant from the crowd. The police seeing that their orders were defied, backdown and withdrew from the area. (Green Bay refers to the massacre of 5 youths by the Jamaican Army in January 1978.) J\$ 250,000 worth of looting and property damages occurred.

The people are ready and willing to build a new society. Jamaica is sitting on a time bomb which is going to, as one comrade said, "explode like a thief in the night."

Nursing Home STRIKE

The strike by Nursing Home workers is over; Caribbean workers have also made it known that they will not be exploited by management.

Class struggle reared its head at the Bruckner Nursing Home at 1010 Underhill Avenue near Bruckner Blvd. in the Bronx, on April 14. The porters, nurses, maids, orderlies and nurses aides were part of the 12,000 workers who struck 69 nursing homes throughout the city. They are members of Local 144 of the Hotel, Hospital, Nursing Homes and Allied Health Service Union.

Some 80% of the members of Local 144 are from Caribbean backgrounds. Antiguans, Haitians, Puerto Ricans, Trinidadians and Black Americans are some of the nationalities. Members say that the union headed by Peter Ottley from Grenada, is generally conservative.

Throughout the strikes the members maintained a militant picket line.

Working Conditions -- Slave Drivers

The strikers issued a catalogue of what's wrong at the home. They said that orderlies had to take care of 19 patients. "Only 2 aides worked on each floor at nights. In order to get the 40 patients on a floor ready for breakfast at 7:00 a.m. we have to start dressing them by 5:00 a.m.," one aide told me. "Nurses aides also had to sterilize bedpans, take temperatures, give out clothes and give water therapies."

Claire Joseph, from Trinidad, is a nurses aid at the home. Everyday she travels from far away Coney Island to her Bronx workplace. "If we were well paid we wouldn't have any problems. One staff member has to deal with 40 patients who can't do anything for themselves," she said. "On top of this," she said, "management wants to cut back all benefits. They want to cut sick days from 12 to 5 days, cut eyeglass and medical benefits..."

Management said that the workers are making an average of \$205 per week and they could not afford to pay more.

But the workers that I interviewed said that while they wanted increased wages to keep up with the cost of living, their demands were centered around the conditions of work.

A porter at the nursing home branded the Antiguan born Director, Miss Rosebal Bailey as: "a slave driver from the Third World." Giselle DeLinois from Haiti, said that the administration started cutting back staff from last June. "It is very bad for us," she said. Isemena Brown, who hails from Jamaica, said that the staff always work very hard. According to her, "the nursing home never got a violation when it's inspected."

Other staff members expressed similar refrains. Nowell Solomon has been a porter here for 4 years. He described the working conditions as "lousy." "You never get a chance to rest and if you sit for 5 minutes you get a warning." Solomon leaves home at 5:00 a.m. in order to reach the home by 7:00 a.m. "I can't even get a cup of coffee to drink when I get here," he said.

Some workers said that they regretted being on the street instead of helping the patients. "You know West Indians love their old people," one aide told me.

Outside workers manned a very militant picket line on Thursday, April 6. There was pushing and shoving, charges and countercharges. A scuffle resulted in one volunteer and one nurses aide being treated at Jacobi Hospital for minor injuries. The volunteers said that one of their members was beaten up trying to cross the picket line. Workers said that a

police barricade fell on the foot of one of their members. The police maintained a watchful eye throughout the strike.

A Puerto Rican nurse, Rosemarie Correa said that working conditions were bad with only one nurse on each floor. Edward McKnight, a Black American who is a Local 144 delegate in Valley Stream, Long Island, took the day off from his job to be alongside the strikers. "I raised the question of "illegal aliens" with him. He said that "undocumented workers" are not responsible for the crisis in America. To him, "Undocumented workers are only a source of cheap labor until they are organized."

The strike is over; the workers obtained a 20% increase over a period of 3 years but some of the issues which triggered it are still unsolved. One thing the strikers demonstrated is that Caribbean workers in the metropolitan area cannot be cast in the mold of being "middle class." They have been part of the struggle in the past and their voices will increasingly be heard in today's crisis bound America.

Unions -- A Part of the Problems

Health care in America is a big capitalist industry that charges high fees to the poor, elderlies, blacks and other minorities. At the same time, management extract as much surplus value from Workers like those above. The trade unions are all part and parcel of the capitalist system. They in effect are the policemen, for capitalism, which insures discipline over the Workers. This is carried out through "contract negotiations" and "contract compliance." New forms of organization "unions", "committees" or "councils" controlled by the Workers could go a far way towards winning battles and eventually defeating capitalism.



WHICH WAY FOR BLACKS?

BY AUBREY BROWN

"Majority rule" in Africa; starvation, poverty and repression in the Caribbean; the crisis of western capitalism in America and elsewhere are some of the issues which are forcing black people to look to "revolutionary ideologies" for solution to their problems. Black students from Kingston to Washington D.C. are beginning to worship at the shrines and the churches of Castro, Mao, Bhreznez and others. Radicals such as Baraka and Stokely Carmichael are also peddling their ideologies in the most religious manner. A new class of bureaucrats have emerged in Africa and elsewhere.

The question is being posed: "Does the political systems of Eastern Europe, Cuba, China, Angola and Mozambique offer us a possibility for a new life free from hunger, poverty, starvation and repression? The answers can be found from an examination of the realities of life in these societies.

New Bureaucratic Class

The violent confrontation and strikes by workers in Poland against the ruling Marxist-Leninist bureaucrats in June 1976 should be influential in helping to clear up the myth of the possibilities of new social revolution in the west, the Caribbean, Africa and among Black America under the auspices of Marxist-Leninist Vanguard Party ideology.

The repressive nature of the regimes in Russia, Eastern Europe, Cuba and China are well known by all people who are willing to face reality. A new class of bureaucrats having seized control of the means of production, the instruments of law and order (police and army) have used this power to discipline, crush and control the working class in a more total way than even the old capitalist class. This tiny elite suppresses every attempt by workers and peasants to control their lives. Independent trade union activity is never allowed. Human rights and even the minimum rights of "bourgeois democracy" are suppressed instead of being expanded to place all power in the hands of workers. The control of the communication media allows this hierarchy to distort all working class resistance to their regimes. No area of social and political life escapes the grip of the communist parties: music, art, dress and literature are all highly controlled.

Now, the revolts and class confrontation in Poland are clear indications of the economic and political crisis in Eastern Europe and Russia.

Workers Rebellion

In June 1976 a major strike wave against arbitrary 100% price increases swept Poland. The government responded firstly by instantly rolling back prices and secondly by widespread repression against workers, especially in the cities of Ursus and Radom. The workers responded by burning the local "communist" party headquarters in Radom and by initiating widespread work stoppages. "In the town of Plock, a major oil refining center, 1500 workers demonstrated with red flags while signing the "international". Sympathy strikes also took place in other plants including the Zeran factory where Polaski Fiat cars are made by 15,000 workers.

Workers in a Ursus Factory elected a fifteen-man committee to discuss the new prices with management. The factory management refused to talk and instead sacked the fifteen workers. Workers then drove their tractors to the nearby Warsaw-Paris railway line, blocking it, ripping up lines, cutting electricity and holding the "international train" as hostage until prices were rolled back. After the TV speech by the Prime Minister announcing the roll-back of process, some workers went home. Others stayed and celebrated with bonfires

BUREAUCRACY. MANAGERIAL CONTROL FROM THE TOP. BUREAUCRATS CAN BE COMMUNIST, CAPITALIST OR DEMOCRATIC CENTRAIST. TRY TO RUN SOCIETY FOR TH. OWN INTREST.



around the factory and the railway. The police attacked them with teargas and grenades, 600 workers were arrested and some 1,000 were suspended from work for three months by management.

The people celebrated their victory with fires in the street. But at this point the "people's police" intervened with teargas and systematic beatings. Some 400 workers were interrogated in Radom and after a "trial" 13 workers were sentenced to terms of up to 16 years for "destroying socialist property." The authorities denied the arrest of workers stating that "only people who profited from the events by committing offenses against common law such as pillage, violence, sabotage of railways, etc. were tried."

Over 1,000 workers were placed under arrest and many were held "incommunicado" at a special interment camp by Bialystok on the Soviet border. Hundreds of conscious workers have been thrown out of work into the bread lines while others have been conscripted into the army.

Thirty million zloty (Poland's currency) worth of goods were appropriated from shops by demonstrators. In Radom workers, including women, from a shoe factory stripped the "party" office of cognac, ham and carpets.

On June 26, the regime ordered compulsory demonstrations in support of the party and government. Workers were ordered to leave the factories and assembly at designated points where roll calls were taken and small flags and badges passed out. However, "the rallies elicited so little support

Workers vs Communist Parties

that the TV cameras could not get any footage for its propaganda purposes."

Russia's Economic Crisis

The crisis of capitalism today is international. Capitalism is in a crisis in the U.S., in the Soviet Union, Poland, China and Britain among other countries. In Russia the crisis is reflected in the "found problem, the balance of payments, and the problems posed by the rise of both a working class opposition movement and an intellectual dissidents movement." The Soviet economy, outside of the military and weapons area is in a state of crisis. In order to further develop the economy the Russians are forced to seek western capital and technology -- this aggravates the balance of payments problem. Soviet and COMECON debts to the west stood at \$35 billion in 1975. For the first time the Soviets raised a \$900 million loan on the Euro-currency market to finance long-term capital projects. As a result of the Soviet imports of grains and the fall in the prices of Russian commodities exported to the west, Russia had a deficit of \$4.8 billion. Gold sales on the international market was used to prop up the Russian economy. But when the gold price fell in 1975 the Russians were forced to cut back on their sales.

The growing crisis of the Soviet economy has forced it to limit its import of Western technology. It reduced its trade deficit to \$1.5 billion in 1977 largely by cutting back on imports and by stepping up its imports to the west. Soviet trade with the west in 1977 accounted for only 29.6% of its total foreign debt compared to 32.9% in 1976. Soviet foreign debt in "hard western currency" stood at around \$14 billion in 1977. Heavy dependence on the west has clearly put the Russian economy at the mercy of German, Japanese, American, French, Finnish and Italian capitalist.

Poland's Crisis

Poland, a satellite of the Soviet Union, is faced with its own economic crisis. According to a marxist journal, Critique #7: "In the first place, the traditional command economy had brought the Polish economy to the brink of disaster by 1970; mountains of unwanted and unsaleable goods were moving from factory to warehouse at twice the rate of growth of retail sales at the end of the 1960's; by 1970 total inventories had reached the gigantic figure of 500,000,000,000 zloty-half Poland's estimated gross national produce for the year!"

Gierek coming into power in the wake of the workers struggles which overthrew Gomulka (former communist party boss) sought to use western capital to stimulate the economy. This resulted in a massive balance of payments deficit.

In 1975 Poland had a deficit of 20,000 million zlotys with the advanced capitalist countries out of a total of 24,000 million zlotys deficit. While 13% of its exports in 1975 went towards serving its western debts, by 1975 25% of exports were being used for this purpose. To deal with the problems the regime had a number of options. Among them were; defaulting on their western debts; cutting wages by a decree -- "political suicide?" or increasing prices. It took the latter steps, hence the revolt by the working class.

1970 Confrontation

An exempt from a meeting between Gierek and workers at the Szczecin shipyards during the 1970 confrontation indicates the nature of the class

struggle in Poland.

"Gierek: In the future there won't be any need to hold meetings like this. (Shouts and stirring in the hall)"

"Chairman: No meetings? But Comrade Secretary we feel you have honoured us with your presence..."

"Gierek: (interrupting): Yes, but not meetings like this (Turmoil in the hall)".

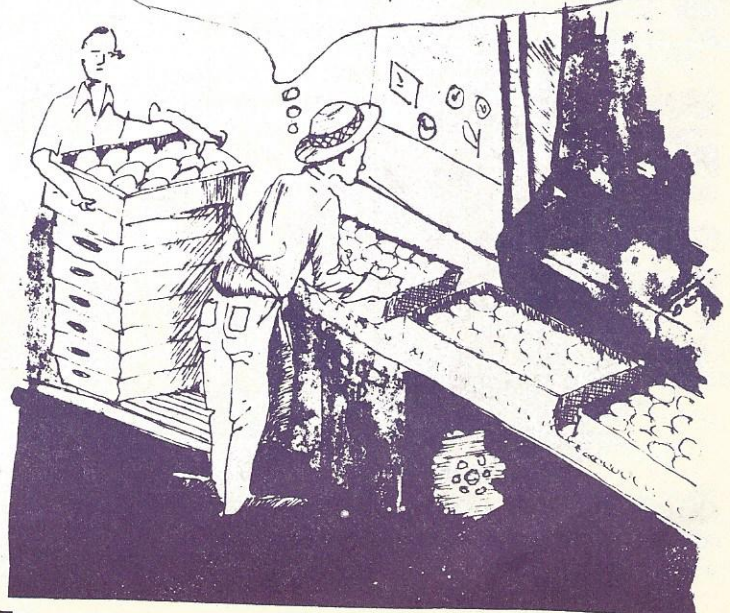
BALUKA: We demand full, correct information on the political and economic situation in the shipyards and in the country, and that the report circulated on the 11th of this month concerning pledges by the tube factory be rectified. Gentlemen, colleagues and comrades, it's quite obvious: the government will never be either popular or democratic as long as... the government is aware, I believe, that information is an element, an area, of the greatest importance! Remember the German hangman, Goebbels. Do you remember that he was the pillar of Hitlerism? What about us? But we have a people's state; this strength is among us! This press, this fine radio station built with our own hands, the microphone in front of me, the television, the newspaper, the very paper it's printed on--none of this should be directed against us! Against our interests! On the contrary, they ought to make our life pleasanter. They should inform! Bring together! Unite! Well, they don't because until now these things have to a large extent been thrown in the dustbin. They were simply wasted--not used

CONTINUED ON PAGE 13

WORKERS SELF MANAGEMENT

DEF.

WE TAKE CONTROL OF THE FARMS AND FACTORIES CRUSH THE STATE BUILD OUR OWN ORGANIZATIONS AND BRING ABOUT A SOCIALIST SOCIETY



Jamaica: April 17th, Riots

PETER TOSH cont.

NO seen, (Voices from the crowd-hail) So dem hav fi change. So right now if de government jus come together an sey right now if we want to build dis country and build de people dem because right now yu can't build de country an no build de people. People suffering from mal-nutrition an dem ting dey going around. We can't afford dem ting dey.

ONLY POOR PEOPLE IN PRISION

We have a whole heap a land out dey fi plant herb sell to dem, sell to the pirates dem cause if dem did have the herbs in fi dem country we couldn't get none. Yu no seen.

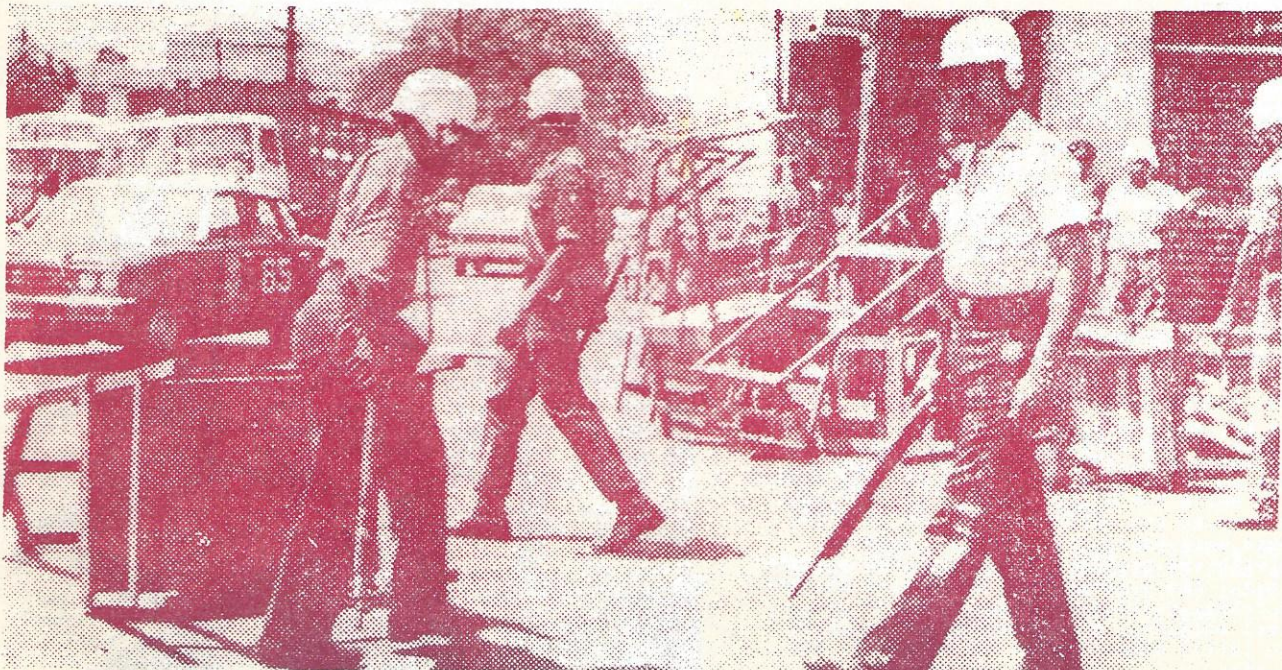
Well I an I bless with di resources here (voices) I wan Onu quiet an hear what I a sey else earthquake will quake. (Voice- "He is a socialist) Onu tink dis is a joke business dis else moovis? jus bruck onu castle same way. A woe fi a little draw of herb a shot laid down fi belittle the poor. Yu no seen. Is only poor people go a jail. Everytime me go eena jail is a poor man, a pure poor people mi see een dey to rash cloth. Yu go a Court House it full a poor people. Yu no seen.

Well I a hurt. Well I am. I will like the government to do something

Well I a hurt. Well I am. I will like the government to do something bout dis. Jus tell the police sey right now jus ease down dem little thing dey. If yu see a man with a little spliff a gwan pon road, well right now mek me tell yu something....Station WLIB ran out of time.)



THE SCENE at Darling section with Spanish eruption of violence. Street near the inter-Town Road after the



AN HARMAN BARRACKS policeman removing a vendor's stall from the road at the intersection of West Queen Street and West Parade during the eruption of violence in Downtown Kingston.

CIA TRAINED BABYLON KILLED 3 PEOPLE

Rastas rounded up

THREE local Rastafarians were yesterday fined \$15 each and a fellow "brother" had his case adjourned after they appeared in the District "A" Magistrate's Court.

The four were brought before Frank King in the criminal court after they had been charged by police for throwing stones on Tuesday night in Nelson Street, the City.

Michael Cumberbatch had his case adjourned until next Wednesday; Alfred Pierre was fined \$15 forthwith with the alternative of seven days in jail; while David Chandler and Whitfield Walcott will have to pay their fines within seven days or spend a week in prison.

It is alleged that the "Rastafarians" stoned the police on Tuesday night after one of their members had been arrested by police for riding a bicycle without light or number. During the alleged stone-throwing incident a plain clothes police constable, Levere Alleyne, is reported to have received a wound, but was later treated and discharged from the Queen Elizabeth Hospital.



Police are reported to have gone to the "Rastas' hang-out" in Nelson Street on Tuesday night and again yesterday morning.

The old house which the "Rastas" occupy at the upper end the street was badly damaged when the police went after the group.

Commissioner of Police Aviston Prescod has ordered an investigation into the matter.

THE Rastafarian home on Nelson Street. BARBADOS

USSR: Workers Prison

The Soviet Union far from being a workers paradise, maintains one of the most repressive "State-Capitalist regimes. This new class of bureaucrats continue to make profits at the extent of workers and peasants while they, the bureaucrats enjoy high standard of living. Any attempt at revolt or dissidence by the workers and intellectuals are suppressed.

HELP IN THE
DEFENSE OF SOVIET
POLITICAL PRISONERS

REVOLUTIONARIES: WRITE TO
COMMITTEE IN DEFENSE OF SOVIET POLITICAL PRISONERS
P.O. BOX 130
STATION M
TORONTO, ONTARIO
CANADA.



Police in Moscow Arrest Five Founders of Union

MOSCOW, Feb. 7 (AP)—The police arrested five founders of an independent union organized last month to protest alleged violations of workers' rights, said Nikolai Ivanov, a spokesman for the group, today.

He said the five may be sent to their home cities rather than being imprisoned.

They met in Moscow after coming individually to complain to central authorities about job conditions in their home cities. When they received no satisfaction, they helped found the Trade Union for the Defense of Workers. The leader of the group, Vladimir A. Klebanov, a former coal miner from the Ukraine, who went underground to escape arrest, said the movement would seek recognition from the International Labor Organization in Geneva.

african bu- reaucrats The state of Frelimo

"In the phase of people's democracy we are now engaged in . . . our aim is to lay the material, ideological, administrative and social foundations of the state."

—Samora Machel, President of Mozambique.

Contrary to what many leftwing apologists have written, the success of Frelimo is not leading to the liberation of the Mozambican people. It has led to their subjugation to a monolithic State-Capitalist regime, who now control all social and administrative units. Although they claim that in Mozambique the exploitation of man by man is over, at the third congress of Frelimo they revealed their objectives.

Frelimo has been transformed into a "vanguard party". It will continue its stranglehold on the whole of society—through its control of agricultural collectives, the army, the militia, the education and health centres and the women's movement. The structure of this vanguard party is strictly hierarchical, with the power centred in the "Standing Political Committee". It

appears that soon party unions will appear for better control of factory workers.

Frelimo's economic policy is to extract profit from both public and private enterprises, and use this to build up heavy industry. Agriculture is being collectivised in order to increase productivity. Health and Medical facilities are being expanded, as the factories need healthy and trained workers. At the same time they have introduced austerity measures, and started a campaign for increased productivity—more work and less pay, a familiar story.

Under the guise of "liberation", they are churning out a most revolting ideology. Their cultural and educational policy is geared to the creation of the "New Man" who "above all, loves his country". And presumably who will not cause any bother to the regime. The much vaunted emancipation of women consists of replacing the traditional African marital relations with the modern western marriage. The family is to be the basic social cell. Unmarried mothers are a scandal, abortion is illegal. In fact Frelimo is merely implementing social changes that are needed for their economy, all neatly described as emancipation.

But all this is not some accident. It stems from the very objectives of Frelimo. They have taken over the Mozambican state and now have to make it profitable in the face of international competition. They are able to succeed where the Portuguese failed because of their ideological hold

The State

State your state,
demands the state,
stating the state
of laws of the state
about people in a state.

Arrogance, that fortress
which defends mediocrity
(pending humiliation)
is what some call pride.

But pride seeks to know;
pride accepts blame;
pride exudes gratitude;
pride admits shame;
pride welcomes criticism
and makes amends:
PRIDE IS HUMILITY:

To be proud is to be humble.

The state states its state,
stating objections upheld, but states
"the accused" as stating
what was never stated.

IRO EWEKA

over the farmers and workers of Mozambique. But as they find that they are no match for the West when it comes to economic competition, they will screw every bit of work out of the people that they can. For those who are struggling for the abolition of capitalism throughout the world, and the complete removal of hierarchical relationships, all national liberation struggles such as that of Frelimo are merely a diversion down the road of state capitalism □ F.B.

MOZAMBIQUE



[Reproduced from Zero, anarchist monthly: c/o Rising Free 182 Upper Street, London N.1. England]

GOVERNMENT CRACKDOWN ON UNIVERSITY STUDENTS

The Tanzanian government has abolished the independent Dar Es Salaam University Students' Organization (DUSO) and decreed that the sole representative of Tanzanian students will be the official Youth Organization of the ruling party, according to the *Tanzania Sunday News* March 12. The government action follows a clash March 5 between more than 350 students and police, who used tear gas and clubs to break up a student protest march. The students were demonstrating against what they considered to be excessive salary and fringe benefit increases for members of parliament, party officials and some government leaders. All of the demonstrators were expelled—reportedly including Pres. Julius Nyerere's son, Emmy, an engineering student. The students were given one-way vouchers for bus trips to their home villages.

A government statement said the students had rejected an invitation to present their grievances to Pres. Nyerere and it was decided to expel them because of their "unlawful demonstration." But reliable sources in Tanzania have told *Internews* that the crackdown on the students is part of a larger campaign to "clean up" leftists at the university—a move that has been rumored for months. The vice-chancellor of the university, Kaduma, is considered to be part of the conservative faction within the "African socialist" Tanzanian government. **INTERNEWS**



Peter Tosh gives warning



The combatants in the ghettos of Kingston, Jamaica recently declared a "Peace Treaty" stating that people in the ghettos would no longer allow themselves to be used by politicians to carry out political violence.

A Peace concert, billed as "One Love" was staged at the National Arena on April 22nd with Bob Marley, other local artists and a host of about 100 foreign journalist in attendance. The show went on for nine hours. Brother Peter Tosh a Reggae artist in his own right and a former member of the Wailers, not only sang, but he used the occasion to lash out against the oppression of the poor in Jamaica. Tosh's rap was taped by Roger Trilling of listen sponsored radio station WBAI 99.5 FM and an excerpt was played on Caribeat-WLIB 1200 AM on Sunday, May 28th, 1978.

"Check out the underprivileged?"

I am one of them who happen to be in the underprivileged sector, yu no seen. Hassled by pdice brutality times and times again, have to run up an dung fi wha, fi jus have a little spliff (marijuana) in mi pocket, or have a round of herb, or a go buy a draw. Yu go buy a draw of herb, you have to tense and caulk yu batty (rectum) an all dem ting dey a blood bath till yu come

backcause police good fi back yu up, police road block good fi dung de road. Yu hav fi talk de truth cause dem ting dey a wey me go through a blood bath already. Seen, seen.

An dem ting dey weh Columbus an those guys who was the law makers in those time dey set up to keep the under-privileged, under-privileged, yu no seen. Because learn dis man, dis society yu have three class a people in dis society. You have the upper middle class, you have the middle middle class and the lower middle class. (Voice from the crowd, unclear)

I an I who is the poor and the under-privileged an the suffara in the ghetto happen to be in the lower middle class, struggling to get in the middle middle class. Well learn dat, those who are fighting to reach there, well the rigid force up there dat control the Jesus (money and Material commodities) yu no seen an dem big bank account in Switzerland an dem ting dere dem guine sey we can't let dem ting happen yu no. Is few little guys big guys talk dem ting dey yu no an the poor suffa at all time yu no.

Right now mi can't even get soap a shop a rasta cap through dem big blood bath guys there. Yu no seen. Mi want likkle oil fi fry mi food an mi can't get dem ting yu no. I an I hav to set up dis country here an eliminate all those, that black poor people do'nt live in confusion cause hungry people are angry people. I am not a politician but I suffa the consequences, seen. (Crowd responded with a loud ovation seen, seen; ping, ping, ping tapped out by the band.)

Well right now yu si if the government, right now Mr Manley (Michaël Manley, Prime Minister of Jamaica) I gwine talk to yu personally because mi an yu is friend, so yu seh. No seen. (Tosh laughs) Well right now (voices) right now in dis 1972 elections because a long time mi wooda like come talk to yu, mi can't even get fi talk to yu because yu have fi mek appointment (to see Manley unlike when he was the Leader of the Opposition) an dem business dey. Yu no seen. And too much ting an mi have de whole world on mi shoulders Yu no seen. Well right now as a man of pawa and as a ruler of dis little country here, not yu alone, Mr Seaga too (Leader of the Opposition and head of the Jamaica Labor Party) a woe because a so it go.

We would like the Members of Parliament mus come together if onu dealing with the people and the suffering class, cause police out de a brutalize poor people fi wha, a little draw a herb. Seen. Everytime mi go a country mi havfi a fret till mi reach back a mi yard-fi buy a little draw of herb. An me personally, if it was fi mi alone every police station lock up an police go 'sleep a im yard an hug up im wife. Yu no Know. (Cheers from the crowd)

CAPTURING OF PROPERTY

me no want nothing fi tief. Mi go through the lowest degradation of humiliation an incrimination an brutality an yet still I never bend mi mind an seh mek a go juck off da man dey shop door an safe a wooda hold someun. (s (something) Still, yet I naugh seh mi broda is a criminal. Learn dis cause when Columbus an Henry Morgan came aan ya onu call dem pirates an put dem ina wi reading book an give us observation dat we should look at and live the life and the principles of pirates. See de youths dem a fire up dem gun like Henry Morgan same way, yu

CONF. ORI PAGE 8

Does Africa need an ideology?

THE ECOLOGIST OCT. 1973

by

Jimoh Omo-Fadaka

INTRODUCTION

The ruling bureaucrats do not have the solution to the problems in Africa. Nkrumah for example maintained the same old state institutions as the British; it was easy to overthrow him. So the answers do not rest with these bureaucrats but with the masses.

The African nations of today are new, not only because most of them have only recently emerged from colonial rule, but also because they do not correspond to traditional social groupings. Their history as nation states for all practical purposes began with colonialism and their first cultural influences were Islam and Christianity. These have been profound experiences, and have modified traditional value systems and social economic organisations throughout Africa.

"Modern" African societies are poor because they are in a state of social and economic disequilibrium. Poverty, which we are beginning to realise is more than material deprivation (or else there would be no

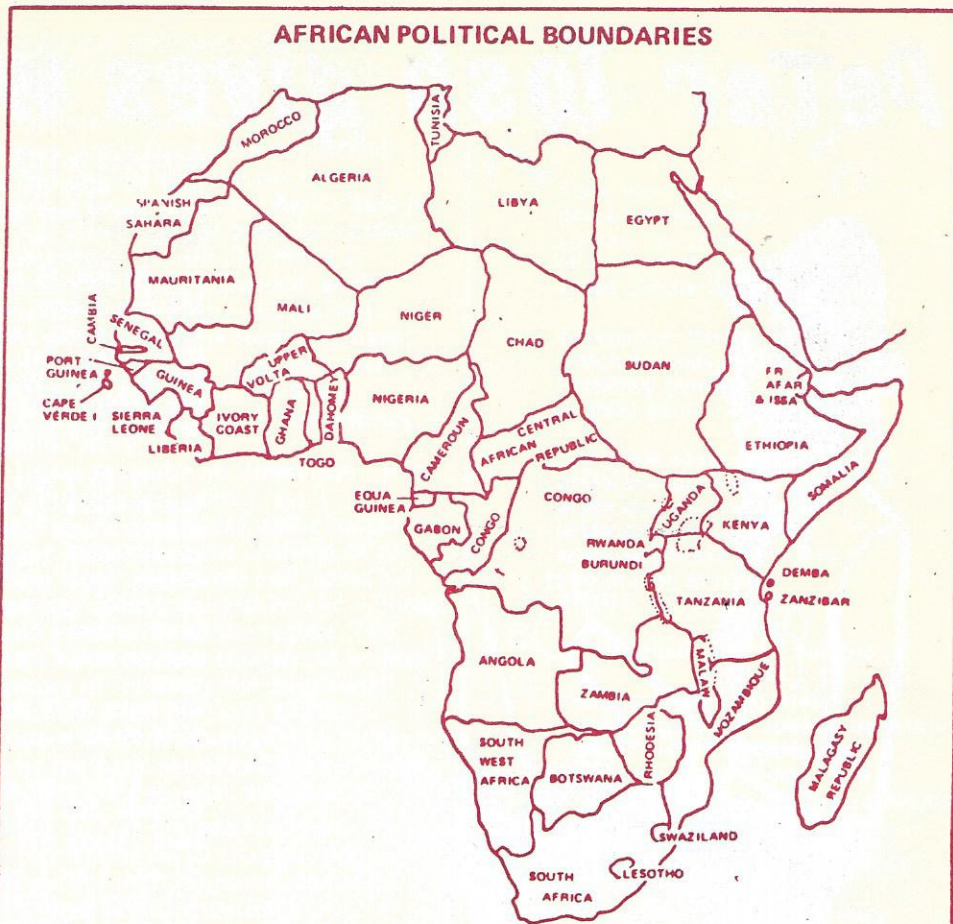
poverty in America) is possibly above all social and ideological deprivation, and from these modern African nations undoubtedly suffer.

Frantz Fanon was probably right when he observed, "For my part, the deeper I enter into the cultures and the political circles of Africa, the surer I become that the great danger that threatens Africa is the absence of Ideology."¹

When there is cultural contact between a traditional society and a modern industrial one, the tendency is for the former to be profoundly affected, often to the point of disintegration. Then a reaction sets in, often via some Messianic movement and a new equilibrium position is eventually reached—one which incorporates that part of the old value system that can be reconciled with the

realities of the situation. The process is dialectic.

The inevitability of this change is felt by all. Most would call it "progress". However, unless one can clearly define the ultimate goal of social development, this term has very little meaning. Some African political leaders and writers believe that only socialism can ensure economic independence, which, in turn, is the only way to solve the problem of "underdevelopment". Socialism however is a very loose term. The type of socialism we have seen in modern European states may not be appropriate. There has been much discussion on the form it might take in Africa. Terms like "Negritude", "Scientific Socialism" and "African Socialism" have been much in evidence in this context.



AFRICA

African personality

Leopold Seda Senghor, President of Senegal, is a poet and also a socialist. Though he favours the notion of a return to African traditional communalism, he nevertheless insists that the "positive contributions" of colonial rule be retained. In this category

he includes centralisation of political infrastructure, and the French educational system. Needless to say, these reflect the socio-political philosophy of France, not of traditional Senegal. This is incompatible with communalism, and just how he can reconcile such divergent goals is impossible to imagine.

which way for blacks?

CONTINUED FROM PAGE 7

We demand that our claims be published in the local mass media before 25 January 1971. Comrades, citizens, colleagues: this business must be reported. We are not insubstantial, we exist, and we're not going to give way on this point.

We demand that the security services immediately stop harassing, threatening and arresting workers taking part in the strike. The strike is not an offence, for nothing in our laws forbids it. I'd like to underline one thing here. We have repeatedly demanded: **The law must be respected!** That's why I'm not going to enlarge on it now.

Reject Vanguardism

Working class struggles in the communist countries should make many "ideologues" stop, pause and reflect on the nature of the theories that they wish to impose on blacks in the Caribbean, Africa and in America. Radicals, however, and academics continue to foster the methodology of "vanguard party" rule through "Marxist-Leninist-Maoist thought" and the various Trotskite ideologies.

Students objectively are being trained in western societies to become part of the bureaucratic-managerial class. Many of them go on to fulfill this role. It means more wages to them, more goods, better houses and access to the commodities of capitalist societies. The notion of rule by a vanguard party also offers these things. That is why students often defend this ideology. It provides the framework for their own personal advancement whether under private western capitalism or the Soviet "statecapitalist" variety. This brand of Marxism becomes rooted in the university and college campuses of the world. The radical bourgeoisie hopes to ride on the backs of the working and oppressed class into power and authority. The fundamental doctrine of this ideology is the centralization of power in the hands of a tiny elitist communist party and particularly so in the hands of a central committee. They take over the means of production, the capitalist state and then lead us into the beautiful dream of communism.

The struggles of workers in Kronstadt 1921 (USSR), Spain 1936-1939, Poland 1956 and 1970 and 1976; Hungary in 1956; Algeria in 1962 among others, shows quite clearly that no minority concentrating power in their own hands can bring about a social revolution. On the other hand they have brought into being a "dictatorship over the proletariat" that poses severe and grave dangers to mankind today.

Marx gave us the most brilliant critique of capitalism. That is his contribution. But his notion of "the withering away of the state" will have to be placed in the Museum of Antiquities along with the Edsel and other such illusions. Rather, today in all the countries in which Marx's ideology predominate there exists pressing needs for new social revolutions which will wipe away the vanguard communist party ideologies.

Senghor's plan to refashion African society is based on his view of the African's personality which he considers to be different from that of other people's. For him, the African is a "field of pure sensation". He does not measure nor observe, but "lives" a situation. This way of acquiring "knowledge" by intuition he regards as speci-

Build Democratic Organizations

It is not enough to criticize bureaucracy, we must all begin to practice our revolutionary ideology in a non-bureaucratic manner. This must be reflected in our organization. The only way we can defeat bureaucracy is to build organizations which are not bureaucratic.

The workers struggles throughout the world has shown us the alternatives. New forms of organizations in the form of "Workers Councils", "Factory Committees", "Peasants and Community Councils", "Soviets", "Workers Self-Management" are some of the organization tools developed by workers from Algeria, China, France, Jamaica, Spain, Russia, Tanzania to Hungary. They failed because of their own internal weaknesses and from outside pressure at the hands of communist bureaucrats. It is now the task of the working class to further develop these organizational forms in order to take control over all areas of social life and production through the ongoing participation of all in the General Assemblies both at home and at the work place. The political apparatus of the state must also be smashed. In the new society responsibility is delegated to "mandated delegates on a rotating basis and subject to instant "recall" by the organization which gave them the task in the first place. The administration of things is thus coordinated both on a local basis and internationally.

New Values

We must examine the "Communal basis" of black people's lives in Africa, North America and in the Caribbean with a view towards using all that is positive. As poor and oppressed we have no choice between western capitalism and Russian state-capitalism.

We must not only reject the demands for a one party vanguard state, but we must also begin to put the revolutionary practice into effect by putting an end to the separations between manual and intellectual work; an end to all hierarchical relations, distinctions between the skilled and the unskilled, men and women, and the inequality of those without money or property. It is only by sharing our talents our skills and our resources that we can end our alienation. The revolutionary practice is a demand for putting into effect now a new value system which will blossom forth in the new society. Let us begin to build the new society within the shell of the old. However, no amount of organization will change our conditions unless we ourselves change.

World Revolution

The failures of capitalism has manifested itself everywhere on the planet. Russia, Cuba, China are no exceptions to this rule. Revolution to succeed must be international. Black people who are humanitarians must be part of this struggle for a new world. Students too must participate on the basis that the possession of skills of book knowledge confers no position of authority over the unskilled or illiterate. Workers can come to a position of revolution without ever reading a line of Mao, Castro or Lenin. From the dawn of human kind people have shown that they are the motive force of society and history. We are for putting an end to all the illusions that a class of educated people, a vanguard minority, or elitists can bring about a social revolution. Their practice is their own death sentence. When we smash capitalism we will smash all these elitists with it.

fically "Negro-African". It is the main feature of "Negritude". It is diametrically opposed to the "Hellenic" means of acquiring knowledge, which is by reason. In his book *African Socialism*² he suggests that we "consider the Negro African as he faces the other"; by which he means the rest of nature: "God, man, animal, tree or pebble, natural or social phenomenon.

"In contrast to the classic European, the Negro-African does not draw a line between himself and the object, he does not hold it at a distance, nor does he merely look and analyse it. After holding it at a distance, after scanning it without analysing it, he takes it, vibrant in his hands, careful not to kill or fix it. He touches it, feels it, smells it. The Negro-African is like one of those third day worms, a pure field of sensations.... Thus the Negro-African sympathises, abandons his personality to become identified with the OTHER. He does not assimilate, he is assimilated. He lives a common life with the OTHER. He lives in symbiosis."

Senghor's admiration for French culture and his belief in "*la mission civilisatrice française*" have led him to misinterpret the European personality. The European's knowledge is obtained by the same intuitive process as the African's. The culture of industrial man is made up of a set of beliefs, values, and rituals that are as subjective as those of any African tribe.

Another of Senghor's illusions is that science is capable of providing man with a viable cultural behaviour pattern. This would only be true if behaviour were determined by one's conscious knowledge—knowledge obtained in universities, during adolescence and adulthood. We know that this is not the case. Such knowledge influences but the particularities of one's behaviour. It is knowledge obtained in childhood which determines its generalities, and such knowledge is part of a Society's traditional cultural heritage; it is this knowledge which transmitted from generation to generation ensures society's continuity. That is why, as Goldsmith says, "there is no substitute for the traditional society".³

Scientific socialism

Then there are African leaders like the

ex-President Kwame Nkrumah of Ghana, who regard Socialism as an international ideology and who maintain that there is only one true form, "Scientific Socialism", based on Marxism-Leninism. Nkrumah has written: "At the core of the concept of African unity lies socialism and the socialist definition of the new African society. Socialism and African unity are organically complementary.... Socialism has become a necessity in the platform diction of African political leaders though not all pursue really socialist policies. We must therefore be on our guard against measures which are declared to be 'socialist', but which do not in fact promote economic and social development. An example of muddled thinking about socialism is the attempt made in recent years to suggest the existence of an 'African socialism' peculiar to our continent.

"There is only one true socialism and that is Scientific Socialism, the principles of which are abiding and universal."⁴

It is true that Marxist-Leninist analyses of general and also of local problems can be of value. Africans can learn from the writings of Marx and Lenin. But to regard such analyses as universally applicable is unrealistic. The notion that there is one "pure socialism", or "Scientific Socialism", for which the recipe is already known is, to say the least, simplistic.

As Nkrumah himself admits, socialism in Africa should be "in keeping with the humanist and egalitarian spirit which characterised traditional African society, though it must be applied in a modern context".⁵ But the analysis and solution of the Communist Manifesto are incompatible with the communalism of traditional African society.

Secondly, the Scientific Socialists insist on analysing everything in terms of the class struggle.⁶ Marxist socialism is the product of the agrarian revolution in Europe and the Industrial Revolution which followed it. The agrarian revolution gave rise to the "landed" and the "landless" classes in society, and its apostles sanctified the conflict itself into a philosophy, the "class struggle", which became the basis of a whole way of life. Henceforth the European socialists could not think of

their socialism without its father—capitalism.

As a person brought up in African traditional communalism, I must say that I find this contradiction quite intolerable. The implication is that without capitalism and the conflict which capitalism gives rise to within society, there can be no socialism.

African socialism on the other hand did not grow out of the agrarian revolution or the Industrial Revolution. It did not emerge from the conflict of social "classes" in society. There is no equivalent for the word "class" in any indigenous African language. The very idea of "class" did not exist in traditional African society. The foundation and the objective of African socialism is the extended family. In traditional Africa, the African did not regard one group of men within his society as his "brothers" and another as his natural "enemies". He did not ally with the one to exterminate the other. He rather regarded ALL as his brothers—as members of his ever extending family.

In the same way there is no word for "work" in indigenous African languages. In the life of a member of an African tribe there is no activity which can be set aside from all others and regarded as constituting "work" as against "leisure". Everything that a man did in the course of a day was relevant to his personal, family and social life, which is no longer obviously so in a large scale capitalist economy.

In the same way, if there is no word for "work", there can be no word for "unemployment". Also, the notion of a "proletariat" is even more alien to African tradition. To try and interpret African society in terms of this set of variables borrowed from a totally different social system, that of semi-industrialised Europe of the 19th century, is quite preposterous.

Africans do not need to be "converted" to socialism, any more than they need to be "taught" democracy. Both are rooted in their past—in traditional society. What is required of modern African socialism is the recognition that it can draw from its traditional heritage, and regard society as an extension of the basic family unit.

CONTINUED NEXT ISSUE

HEALTH

West Indians Eating To Die Or Live?

"You are what you eat", says the old dictum and the West Indian "DIET" today clearly indicates the sad state of West Indians health and nutrition. All the modern plagues are upon us: cancer, heart disease, high blood pressure and all diseases once considered as native to the western metropolitan countries are making their presence felt both in the Caribbean and among overseas Caribbean nationals. Even the little children do not escape since bottle feeding has taken over from breast feeding, the little ones have simply become hyperactive.

Is there any hope for West Indians and others who increasingly suffer from these and other ailments? Yes there is hope if only we would begin to pay due respect to the laws of nature by developing and practising proper nutritional habits.

Many West Indian believe if you are fat looking then you are enjoying good health. "What a way to look good chile" is a frequent compliment to people who show an outward appearance of health and prosperity- look fat and rosey-eh. But nothing could be further from the truth. Nutritional studies shown that overweight people are often undernourished. The big way window on the stomach consists of saturated fats which the body cannot use. The big belch after a meal full of starch - bread and potatoes, dumpling made from white flour etc. - and animal protein is merely a sign of the wrong combination of food and the resultant release of dangerous gas.

As the quantity of processed refined and devitalized foods increase the above mentioned diseases also increase substantially. An examination of West Indian eating habits clearly indicate this condition. Huge amounts of white bread, white flour and white rice are consumed by West Indians. The processing of the foods removes all the nutritious elements which are required by the body. Gone are the wheat germ oil, the natural fibre content, the bran,

minerals and vitamins. For example, 3½ ounces of brown rice supplies 303 milligrams of phosphorous; remove the bran changing it to a fluffy white rice and you are now down to 136 milligrams puff up this rice and you are now left with a mere 40 milligrams. You can check this out yourself: start with any kind of food or fruit in its natural state and then follow through to the last stages of the product; go to your library or acquire a copy of a book which deals with food values; you will be shocked at what you are eating.

Seventeen per-cent of the population in Jamaica suffers from Hypertension - high blood pressure heart disease, etc. If statistics were available for Trinidad-Tobago, Guyana, Barbados, St. Kitts, etc. they would show the relationship between these mentioned diseases and the lack of a quality nutrition.

Another characteristic of West Indian nutrition is the use of chemical fertilizers and sprays in the growing of food crops. Elsewhere in this column I had previously referred to the use of chemicals, which are banned in the U.S. in Guyana and Jamaica. The chemicals respectively are "ALDRIN" in Guyana and "CHLORODANE" in Jamaica. Laboratory testings have shown that these and other dangerous chemicals and pesticides do not break down in the soils but are past on to people who eat these foods. The human body has no mechanism to deal effectively with these chemicals which are eventually stored in the body causing illness and diseases.

The use of artificial flavorings, colorings and preservatives in food and in cosmetics pose a danger to the human body. West Indian Bakeries both at home and abroad have joined the commercial practice of using preservatives and artificial colouring in their products. Red Dye number two, a widely used coloring agent was recently banned from use after many years on the market only to be replaced by Red number 40)

an equally dangerous chemical. An international conference on cancer in Cold Springs Harbor, Long Island, concluded that the food we eat may be the key factor leading to cancer.

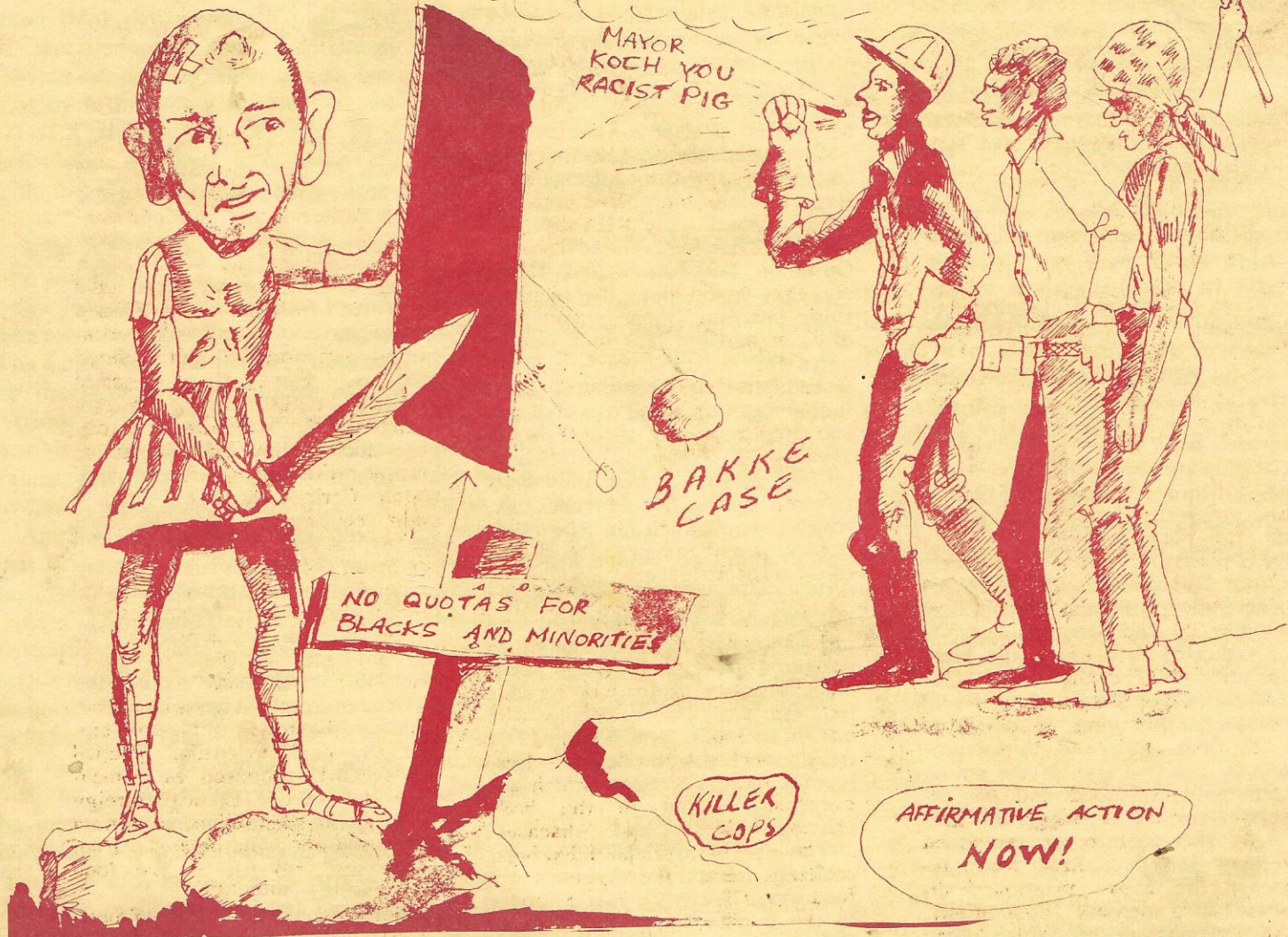
West Indian preparation of "Vegetables" leave a lot to be desired. The vegetables on the West Indian dining table are usually boiled in an open pot to the point where all mineral content escapes in the air while the diner is left with pure "Trash". Added to this problem is the use of vessels which should never be used in the preparation of food viz Aluminum pots instead of a stainless steel double boiler or a Enamel pot which has not been 'chipped'. Using the right utensils and procedures means the difference between nutritious foods and "de-mineralized" contaminated food.

The time is running out for those of us who continue to eat "against the laws of proper nutrition". Everywhere in the Caribbean disease and mal-nutrition are rampant. They are not only the function of the un-availability of food to the poor and oppressed but also a reflection of improper consumption pattern which we have established over the years. As a matter of fact, people who have benefitted from some increased income have resorted to the consumption of more and more refined products. Even the so-called "political types" who advocate change in the structure of Caribbean society have not began to grapple with this problem. One young Caribbean radical that I know continually tries to feed "candy to this children over the protest of the mother who is trying to develop new patterns of nutrition for her children.

The problem is compounded by the ignorance of the "so called scientific community" in the Caribbean. A recent news item from Jamaica illustrates this problem. The National Scientific Council has recently proposed as a measure to save Jamaica foreign exchange of \$3 million, to extract "Monosodium Glutamate" from "Molasses" for use in the food processing industry.

Some people in the Caribbean Rastas, Dreads for example have over the years practised a simple and adequate nutritional way of life which yields an abundance of good health. As for the others they are already paying a high price for this ignorance.

It is time for us TO STOP, THINK LEARN AND PRACTICE NUTRITIOUS WAYS.



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