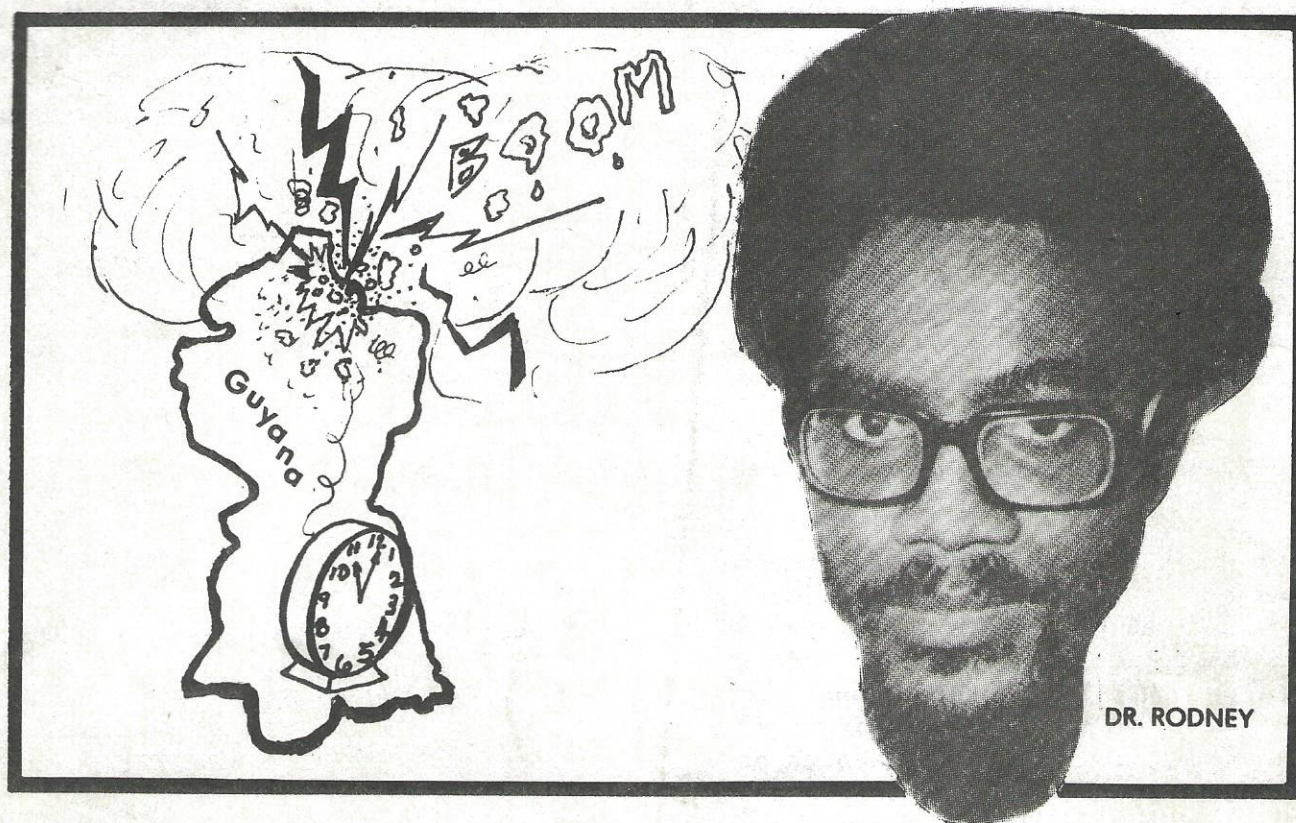


Yard Roots

BY CARIBBEAN MEDIA AND COMMUNITY RESOURCES A NON-PROFIT ORGANIZATION

Vol.1 No.1 First Light 1981



Guyana After Walter Rodney?

"There is no horror , no cruelty, no sacrilige , or perjury, no imposture no infamous transaction , no cynical robbery, no bold plunder, or shabby betrayal that has not or is not daily being perpetuated by the representatives of the state under no ot-her pretext than those elastic words so convenient and yet so terrible : "for reasons of state". MICHEL BAKUNIN

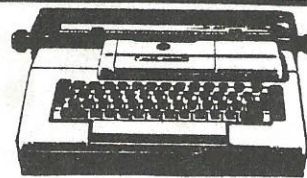
The events of June 13th, 1980, when a state anti-personnel bomb placed in a walkie-talkie snuffed out the life of our comrade Walter Rodney, must by now be known by all. Walter Rodney would have been 39 years old on March 23rd. This and other events no doubt reflect the paranoid character structure of Prime Minister Forbes Burnham, but in a wider sense these events reflect the crisis of the state and the institutions under Socialism and Marxist/Leninism. All the phraseology of "Deformed Workers States," "transition to Socialism," "Non-Capitalist Path" are only distortions of the reality of the conflicts between the dictatorial bureaucratic regimes and the fundamental class.

BURNHAM'S RISE TO POWER

In the ex-British colonies new ruling classes were given constitutions and placed in charge to maintain the status quo. Burnham through his opportunistic policies and contact with imperialist forces came into state power in 1964. Through corrupt practices the regime won elections in 1968, 1973, 1979 and 1980 and Burnham the King has been crowned President with unlimited powers. Under the "Co-operative REpublic" the ruling bureaucrats simply organized their companies into Co-ops. Burnham also gave mon-

YARD ROOTS: LABRISH

This issue edited by Franklyn Smith
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CRITICAL PERSPECTIVE

Thanks to all those folks who gave donations, took out subscriptions and sustainers to Yard Roots. Others have yet to respond; if we don't hear from you we cannot continue to include you on our mailing list. The reasons are obvious-financial.

We hope to maintain a critical perspective with emphasis on the fundamental class instead of focusing on a few elites. We analyse ourselves in order to rid ourselves of all the illusions knowing that unity cannot be built by covering up old sores. We want to get to the root of the matter and this publication is an attempt to create a dialogue-a reasoning. The views expressed are those of the authors. Send us your letters and your comments. One heart.

SOUTH AFRICA: BLACK UNIONS

As the South African economy has expanded Africans have been allowed to take jobs previously reserved for whites. This has resulted in the growth of new African institutions- Independent Black Trade Unions. These unions have functioned as "unregistered organizations" expressing the grievances of their members through wildcat strikes and militant political actions. Registration is a means of enticing them into the system which according to one union activist: "I don't believe we can change the system or make it better from within." In 1979 a fierce wildcat strike was waged against the Ford Cortina plant. Right on.

POLAND: BLACK SILENCE

The events in Poland are a step towards freedom and social liberation from the dictatorial Polish Workers Party and their foreign overlords- the Soviet Union. We are rather embarrassed by the silence of Blacks on Poland. Many Blacks came out of the Civil Rights Movement with a wider view than narrow Black Nationalism. But the model of Marxist /Leninism chosen by the Black elites, academics and students has shown itself to be a failure and not a force for human liberation.

In the past we had people of the stature of George Padmore, who told Stalin where to jump when the latter told him to ease up on the anti-colonial struggles; CLR James, who

in "Facing Reality" recognized the Workers Councils thrown up in the Hungarian revolution of 1956 as an expression of the "new world. And finally we had the great literary figure Richard Wright who steadfastly refused to be manipulated by the Communist Party-USA. Poland shows that both Socialism and Capitalism are in crisis.

U.S. Intervention; NO

Regan's intervention in El Salvador in the region is part of the historical policy of the U.S.-bullying its neighbors. We oppose it and it will be defeated. No force can stop the river of the people, which knows its course. Clearly the U.S. has not learned the lessons from Viet Nam that the people in every country have the right to self-determination. But the administration is already fighting its own poor; on both fronts, domestic and foreign, it must be defeated.

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CARIBGRAM

JAMAICA: FORGETTING MANLEY!

A government, which had a massive mandate to bring about change, has gone in such massive defeat—the Manley government—without carrying out fundamental change in the society. Manley came into office, if not into power, in 1972 on a mandate of "Better must come". The rising discontent of the fundamental class with the corrupt and repressive Jamaica Labour Party regime insured the victory. The new People's National Party regime was marked by its rhetoric and ill-conceived notions of reform. On the one hand it attacked the capitalists as "rapacious" while at the same time to protect the interest of the capitalists in its rank Manley propagated the doctrine that "businessmen were not capitalist."

The first term saw the introduction and failure of "Free Education", "Jamal-Adult Literacy", "Project Food Farms"—a state capitalist attempt to grow more food and repressive measures such as the "Gun Court," "The Industrial Relations Act" and a draconian "Suppression of Crimes" which the JLP is now fully utilizing. The failure of reform and repression meant that the PNP had to reach in the arsenal of manipulation and it came up with the confusing Democratic Socialism. As an advanced segment of the bourgeoisie Manley and his cohorts tried to reform the capitalist system by gradualist means. Its land reform program—"Project Land-Lease"—was based on a model developed by one of the U.S. bauxite companies to pacify angry Jamaican farmers whose land was stolen cheaply. The bauxite company furnished its own man, Ted Tatham, to head up the government program and the regime embarked on the purchase of marginal lands of which some fifty thousand farmers were leased two acres each for forty nine years. The farmers responded to the appeal to produce more food but the state-run Agricultural Marketing Corporation allowed food to rot in the fields and the warehouses while people went hungry.

Direct Action vs. Reforms

In the sugar industry a small portion of land was placed under cooperative ownership following the decision of the British multinational, Tate and Lyle, that is no longer desired to continue the field operations which were becoming more and more difficult due to strikes, arson and confrontations. Tate and Lyle deliberately ran down the factories and the farm equipment and in the end their operations were bought by the then JLP regime at four hundred times its value. Manley's effort in this area also saw the co-operators going on strike against themselves and continued declining sugar production. At the same time fundamental class sized many idle estates and lands only to be met by the repressive force of Manley's state apparatus.

PNP'S SECOND TERM

Despite the huge influx of funds from the new "Bauxite Levy" the economy went into a tail spin in part due to the rising price of oil and other imports but also due to the regime's own incompetence. Even though it was utilizing such capitalist originated reforms like "Worker Participation" Manley's rhetoric gave the illusion that he was attacking the value system and the fundamental basis on which Jamaica society had been run for the last three hundred years. His language suggested a "Second Emancipation" for the Black masses when in effect his programs lacked the teeth that his mouth bragged about. Naturally this frightened the local capitalist and the

result was the flight of capital. In the end he was forced to accept the terms of the International Monetary Fund in 1977 after a mission to the Soviet Union for help turned up negative. Later on some aid was obtained from Libya, Venezuela and Mexico but in the end the social reforms depended upon loans from the west. Having abrogated unto himself the role of premier spokesman for the Third World, he also drew the wrath of the U.S. and its destabilizing agencies.

MANLEY'S RESPONSE

The regime's response to these events were quite revealing. It relied on the repressive institutions of the state instead of the people. The police and army, which it had strengthened, allied themselves with Seaga and the JLP and in the elections of 1980 they even physically tampered with the voting. The government's failed to create an alternative distribution network and commodities imported by the State Trading Corporation were given to private distributors who hoarded and charged exorbitant prices. Even the Ministry of Housing, the largest builder, could not buy materials directly from the state-owned Jamaica Building Materials Co. which imported them, but had to secure them at higher costs from private dealers. If nothing else is learned from the fall of a tinkling symbol—the Manley regime we must understand it as the end of an illusion for the Jamaican people and the facing of reality in order to fundamentally change the society.

SEAGA AND THE JLP

Few governments have come into power on such a genocidal background as the new Labour Party government. All the stops were pulled in getting into power—murder, arson, violence. In conjunction with the PNP, the CIA and others seven hundred and seventy five Jamaicans were murdered in the lust for power. The results is a new, Boston born and Harvard educated, Prime Minister, Edward Seaga. Seaga represents the interests of the minorities Lebanese, Syrians, Jews, Chinese and the few token blacks, who control the economy. The Jamaican people continue to feel the oppression of this class and imported commodities are being sold at rip-off prices as this class continues its capital accumulation. Onions imported from New York at twelve U.S. cents per pound plus 39 cents air freight are sold in Jamaica for J\$3.60 per pound; slippers from China worth U.S. \$4 are sold for J\$35. (J\$2= US \$1 approx.)

SEAGA: "JAMAICA IN U.S. BACKYARD"

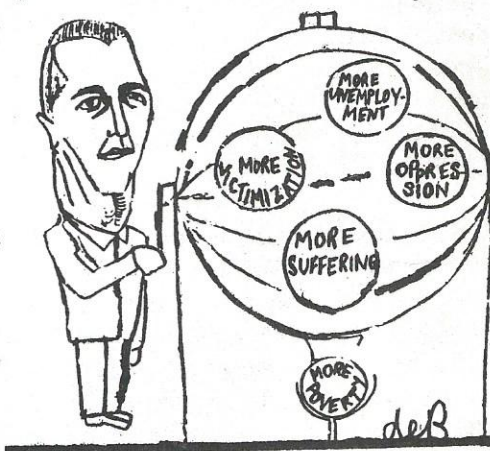
The new Prime Minister was the first foreign visitor to see President Reagan and Seaga has placed Jamaica as a junior partner for US interests in the Caribbean. The JLP as a conservative party has always more openly defended the interests of foreign governments and multi-national corporations in exchange for money which goes directly in the pockets of politicians. The regime in exchange for U.S. loans has sided with the U.S. on foreign policy issues such as El Salvador and the U.S. Congress has already rewarded Seaga with a Forty Million grant. Along with Barbados, Jamaica has taken on the role as policeman of the Caribbean.

The economy is being handed over to the "free market forces" with the appointment of a "Disinvestment Committee" which will

determine which government enterprises will be sold. Key JLP politicians also have strategic ministries which will also insure the enhancement of their own private companies. Douglas Vaz as Minister of Commerce and Bobby Marsh of the Ministry of Construction are good examples. Already Vaz has warned of the Voluntary Price Inspectors, who check upon incidents of over-charging, that they are interfering with production. The repressive forces of the police and the army are being strengthened and given the JLP policy of failure to deal with social problems the use of these forces in conjunction with the U.S. seems a clear possibility in the forthcoming confrontations. Small pockets of armed rebel forces, as can be seen from the December battles between an armed group and the police, may well be tempted to seek a revolutionary solution as the pressure of the JLP's free market forces further attack the living standards of the fundamental class. Some JLP policies have already alienated their own grass roots supporters and others who had shifted their support to the JLP. Small bus and taxi operators in the tourist industry have already felt the pinch as the JLP tilts towards the larger operators. A widespread policy of victimization has been put into effect and many competent people have lost their jobs because of their political beliefs.

Given the mounting social problems and the continued polarization of the population, Jamaica could well be an area in which the United States may feel it could recover its dignity as a world power by flexing its muscle for minority interests. Jamaica bears close watching.

BIG INCREASE IN THE NATIONAL LOTTERY PRIZES



Abeng's view of Seaga in 1969

"... since its taking office, it seems that Jamaica is well set on a course of usurping Barbados' none-too-credible claim for the role of "regional influential." This regional influential is little more than a "chief lackey" who, in exchange for sizeable US aid, leads off and lines up diplomatic support..."

"Seaga is not a 'Soul' Jamaica"
—Earl M. Bartley, Jamaica Daily News,
Dec. 14, 1980

GUYANA

etary and moral support to the African Liberation Movements and was a major supporter of "Non-Alignment." The regime also proclaimed itself as Marxist/Leninist, strengthened ties with the Soviet Union', and Cuba consolidated its hold over the civil service bureaucracy, the army, the people's militia and all other state organs. According to Burnham: "I didn't fool the United States government or anybody... But I was always a Socialist and said so in a speech I made in 1955."

SOCIALIST WORLD BACKGROUND

To understand Guyana one must look at the various state Socialist regimes and the USSR is a good example. The political revolution of 1917 which led to the overthrow of Czarist autocracy soon led to a bureaucratic state under Lenin and Stalin's murderous consolidation. According to Lenin the masses left to themselves could never arrive at Socialism and a "vanguard party" was needed to do the job for them. Quite early the question was posed whether the revolution should follow a non-statist road or a bureaucratic one. It was answered in blood at Kronstadt, purges, exile, suppression of the popular democratic organs such as the "Factory Committees," the "Worker's Councils," the "Soviets," Peasant Communes," trade unions, the media and the Bolsheviks assumed total control over all areas. In the place of "Committee Management" of industry, capitalist methods of so called "Scientific Management" of Fredrick Taylor were instituted.

The roots of the failure of social revolution in the Soviet Union lie in the shortcomings of the doctrines of Socialism and Communism developed by Marx. Marx's brilliant contribution to history was his analysis of political economy but he also admired the centralizing methods of Capitalism. Under Socialism these methods would lead to abundance and freedom. At the time, Marx was warned by his critics that his doctrines would only lead to police states and that under communism the state would not "wither away". The "Association of Producers" that Marx dreamt about never blossomed into being in any of the socialist states which follow his ideology. According to Bakunin: "Quite possible Marx could construct a still more rational system of liberty but he lacks the instinct of liberty-he remains from head to foot an authoritarian."

The control of 80 per cent of the economy by Burnham, the "paramountcy" of his People's National Congress- a doctrine which equals the "dictatorship of the proletariat" or "vanguardism" and the control of the media are all features of Socialism. In confronting the former Polish Premier, Gierek, during the 1970 revolts a worker said: "...but we have a people's state. This press, this fine radio station, built with our hands, the microphone in front of me, the television, the very paper it printed on- none of this should be directed against us." Within this context we must also examine such concepts as "Nationalization" which ends up preserving the same old backward social relations as under Capitalism with the state acting as employer, judge, policeman, executioner and strike-breaker- a powerful all in one machine.

RODNEY AND THE WPA

Had Walter Rodney lived one is sure that he would have had to address himself to the question of the state. The contradiction of Rodney's life was one in which he was leading a bureaucratic formation which in many ways was a mirror-image of the PNC. Much as one admires Rodney and have respect for the moral capacity and the integrity of WPA individuals like Eusi Kwayana, the critique must be made that these formations are as much a danger to their members as to society.

The notion of a "vanguard party" sets into motion a series of conflicts as to which set of elites should hold state power. On the other hand the working class in its history from the USSR 1905 and 1917, Algeria 1962, the Paris Commune of 1871, Spain 1936-39, France 1968, Hungary 1956, Germany 1919-21, Tanzania 1975, Paul Bogle's 1865 revolt in Jamaica etc have given us examples of democratic, non-bureaucratic organizations with control from below.

In looking at the WPA Resolutions (Aug. 80) one sees the hierarchical foundations expressed as; (a) "A Provisional Central Committee;" (b) a Political bureau elected from (a)-the real controllers; (c) the higher organs of the party to establish the political line-after consultations and discussions -a pretense of democracy; (d) "ensuring that the Party line is consistently followed by the lower organs...and that sanctions for non-compliance be applied."

The Guyanese fundamental class must watch were it step-either they make the social revolution or "jump out of the frying pan into the fire." From Slavery to Slavery.

By TACKI BOGLE

Interview:

RASTAWOMAN AS EQUAL!

Rastafarians have made many valuable contributions to the struggle for human liberation. This contribution can be clearly felt in the areas of art, culture, music. Equally they have helped to spearhead the cultural liberation of Blacks in the Caribbean from a system of values which reproduced the dominant Eurocentric view and which had succeeded in fostering among Africans in the Caribbean a sense of inferiority and hopelessness. They helped to foster a Black worldview which drew harsh criticism and censure from the middle class and cynical response from many of the oppressed. The lifestyle of some Rastas can best be viewed as the mirror of the new society we are struggling to build.

But within the Rasta culture there exist some negative traits and habits which duplicate and consolidate the old backward social relations of Babylonian society. The relationship between woman and man within Rasta serves to put woman in her place as housewife—an inferior and subservient being. A Rasta sister in Jamaica who is struggling to change this situation looks at the question of domination from a revolutionary perspective:

Sister Ilaloo: What it points out is not just a Rasta problem, is a human problem. People like to throw off the responsibility for self and community unto another person. And that is why leaders have existed; that's why you have had leaders, and why you will have them in the future. One of the things that I really check for in Rasta is that too much emphasis is not on leaders and with the exception of the "Twelve Tribes" and a few up-and-coming people. Anybody with initiative can do what they think should be done—just move forward.

Whereas in the outside, in the wider society, the accepted role for woman is in the kitchen. It is not that way in Rasta. Rasta community not checking for the woman to be in the kitchen at all. We so equal as a matter of fact I don't know why we would want equality for. If the man eena the kitchen and the woman siddu eena the living room, she caan go inside dey [laugh] go cook no food she hafi wait til the man cook and give her to eat. [laugh] Can't touch him itensils, caan touch im pot, caan touch him imata. [laugh] I think it is so funny, I think it is a breakdown of roles. Why should the man suddenly decide that the woman is no longer competent to cook? [Note: During the time of her period this occurs; at other times most households practice the traditional system with woman in the kitchen.]

I had a friend (a woman) when I was living in New York and this man would not allow the woman, if she is having her period she can't touch the child, she had to sleep in a separate bed, she couldn't come out of that room and she was confined to bed like a sick woman.

Yard Roots: What is that based on?

Sister Ilaloo: Religion and the Bible. It say if the woman is having an issue she is unclean . . .

Yard Roots: A'so the Bible say? But that is the King James version.

Sister Ilaloo: This thing is not based on the King James version, in a sense, you see what is happening is the absence of thinking in Rastafari. And I don't have anything against the Bible; I read it every day but it cannot control my life as it control the life of the average Rastaman. Because, I mean, I



consider that the Bible no longer applies because we have lived through all of this and prophesies come to pass and now we are dealing with a whole other dispensation and we are building the laws which applies. We are rebuilding and we are recreating because things have come to bump and things have fallen apart and everything destroyed. And we are now in the process of rebuilding so how can we go back to the old laws and use everything in it? We pass through that phase. We got to use what in it that applies and wherever something that does not apply, we dispense with it and come up with something that is correct for this time. But nobody is doing that. So, therefore the man dem will lock the woman dem out of the kitchen an tell dem say dem unclean an the woman dem go sleep for a week . . . But maybe it's a good thing because dem get rest. . . . But it is done in such a negative way, I don't see how I could seat up with somebody who genuinely, honestly to God think I am unclean for seven days and I caan touch, caan sidung eena the livingroom, caan do this and caan do that and have a special cup that I drink out of and it got to wash separately from the other things. And how ridiculous can you get? An I seh to the sister "But sister, how you deal with that?" An she said, I mean, "I just sleep." She was young. She was about sixteen. I say no wonder—he was dealing with a sixteen year old woman cause no way he would deal with an older woman she take that junk . . . That's wonder why they probably have the white woman because they will tell them all that foolishness and they take it.

"You Never Use To Have A Rastawoman; You Use To Have A Rastaman Woman"

Yard Roots: But that is reinforced by the Bible?

Sister Ilaloo: What is reinforced by the Bible?

Yard Roots: The attitude or the way in which a Rastaman would see a Rastawoman. That's the rationale for restricting you?

Sister Ilaloo: To some extent, to some extent. The average Rastaman explaining to a non-Rastawoman why she must cover her head usually seh that the Bible seh that woman must cover her head when she comes into the presence of Jah and since Jah is everpresent then her head must be evercovered. So there is always support in terms of their expectation of the female in Rastafari, there is always support that can be drawn from the Bible. And a number of woman will actually accommodate [that position]. I for example. I support the kind of woman I am from the Bible. Proverbs 31 is what I live by and I think Proverbs 31 don't in any way seh anything about subservient woman. As a matter of fact she live independently of her man. She wake up at five and feed her household and her husband is known in the gates because of her—kind of thing. That is what is valid for me.

But the Rastaman dem will go all the way back eena Exodus where it will tell you exactly how to treat your woman. You almost become a chattel and a ting. Well first of all you find daughter who really live by the Bible—reading more of the Bible rather than the Old Testament (only). You find dem becoming more assertive even with a Biblical base. They can find support in the Bible for the way they want to be. So again it is a conflict for the same Bible that will tell you that the woman is unclean is the same Bible that will tell you that the man is known in the gates because of his woman who can do XXX amount of things. And she is so perfect that she actually don't really need him in the sense that she can go on and on.

Yard Roots: That is very interesting. So then there is a conflict of the evidence?

Sister Ilaloo: Conflict of which evidence?

Yard Roots: There is evidence to support both ways of being.

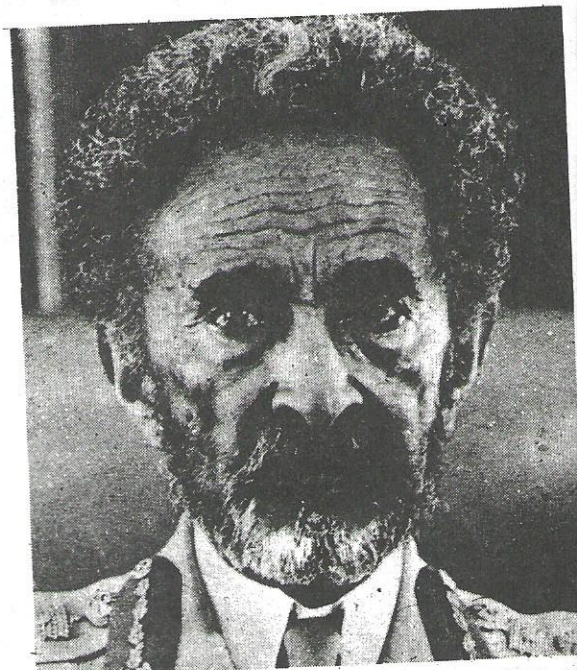
Sister Ilaloo: Yes, it all depends on which one you accept. Well people will have to resolve it. Basically it can only be resolved when people resolve what role is the Bible going to play in Rastafari. Everybody is accepting the Bible as the final word. I don't. I can't see how the Bible could be the final word for this time period, when we are dealing with a new creation and recreation—a new beginning from old endings. I don't see that the Bible would be the be-all or the end-all. It would be a frame of reference in that it would establish continuity. But that is all. I would probably use it for links. But my personal opinion is that the Bible done—it just done. Prophecy fulfill. That is basically what I seh. . . . A lot of people interpret Revelation to mean the end of the world and the second coming. And so people are waiting for the end of the world and the second coming. But I don't think there is ever going to be this big end of the world and the second coming. First of all there is a paradox in Rastafari cause if we seh His Majesty is the second coming that we have been waiting for, then what else do we need? He's been and the time of judgment is here and it is our responsibility to carry out that function. So what are we waiting for to carry it out? Again we are wasting time cause we are not recognizing obligations.

Yard Roots: A Rastaman and his woman in the hills the other day quarrel over the woman going out to take care of her business. Is this a serious problem between Rastaman and Rastawoman?

Sister Ilaloo: I don't think the traditional Rastaman coping very well with this. They probably don't fully understand what is happening. But as the woman dem come into their own, in terms of one of the most outstanding thing that I see really happening to the Rasta culture is the arrival of the Rastawoman. In the sense that you never use to have a Rastawoman you use to have a Rastaman woman you see. So like a Rannie Mo, or a Bongo G, or a Bongo B, or a somebody woulda check fi a daughter dem would check fi a nice Christian daughter and thief her way from her Christian religion an probably she would still pray to God deep inside her secret places; but she woulda dey with this Rastaman weh she check fa. And maybe in time him woulda teach her one or two things bout Rasta and she probably after a longer time during which she have a whole heap of youths and it probably help to set her head in the right path, she woulda did settle for something bout the Rasta; not probably everything, but something about the Rastafari situation.

19 ¶ And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.
20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

LEVITICUS 15



FORMER EMPEROR HAILE SELASSIE I of Ethiopia, the "King of Kings and Conquering Lion of Judah"

Yard Roots: People are influenced by their own subjective feelings.

Sister Ilaloo: Well I think that's a valid feeling. . . I think that when the Black man began checking the white woman almost every Black woman did react like it was a personal thing. I

BLACK-WHITE COMBINATIONS?

became a rejection of us and it was personal as well as against all Black woman . . . You walking by an integrated couple and the reaction would all be the same. All of the sisters would turn and give them a distasteful look. And it was a feeling that we have in common that somehow it meant a rejection of us and what we stood for and an acceptance of them and what they stood for.

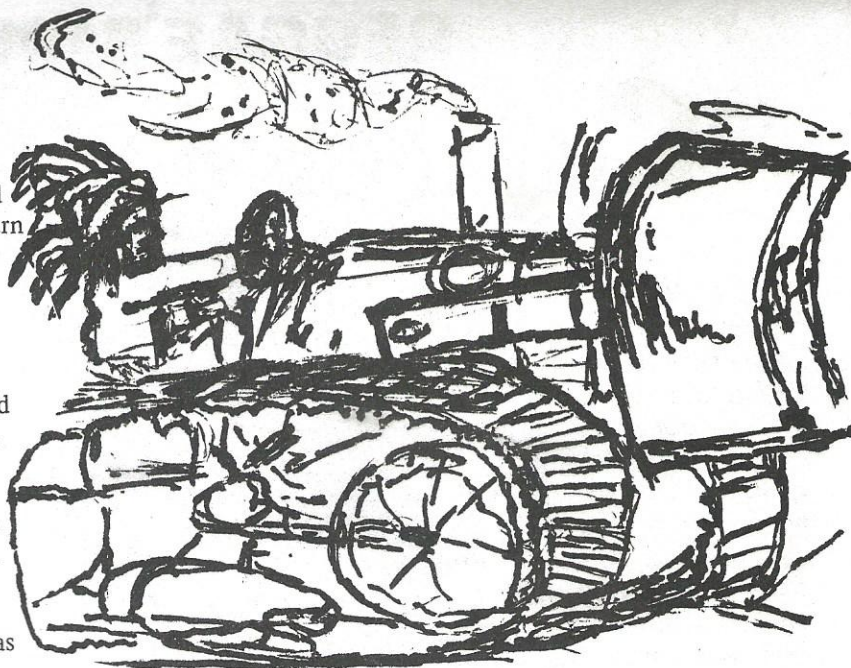
What I am saying is that what is happening now probably started in the early seventies. Because I remember like '71 and so at least in New York. I don't know what was happening in Jamaica. There was no such thing as a Rastawoman. There were cultural daughters and sisters primarily. Then all of a sudden about '72 or '73 all the little West Indian daughters in the high schools start wrapping up dem head and chant Rasta an militantly a seh Rasta fi demselves, and independently of any man. I have to confess though that it was motivated by the large amount of young males in the school system that was turning Rasta. It was . . . just like wearing the clothing which would get you what you want kind a thing.

But from there it really moved into a situation where the daughters were checking out what is this Rasta thing and quite independent of any attempt to get a man. It was getting into the belief system and finding out what was in it that made sense and could make sense for them. And after awhile woman started making commitment to Rasta independent of man. And that I think is something that Rastaman is hard put to cope with. I still find the pattern where a Rastaman would much prefer to find a daughter who don't know nutting about Rasta and check her and teach her himself.

The average Rastaman don't want no hassle to deal with a daughter who done sight fi herself an done have a perspective on reality. I guess it is not as satisfying to their ego fi one ting. I have argued with brethren and I have been able to show dem where something make particular sense to me and nothing that dem say can change my mind cause it is so I fight it. And dem still have the attitude where dem see it this way an dem is a Rastaman and you should be more inclined to tek what dem say.

Yard Roots: It's very important to put forward radical views which are unpopular to other people.

Sister Ilaloo: I honestly feel that Rasta will evolve to the point that what I think is not even radical anymore. It is ordinary. It is radical for now but I don't think it is going to be that radical because a number of people are questioning His Majesty. . . . They probably never accepted him in the first place as God or else there wouldn't be this kind of questioning. But I never did. My concept of God was a lot more far reaching than His Majesty would be able to fulfill. I think that God is the sum total of everything and I am an integral part of that thing—so I am God and so is His Majesty an integral part. I don't see him as separate and distinct from. But I see him as having an historical role and in that sense he becomes a historical God, right. That is a very African concept in the sense of ancestors having central roles in the movement of tribes and groupings. And perhaps if I were a Black-American, Malcolm X would be a God for me. What I have done is to dispense with the Christian concept of God. This Aristotlean thing of all-powerful, ever-present, omnipotent. I have dispense with it because it doesn't make any sense. And I think there is a part of me that honest to God believe that God is a creation of man to satisfy a need. I am not an atheist because the need exists. I done talk.



An Oakland Rastawoman tried to pursue a nontraditional occupation as an operating engineer.

Yard Roots: That is very interesting.

Sister Ilaloo: I think that God is created to meet a need that we have on the level that we are existing now. I think that as man comes into a fuller awareness of his own Godness, his own connection to and the fact that he is a beacon in his own right way, and as people start fulfilling commitment to self, to race, to nation, to history, then the concept of the necessity for God will no longer be because you will be in tune with that universal ideal, that totality which is everything. God is a way of keeping you in touch with all things positive, but once you bypass that middleman and you yourself is in tune with everything positive, there is no need for that ideal. The ideal is to remind you that there is a thing you can aspire towards. So you want to be positive, you want to be good, you want to be kind, you want to love your neighbor as you love yourself, and you want to share your farthing, you want to share your dinner and you want to do all of that. And there is this ideal that reminds you that you must do this, because the ideal obviously does it in ordinary life, or did it at a point in time. So it becomes a representation actually of a man made ideal or the fact of the awareness of the possibility of being good is on earth in man [woman too —Editor], and because we have not all been good that is how (why) we need the ideal. So that is how I think God comes about and I think that at a point in time we will evolve beyond God, beyond the need for a god. But for here and now God is necessary. I caan deny God. I myself is not positive and good all the time. An every time I do a wrong I seh oh Jah, I shouldn't do that. And that is I calling upon the ideal which I have internalized. And for a whole heap of historical, cultural and racial reasons then His Majesty is the ideal symbol to have in my mind when I chant of God. Because when I talk of this outlandish construct of the universe and the totality of everything, I don't have anything in my mind. When there is no representation, no symbol, there is a void. For me to conceive of a chair, the bookcase, you and me and everything and New York and Jamaica comprising God, is almost an impossibility cause my mind can't scope that far. So I scale down everything and I have a representation which is His Majesty. That is how Rasta is for me. That is my comprehension of Selassie as God. . . .

REGGAE'S POTENTIAL

CALIFORNIA DREAMING

BY Talking Drums

When I first started to ground up with "Roots of Creation in the Santa Cruz mountains a whole lot of Reggae music was being played in the Bay Area but you didn't see it connecting up with the wider community. More efforts toward a cultural groundation would have involved not only people playing the music, not only Rasta, not only Jamaicans but anyone. The attitude towards Calypso and Pan-music was a clear indication of the narrow mindedness of the Rastaman and the Reggae musicians. They felt that Calypso was "tourist music" and when you reasoned with them you saw that they were basically ignorant of the development of Pan-music, Kaiso and Calypso in Trinidad and Tobago. And when I told them the extent to which the police used to beat up Pan-man, mash up Pan-man drums just like how the police in Jamaica used to mash-up Rastaman drums, they didn't even know those basic facts.

CONSCIOUS COMMUNITY

The community that I am talking about has nothing to do with the name of the street where you live or where you were born. I am talking about a community which is consciously grounded up. There are lots of folks who were born here in America who are part of the Reggae social scene. But as people got closer to the reggae musicians and if you are not Rasta or Jamaican they literally didn't want you to get too close or they saw you as just serving or working for them. So you have this Babylonian attitude towards culture. Accordingly culture is presented mainly as representative of the artist's creativity and not as a way of life in which the artist lives a certain reality. So the man who was singing all that radical reggae lyrics when it came to his way of life, lived in a manner contradictory to his artistic expression. My working with "Roots of Creation" band had nothing to do with just only getting them more jobs or providing them with better facilities but it had to do with a perspective towards Reggae culture. This was the source of the differences and the reason for the eventual separation. I could not continue to work

harmoniously with them because when I got a job for them and they refused to play I gave it to another reggae band. That they considered my actions as carrying their business secrets to another band, is a living example of their competitive spirit toward their fellow rastaman and other reggae bands.

COOPERATION

From the start I insisted that I was willing to work with all of the bands and I saw the necessity for much more cooperation than existed between them. Certain very basic capacities had to be developed and made available to all of them. Even if they had the capability to do these things they nevertheless lacked the spirit to share these capacities. Things like a mailing list, a printer, a set of vehicles and all the other basic items needed to make the business more viable could not be the property of a single band only. There was strong resistance against these things taking place. For example, "Session" offered the least opposition but even so there were moments when someone from the band unconsciously expressed a competitive thought. Like someone would say: "Yu gwine let all of the man (the band) use the mailing list." I was so shocked I didn't even say anything. Yet at the same time the said "Session" was very cooperative; Session freely loaned their equipment to "Riddim." But the same band which would lend their equipment so freely slipped and said that the mailing list should not be used by the other groups. Yet the mailing list is not as valuable as the equipment and it indicates that the idea of cooperation is not fully and totally in the minds of all.

WHITE ATTITUDES

There is a strange attitude expressed by the White rebels moving around the Reggae scene. On the one hand they condemn the big capitalist recording companies like Island Records for exploiting the scene and only wanting to make money off reggae. So you have an atmosphere where rebel white folks who are very

Roots of Creation



nice come in and offer in their own ways support to both individuals and groups. For example Abbie in San Diego helped with the purchase of a drum set because of her own likeness for the person who played drums. But her contribution was not treated with respect, for lack of a better word, and was not appreciated for what it was by the people involved. On the other hand you have another attitude by these white folks who in spite of the fact that they opposed other white folks for being capitalist and exploitative to the Reggae scene--all of them including these white rebels feel that we are not capable of taking care of our business. They see all Africans as people that are strong and beautiful and are very creative and have a lot of music in them. But somehow or the other you can't take care of business. But I completely reject that to ras. I feel that there are lots of people who are capable of taking care of the business and who have very clear ideas about what is to be done. And in fact many whites in the Reggae scene don't bring too much sense either so there is no justification for any white person to come and say that we can't do it. Some bands had white women collecting the money at the gate at "Michael's Den" and people who should pass through were actually turned back because they didn't have

all the money. They didn't have people at the gate who had a sense of promotional work or who had a cultural perspective. One brethren even remarked that since you had white women at the gate the receipts had increased. But while the receipts may have increased it was not enough to stop the break-up and constant springing up of new bands and even "bands within bands" competing with each other. There were some fundamental social relations among the members of the same band and members of other bands, which were not taking place and money was only the symptom of a wider disease among the gathering.

REGGAE ON DI RADIO

The Reggae Experience program on listen sponsored radio station KPFA in Berkeley continues to be a "national reggae program which during the time that it was hosted by Jah Scottie failed to carry any information, on news about the wider Caribbean community. Jah Scotty for example refused to even mention the Jamaican riots of January 1979 even though he was alerted to what was happening. David MacBurnie on his program on KP00 offered a wide variety of music and information that was a considerable advance over the nationalist reggae program which only featured Jamaican music inspite, of the fact

REGGAE NATIONALISTS

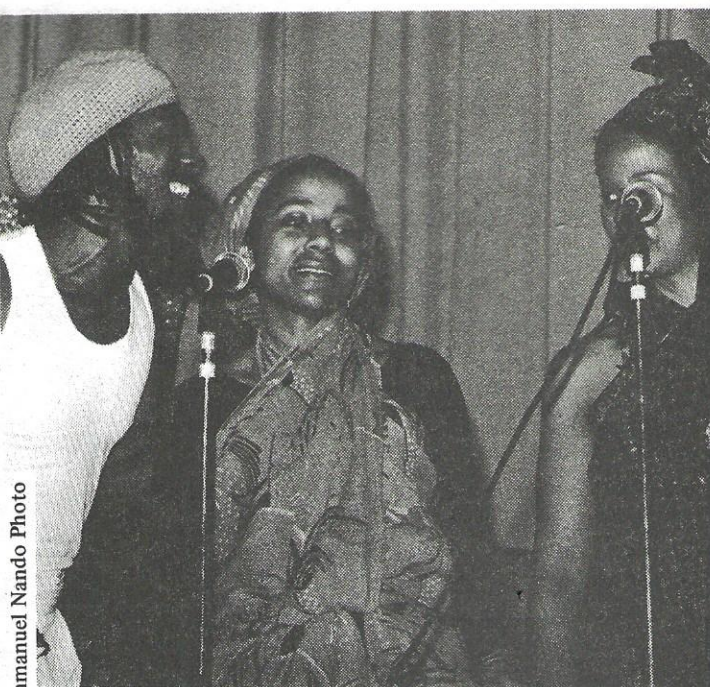
that large amounts of other Caribbean island people live in the Bay Area. But when I raised this question with a number of reggae musicians they continued to defend this particular (KPFA) reggae program. Their reasons were narrow and nationalist; a narrow minded one-dimensional attitude which for instance feels that Calypso music is shit. The contradiction is so glaring when you hear "man an man" talk about Africa as the homeland but you don't hear any African music on that program. I heard a Hi-Lite recording by Niko, a Nigerian musician, and he also made a reggae record and also said that reggae is African music. But you don't see the Reggae musicians taking on the spirit of African Hi-Lite or Calypso and involving them in their music. It is only of late that the newly formed Caribbean Allstars have included Calypso in their repertoire of music. So the Africans have a much wider respect for reggae than the reggae musician have for African music inspite of their love for Africa and Marcus Garvey.

WHITES AND REGGAE NATIONALISM

Whites encouraged and helped to foster the growth of reggae nationalism through their influence on and control of the media. When David MacBurnie started to do a Reggae show played a wide variety of Black music instead



Azeem's Studio, M'Al's Production at 812 27th St., Oakland has a fully equipped 16 track recording facility. Why are the other Bay Area Reggae bands not using it?



Emmanuel Nando Photo

Azeem's/Session Band livening up the town at Oakland's Veteran's Hall.

of only reggae. But David was censored from the station and he did not know that a decision was made, on the basis of some people not liking his wide definition of Black music until he went to do his show and was told he could not go on. The fundamental contradiction was that the white listeners had called the program director informing him that they only wanted to hear reggae and not a wide variety which included Brazilian, merengue, Kaiso Calypso and Hi-Lite, that they were the financial contributors to the station. The program director was a Black man responding to white liberals regarding the question of the definition of Black music. Personally speaking my appreciation of reggae comes from an appreciation of rebel music of which reggae is just a part.

HISTORY OF REGGAE

Rasta didn't begin Reggae music and I make this point so as to alert everyone and then I explain the position. It is not that I believe that any particular people or segment began Reggae. The content of Reggae music comes over as a protest thing and what follows from that is that it was begun by Rasta and Rasta is a movement of rebels and protest. The protest aspect of the music was associated with the "Rudies" who in the period between 1960-1967 rejected the middle class Europeanized values of Jamaican society and along with it the work ethic. In some cases it is not that they rejected work but it is actually an attitude where people did not mean to go out and do any whole heap of work or even when

Emmanuel Nando Photo

REGGAE-CO-OP

work is available they did not want to work for long periods. That is why the Rudies have a preference for "gully" or road work where they can work for a week and then rest rather than factory work which is confining. Many people developed survival projects selling items, making shoes, etc, while other resorted to bank robbers and whole sale appropriation of warehouses and stores. (The final scene in Rockers is an over exaggeration of these practices.) The lyrics were very spontaneous and immediate with the songs reflecting on Law and Order, the trials and the social conditions.

People like Bob Marley, Peter Tosh and Bunny Wailer were not rasta at the time they began to sing it was much later that they became Rastas. But I feel the Rastafarian influence on the music didn't follow a logical and as straight a development as many people would think.

LYRICS OF LAMENTATIONS

The lyrics expressed a certain amount of emptiness in the monotonous complaints, lamentations about Babylon and the expectation that the solutions of social problems will be in Zion the future home of Rasta and Selassie. It is almost another form of the same Babylonian interpretation of the world, a passive world in which people put off solutions into some form of government or leadership instead of taking up a certain form of self-responsibility and self-management to deal with the problems. And none of the lyrics as conscious and as deep as they are they still operate in the same realms. The most radical lyrics that is sung by Bob Marley, with all the beauty of its poetry and the romance, with all he is saying and the niceness, still exists in the realms of a lamentation about what is taking place in Babylon. And somehow or the other there is an expectation that a superior force, nobody knows how it will work, will come to solve the problems. As for me, when I talk about a radical perspective, I am talking about people getting on top of their own business and not just complaining about Babylon all the time. In this context the Rastafication of the music does mean a radicalization; it is just at the level of expression and an expression that wants to move out of the lamentation now. Rasta can take up this new lyrics: I am not talking about beating back Rasta--but Rasta must move too, just like everyone else.

Many people in the reggae circuit just don't see the value of co-operative work and they don't see the connection between particular projects and the co-operative whole. This does not argue against people working in a particular way to get a project to fruition. But they should see it in a framework of a co-operative whole. This is a fundamental weakness which we continue to face in spite of the supposedly cooperative base of Rastafarian beginnings in Jamaica. Many Rastas in the Bay Area and in the United States only became Rastas after they got here and as such they are cut off from the vibrant traditions of Rastafarian communal life. Many don't even know their own history and you would embarrass many a young Rasta if you asked who was Leonard Howell and what was his role in the occupation and capturing of Land in the 1940's in Jamaica. As the movement becomes more and more a cultural expression only it has lost the dynamics of a cooperative spirit needed to advance social organization.

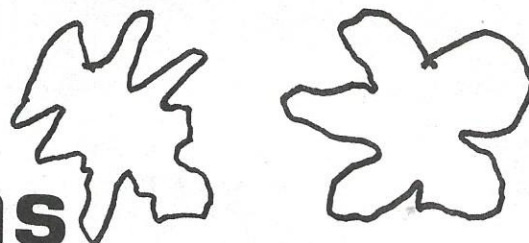
ARTISTIC ATTITUDES

The reggae artist takes on an attitude that he exists as a cultural entity to himself within Babylon. He exists in an outpost in Babylon and he feels that he is the heights of culture and consciousness; but this has no basis in reality. In fact, the situation within which the artist exists is one of extreme material poverty and also poverty in the lack of ideas which could deal with this material poverty and correct them. There is a need also for the reggae artists to develop connections with the wider social grass roots activities such as the Anti-Nuclear movement and also consolidate this activity by playing at the benefits alongside folks like Joan Baez and Jackson Brown. This is a political audience in which Reggae could be consolidated as we definitely don't want to consolidate Reggae as entertainment for middle class clowns who come just to be entertained. Plus, there is an advantage of playing on the same bill with Baez, Brown and Pete Seeger, and getting into social contact with other white folks other than the ones we have been communicating with. Session playing for Amnesty International was a good start as that audience won't change or flip-flop like the middle class audience.

(continued on page 14)

Yard Roots: Herbs

Ginger for aches and pains



by Franklyn Smith

Botanical Name: *Zingiber officinale*
Family: Zingiberaceae
Parts used: Rhizome (root) oil
Medicinal Properties: Stomachic, stimulant,
Carminative

Description: Ginger is a perennial herb which attains a height of two feet or more. It has sheaf-like leaves which are about six inches in length. The flowers are of a yellowish green hue and the useful part of the ginger plant is a rhizome which develops underground. The best time for reaping ginger is at the moment when the stalks are fully withered.

Uses: Ginger is an article of commerce which at one time enjoyed widespread use in medicine. Some of the active principles of the oil of ginger are gingerol—an oleo-resin— and a ketone named zingerol. The bulk of the root (rhizome) is made up of 64 percent starch, essential oils, fats and a small amount of sugar. It also has a fair amount of resin and mucilage.

Jamaican ginger is a much advertised component of many American soda-pop beverage but the white sugar and artificial flavors of these beverages do not recommend them as safe for consumption. Natural home made ginger beer (non-alcoholic) is very easy to make and a recipe is provided at the end of this article. The Jamaican ginger beer concentrate marketed in the United States also suffers from the same defects as U.S. and Canadian "old thyme ginger beer." With a little imagination a much more healthier and nutritious product could be devised for the growing and conscious health food market.

In "Old Jamaica" an infusion of the syrup of ginger made by infusing three to four ounces to three pints of water was always kept available in the rum and grocery shops for people with gaseous stomachs. Ginger is also recommended in cases of gout and for this purpose a half-teaspoon full of the course powder is utilized.

According to Barham, the root whether preserved or candied serves as an excellent stomachic when combined with cumin seeds. He also said that the root was a good remedy for easing stomach pain and it will cause sweat to flow. For external use it is combined with coconut oil and when applied to wounds it will draw out the poisons. The same mixture eases stomach pain when it is rubbed directly on the area.

In present day Jamaica, Ginger is combined with Cerasee (*Momordica balsamina* L.,) both as a carminative and as a digestive stimulant. In West Africa Ginger is used for several ailments. It is used as a stomachic, it is used for toothache, neuralgia, catarrh, and for rheumatic pain. Ginger is also used in baths and fermentations for fevers and pleurisy. A tea made from the root is used in Trinidad and Tobago for indigestion, stomach aches and malarial fever. In Trinidad, a urinary infusion of the root is also inhaled for head colds.

From the Far East comes an excellent recipe for a ginger compress which is used to alleviate pain, congestion and blockages in the body. The following material are utilized in this recipe: A 16 quart enamel pot with a cover; a large earthenware bowl; a large plastic garbage bag; 3 or 4 medium sized towels and of course a "patient."

Grate the ginger and use an ounce for every quart of water used. Place grated ginger in a securely wrapped cotton cloth forming a ball. Place the bag in hot water but do not let it boil, as boiling will destroy the active principle in the ginger. Remove just before the water reaches the boiling point.

Place a comfortable mat or pad on the floor making sure the floor is protected from possible ginger stains. A piece of heavy plastic is a good investment to insure that this does not happen. Let the person lie

(continued on page 14)

Nutrition WHOLE WHEAT (MORE NUTRITIOUS) OR DE-VITALIZED WHITE FLOUR?

The type of wheat products which we consume have a direct bearing on our health, wheat which is a major commercial crop of a few temperate zone countries, is a staple food consumed by people the world over from Africa, Asia, Europe, the Caribbean to Latin America. In the long run countries like Jamaica, Trinidad and Tobago, Antigua, St. Vincent, and Grenada will have to break the reliance on external staples by combining wheat flour with the indigenous banana, cassava and breadfruit flours. In the short run they have not given any thought to the utilization of wheat in its most nutritious form—bulgar and whole wheat flour and its by-products such as noodles. In Jamaica a soya-wheat flour mix is available.

FLOUR MILLS

A measure of development by conventional standards is the rise of the flour mills in many of these territories. Grains which are a prime source of valuable nutrients basically serve as a source of cheap starch in the Caribbean. In Jamaica, for example, locally grown yams sold for as much as J\$1.35 per pound in 1980 as compared with white flour at J36 cents per pound. This is part of a pattern in which self-reliance is not encouraged and the best agricultural lands are tied up in the production of export crops—sugar cane, bananas and nutmegs which will supposedly provide the foreign exchange for the purchase of foreign products. In an atmosphere in which the "natives" feel that foreign products are more desirable than local ones, white flour also is part of the psychological assumption that anything "white" or "foreign" is best. In revolutionary Grenada the flour mills produce white flour for local consumption but export the bran to Puerto Rico for feeding cows. The flour mills in St. Vincent, Trinidad and Tobago, and Jamaica specialize in the production of white flour and in Jamaica only one small operator the, Seventh Day Adventist related, West Indies College in Mandeville produce a small amount of whole wheat flour and even grain cereals. In Jamaica the local flour mills produce an average of 100,000 one hundred pound bags of white baking flour each month. In addition the state-owned Jamaica Nutritional Holdings which is the sole importer of food, imported for the last five years an average of one million 100lbs. bags of white flour which is sold as counter-flour in shops and supermarkets. The per person consumption of locally produced white flour in Jamaica is 55lbs. each year.

FLOUR TECHNOLOGY

Flour and bread production in the U.S. dominated by large multi-national corporations like ITT, Pillsbury and Wonderbread among others. Profit is a central concern with these commercial millers and bakers with the nutrient quality of the products secondary. Most of the original 7000 millers,

down to 314 today, used stone mills for the production of whole wheat flour which had a short shelf-life. The later use of steel rollers along with a series of sieves meant that the "undesirable" bran and wheat germ was removed. Flour could now be shipped all over the U.S. and this control of milling and distribution was aided by the corrupt monopoly railroad barons. The small farmers supplying grain and the "self-reliant communities growing and grinding their own grain" were ruined and became "dependent upon farmers, millers and transporters hundreds of miles away." In recent times small millers using stone mills and bakers using whole wheat to produce a variety of products are part of a growing trend in the U.S. towards better nutrition.

LOSS OF NUTRIENTS

There is a common expression in the Caribbean that "too much white flour will bind you." Deprived of its fibre white flour causes constipation. It is in the colon that death begins, as can be seen from the rising trend of cancers of the colon, but food high in fibers are often able to pick up many of the toxic chemicals which have entered the body and flush them out. Back in the 1940's the American Medical Association told us that the best way to use fibers was to feed it to cows and then eat animal products. Today with the increasing importance of fiber to the body that information is no longer valid. When white flour is produced twenty four natural minerals and vitamins are removed and in some cases—not in the Caribbean—eight synthetic chemicals are added back as enriched flour. The bran and germ is removed and a bleaching agent—the chemical Chlorine dioxide—which is an irritant to the skin and the mucous membranes and a destroyer of Vitamin E—is used to make flour white. The use of such devitalized foods goes back to slavery days in the West Indies. Today in the Caribbean many people including children often only have a piece of white bread and a cup of tea as breakfast.

WHITE FLOUR

White flour has only 27% Vitamin E compared to whole wheat and only 7% of the fiber of whole wheat. White flour is mostly composed of the endosperm which is 74% of the whole grain. When the bleaching agent chlorine dioxide is used all of the Vitamin E is destroyed. White flour comes in two varieties bleached and unbleached. In unbleached flour the bran and germ is removed but it is not bleached. The bleached flour is one of the worst enemies of humanity. With recent interest with diets high in fibers many of the commercial bakers in the U.S. and elsewhere have begun to add back fibers and bran to white flour. Only recently the U.S. Federal Trade Commission stopped a major bread manufacturer from advertising claims

that their fibre added white bread was more nutritious than whole wheat bread. Other bakers have resorted to adding fibers made from ground chicken feathers to their white bread. In Jamaica a very poor quality whole wheat bread is produced by adding a little bran to white flour.

ENRICHED FLOUR

The U.S. Public Health Department faced with the onslaught of the diseases berri-berri and pellagra tried unsuccessfully "to get people to switch back to whole wheat flour." These two diseases could be prevented by the B Vitamins, Niacin and Thiamine found in wheat bran. In 1941 the government simply had the millers add an enrichment powder of riboflavin, niacin, iron and thiamine to its refined products such as white flour, corn and white rice. But there is a danger of side effects from these synthetic chemicals such as kind of iron used. Interestingly the medical literature shows that populations such as the Navajo Indians and Japanese in Japan who eat an unrefined diet have significantly lower rates of cancer.

*WHOLE WHEAT FLOUR

The whole wheat grain consists of the kernal or bran which is 15% of the total grain; the endosperm which is the starchy part of the grain is 82% of the grain and the embryo or the germ which is 3% of the grain. While the endosperm contains 70% of the total protein, the protein from the bran and the germ is superior because of the presence of an essential amino acid which the body cannot make—lysine. In general wheat has from 6-20% protein depending on the variety and the climatic conditions. The wheat germ and the oil it contains has most of the Vitamin E and other essential fatty acids. Together the bran and the germ have eleven B vitamins and lots of trace minerals such as iodine, copper, and zinc. According to "Talking Foods" the yearly per person consumption of whole wheat flour in the U.S. in 1977 was over 6lbs. compared to 1/2 lb. in 1960.

"Over the last year, many friends and readers of EWJ have inquired: 'Isn't there an international relief agency which distributes whole grains and vegetables to which I could give my wholehearted support? If not, what are the possibilities of setting up such a service committee ourselves?' These questions were uppermost in my mind when I arrived in Bangkok in early July. For the previous three weeks I had been in China eating primarily white rice and vegetables laced with sugar. My deteriorating health reinforced the conviction that the best way to destroy a culture is to bomb it with refined foods. The consequences on national consciousness are much more permanent than bullets or political propaganda."

Beyond the Gunsights/Cambodia
East West Journal Oct. 1980



MALCOLM X'S BIRTHDAY

The field is wide open for Reggae to consolidate itself and move forward as a rebel music. In 1979, RIDDIM had the opportunity to play for an audience of over 4,000 Black folks at the Malcolm X celebration at UCLA, the University of California at Los Angeles; but they took the decision at the last moment, having known about this engagement for four weeks, not to go because the payment of \$500 was too small. That decision was a result of their own confusion and also the mismanagement of their manager in failing to consolidate two other engagements in the area during the same weekend period. Together all three arrangements would have made it economically feasible but sheer unadulterated ignorance prevailed. At the time we were working on a project to bring Reggae into several college campuses in California and other states. This project would not only involve the artists and bands performing but would have also involved giving lectures on reggae and also providing written material which could be utilized in the education of students in the areas of culture and anthropology and history. The failure to play at UCLA doomed the pilot project which had attracted a considerable amount of human resources at the various colleges.

GINGER

on the floor. Fold the towels twice on the width-size and then dip them in the ginger compress water. Put them in the earthenware bowl to cool for about a minute or two and test the temperature by applying a towel to the face. When you are satisfied that the temperature is comfortable, place one towel on the upper back and another in the lower back. (Assume that it is the back which is being treated.) Place another towel in the middle so that it overlaps the other two. To retain the heat place the plastic bag over the towels and over this securely tuck a large towel so that it is anchored under the chest.

GLOSSARY

Carminative: Any substance which will effectively remove gases from the intestinal tract.

Infusion: Preparations made by pouring boiling water over the herb and letting it stand for half an hour. The strained liquid is the part utilized.

REGGAE

CULTURAL REPRESENTATION

When I saw the contradictions in the relationship of the musicians, how they live and the music, I became absolutely convinced that these artistic expressions do not express the quality of life and therefore are not representative of the culture of a people. It is nothing more than a certain surface expression of the state of affairs . . . how it becomes identified as culture and how the word culture comes about in the first place, I don't know. More and more I don't want to use the word culture and I don't see culture as anything and I am more oriented to a way of life in which this way of life have expressions and we have some music which represents a certain attitude and a certain harmony. That is life. What culture is, is just a scattered bunch of disjointed and disoriented people posing as artists.

Culture is no longer a living life like what I saw at Count Ossie and the Mystic Revelation of Rastafari camp in Kingston, Jamaica during the 1950's and early 1960's. The wide influence of Black-American Jazz along with the drums alongside the material poverty alongside a rich energy--created a vibrant way of life.

Fomentation: Local applications given to increase circulation.

Stimulant: An agent which temporarily increases the bodies functional capacity.

Stomachic: A drug which excites an action on the stomach.

GINGER BEER

2 lbs ginger
1 1/2 gallons of water
3-4 cups of honey
Lemon and vanilla to taste

Grate and soak the ginger in the water at least overnight. Strain in cheese cloth and add honey, lemon and vanilla.

Note: This information is taken from a forthcoming book, "Yard Roots and Herbs" -- A Caribbean Herbal. The information is presented not as a prescription but as information for those who see health as the self-responsibility of the individual. It is part of the folk-lore and ethno-botany of Africans everywhere on the planet.



JAMAICAN CRISIS

The Jamaican government owned media have always served the interests of the party in power instead of being a viable community media. Following the recent General Elections the JLP government has embarked on a campaign purging leftist, socialist and communist journalists from the Jamaica Broadcasting Corporation--radio and television--and the government information arm--the Agency for Public Information. Under Manley the government media, JBC, API, the Jamaica Daily News and the island's other radio station, Radio Jamaica, gave strong support to socialist issues and reports on anti-imperialism and African Liberation struggles. The definitely pro Manley and the PNP some objective reporting was still maintained. In contrast the previous JLP regime 1962-1972 maintained a close clamp on the media with censorship of all "Black Power" issues and dissenting voices and call in programs such as "Whats yours Grouse". Seaga as the Minister of Information personally opened the screws through his henchwoman at

ANTI-RED Scare

Aided by the conservative Daily Gleaner, in spite of its black editor has maintained an anti-black, anti-African and anti-communist stance, the government wants to rid the media of its red-journalists. The new Board of Directors at JBC made several journalists hosts and producers redundant. Among them are John Maxwell, a journalist of repute but one with PNP sympathies, and his current affairs section of the "News, Sports and Public Affairs Division." Tony Jones, a Trotskyite leftist, producer of the in program "Public Eye" and Brian Meeks, host of "Sunday Report" and the workers representative on the board have also been fired. The new Interim Board has failed to satisfy the two workers representative to the board. Industrial action is also promised by the PNP associated National Worker Union is also under injunction not to proceed

until the Civil Service Commission review the cases.

API AGENCY FOR PUBLIC INFORMATION

Over at the API Fidel Castro's photo has been unceremoniously removed and several staff members have been dismissed, shifted and transferred for their political beliefs. Key staff members of API who are associated with the leftist Press Association of Jamaica and the Workers Party of Jamaica, have also been transferred. According to the PNP "dangerous developments" and threats against workers "pose grave threats to press freedom, civil rights and workers' rights." On the other hand government Minister and JLP Secretary Bruce Golding recently said that the government will not tolerate what he calls "a political machinery that was decisively defeated" in the elections. He further stressed "... and we propose, if necessary to ask all Jamaica to be prepared to do without television for a while if it becomes necessary." While the PNP was defeated it and the left is not down and out; and foremost in everyone's mind is the memory of the massive JBC sit-down strike of 1966 in which Manley gained his spurs. Elections are due also for the islands local government bodies which are currently controlled by the PNP. On the labour front strikes by the Bus Workers, and the Reynolds bauxite workers are indications of the coming battles. Both the PNP and its National Workers Union, which lost ground to the JLP's Bustamante Industrial Trade Union during the PNP's last term, could well be looking for an important psychological victory. With Hugh Small, D.K. Duncan, Carlyle Duncley, Derrick Rochester and other top PNP unionist hungary for a victory, the JBC strike of 1966 could well look like a Sunday school picnic. But with top JLP unionist Hugh Shearer, Pernel Charles and and Errol Anderson holding power in the government the event could be a major battle

in Jamaica's history and not just a scrimmage. As for the Daily News and Radio Jamaica the regime might attempt to solve its headache by selling them to some of its free enterprise supporters.

HARLEM'S AFRAM

Afram Associates Inc. prides itself as "a non-profit tax exempt educational corporation founded in 1619 in the hearts and souls of our forefathers when they were dragged off the slave ship in chains and in search of freedom." It was organized in 1968 as a clearinghouse of information. Among its resources are a 21 page listing of monograph, speeches, reports on daycare, education, politics, economic etc. This list "From the Soul of Harlem"--is available for \$1 plus an S.A.E. with 19 cents and payable to AFRAM. A series of 22 "Ameri-Klan Documents are also available at a reduced cost of \$8 plus \$1 postage and a self-addressed 10 x 14 mailing envelope. Two of the items are available at \$1 each, some at 50¢ each and the rest at 25¢ each.

Some of the titles available are, "Death Penalty and Black People", "Shockley's Sperms: Fathering a Master Race", "Jonestown: De-Coding Tarzan", and "The Niggah Application: KKK Version"--a KKK tool designed to teach racism to whites-in fun. For more information contact Afram Associates Inc. 68-72 East 131st St., Harlem, N.Y. 10037. Phone (212)281-6000 AFRAMotto; You can't be free if someone else lets you be free. Harlem Subway Graffiti.



RECORD STORES

A lot of reggae music is available only on Jamaican imports, which have a better mix quality for distinct sound, though the pressings are not as good as American pressings. Below is a list of some of the Bay Area record stores that carry Jamaican recordings.

1. **Aquarius Records**, 595 Castro, SF, 863-6467. Jamaican imports collection, 12" discs including LP dubs (instrumental tracks).
2. **Leopolds**, 2518 Durant, Berk., 849-1027. Large selection of Jamaican imports, LPs, 12" discs and 45 r.p.m.'s including dubs on 12".
3. **Rasputins**, 2379 Telegraph, Berk., 843-3908. Large selection of imports including dubs on LPs.
4. **Rough Trade**, 1412 Grant, SF, 986-3675. Large selection of imports including LPs, 12" discs and 45's and dub, ska (postcalypso) and rock-steady (post-ska).
5. **Discs, Wheels & Sports**, 1826 Harrison at 19th St., Oakl., 444-8491. Only exclusive Third World record store in the Bay Area. Carries reggae 45s you can't find in any other Bay Area record shops, including dubs. (12/3/80)

—Claudia Desfosses and Anthony Kamau Matchette

Yard Roots April/May 1981 15



JBC Sitdown Strike 1966

Caribbean Media file

BAY AREA REGGAE

REGGAE CLUBS

1. **Ashkenaz**, 1317 San Pablo, Berk., 525-5054. Live reggae almost every weekend, five shows scheduled 12/4 through 12/27. Show time 9:30 pm, cover charge usually \$4.
2. **La Pena**, 3105 Shattuck, Berk., 849-2568. Reggae or salsa music every Saturday evening. Show time 9:30 pm, cover charge always \$3.
3. **Rat Palace**, 702 Natoma at 8th St., SF, 864-1639. Recently opened concert hall. Live reggae already scheduled at least once a month. Show time 9:30 pm. Cover charge, \$4.50-\$5.50. Minors welcome.
4. **Savoy Tivoli**, 1434. Upper Grant, SF, 362-7024. Live reggae almost every Saturday. Show time 9:30 or 10 pm. Cover charge, \$4 average, but varies.
5. **The Scarab**, 2136 San Pablo, Berk., 843-2339. Live reggae every Tuesday evening, and alternating Wednesday and Saturday evenings. Show time 9:30 pm. Cover charge, \$3-\$3.50.

THE SAN FRANCISCO BAY GUARDIAN, DECEMBER 3, 1980

Time To Give Resources To Community Projects



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