

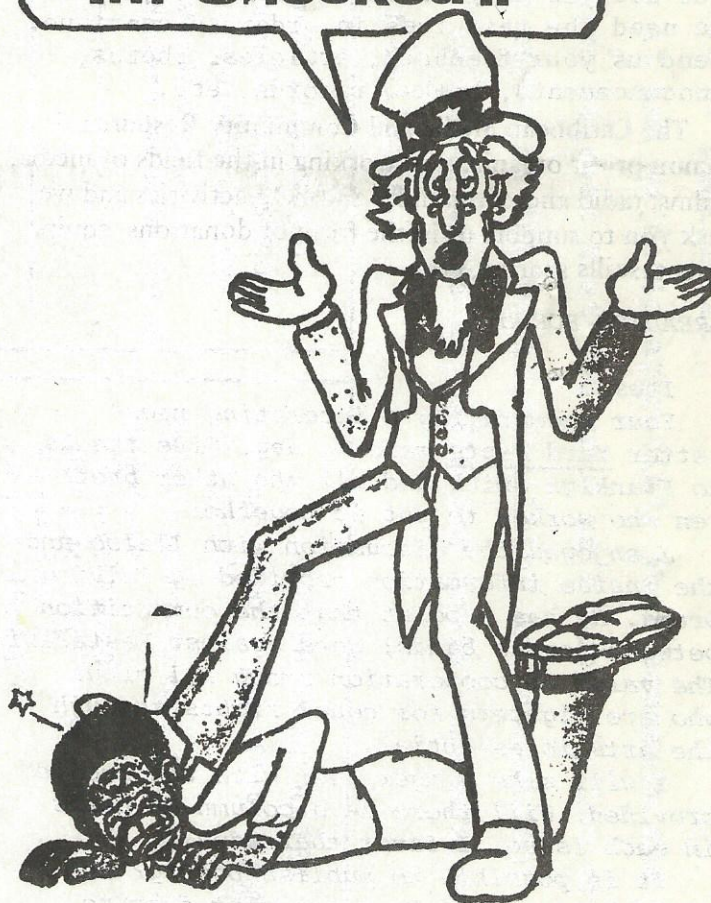
# Yard Roots

BY CARIBBEAN MEDIA AND COMMUNITY RESOURCES A NON-PROFIT ORGANIZATION

**Vol.1 No.2 - organize time- 1981**



**Racial Oppression  
In America? Why,  
I'm 'Shocked'!!**



## **Black Survival & Liberation**

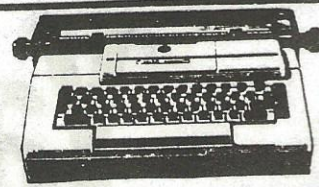
The control of the planet by corporate and government bureaucracies poses severe dangers to continued existence. We see this threat in the forming of pollution, militarism, nuclear war, boring working lives and the wasteful uses of natural resources. The increasing technological innovations are leading us into "The Brave New World" of "1984" and if we don't empower ourselves to control our lives we may face ex-

tinction. Our commitment is to build non-hierarchical structures which will give back power to the community. Lorenzo Komboa Ervin, a Black Political prisoner from the U.S. Virgin Islands who is currently incarcerated in a Kansas prison gives us a view of the decentralized world. In "Anarchism And The Black Revolution" he states the case for self-organization and self-management as tools for liberation.



# YARD ROOTS: LABRISH

This issue edited by Franklyn Smith  
Copyright © 1981 by Caribbean Media and Community Resources



This issue of YARD ROOTS presents the case for Liberation and Survival of Blacks in this crisis bound world. Given the threat of Nuclear annihilation posed by both super-powers, people have very little time to reverse the trend of authoritarianism and build a new world.

Thanks again to those individuals and institutions who have sent subscriptions, donations and sustainers. We have produced a 24 page issue on the limited resources at hand. Lots of people have also declared their enthusiasm for YARD ROOTS but are yet to give their material support. We need the resources in order to continue. Send us your feedback, articles, photos, announcements, books, records, etc.

The Caribbean Media and Community Resources is a non-profit organization working in the fields of media, films, radio and community self-help activities and we ask you to support us in the form of donations, equipment, skills sharing, etc.

## READERS FORUM

Ites,

Your encouraging & interesting newsletter Yard Roots made my day. Give thanks to Franklyn Smith and all the other brethren who worked to put it together.

I enjoyed the discussion with Ilaloo and the inside information provided by Talking Drums. He has a point that the competition between reggae bands; goes against Rastafari. The value of cooperation among all of us who are fighters for equal rights through the arts is essential.

I will make ginger beer with the recipe provided. Will there be a column on herbs in each issue. I favor that idea.

It is possible to publish poetry? And more photographs? Do you accept feature articles from contributors?

All in all I wish the best for Yard Roots, and it will become stronger as more information comes forward.

One Love,  
Deborah Segal  
Berkeley, Ca.

Hail YARD ROOTS:

Congratulations on a really outstanding first issue! I really like the extremely keen observations that came out in the interview, "Rastawoman as Equal!", since there has been so much evasion of this key issue

of Rastawoman until now. Sister Ilaloo could have enlightened us still further by describing her own development toward Rastafari, e.g. the obstacles she confronted and how she experienced the collectivity of Rastafari in the struggle to overcome these obstacles.

The story that Sister Ilaloo tells was also enlivened by "Talking Drums" "California Dreaming". Once again, we are shown how indispensable it is to undertake the critique of pseudo self-activity, and cultural struggle by showing what concrete tendencies support new social ties and what tendencies within and between brethren are acting as brakes on forward moving. Most important is the fact that "Talking Drums" was able to show up the pitfalls of reggae as "spectacle" by drawing upon the groundation experiences of real Rasta gathering in Jamaica, such as Count Ossie and Mystic Revelations. On another occasion, it would be very good for "Talking Drums" to tell us some of the contradictions and struggle that took place even within that important groundation. Let us hear more from "Talking Drums"!

My basic criticism of the issue stems from the pronounced ambivalence that was shown in a couple of the articles about Manleyism in Jamaica ("Jamaica: Forgetting Manley!" and "Jamaican Crisis"). You don't need to feel afraid that you might offend Manley's "professional radicals". Their bankruptcy is so total that they must be held responsible for setting the stage for the return of Seaga. You continually pull your punches in fully exposing the reality of their hunger and thirst for class succession that they tried to mask with empty slogans of Marx and Lenin. Not until brethren completely break with such illusory beliefs about the 'progressive' nature of Manley's "radicals" will we be able to pose the clearest alternative to both Seaga and Manley. The alternative is not some political organization: it is the fundamental class in itself that will confront them and organize itself!

One Love to the Gathering.

BMan

Los Angeles, Ca.



# LABRISH

## Reggae California: Dreaming

Dear Editor & "Talking Drums",

In an article about how white people have ripped off reggae music, reggae/rasta culture, and blacks in general with their repressive slave master mentality, you used a photograph of the band ,roots of creation, without any financial remuneration, or even the decency of a by-line. All other photos, I may add, with the exception of a "historic" photo of haile selassie, were credited. The roots of creation photograph was both signed and stamped copywritten. this photograph was never paid for by roots of creation ,your organization (caribbean media and resources) or your publication (yard roots). This is clearly a rip off. does the fact that a white woman clearly inferior to a male, a black, or above all a black male, make this any less of a rip off? How do you justify the same thing you preach against? Is this a case of two wrongs making a right? or is turn about fair play?

I have been doing photography in the reggae scene for five years and, frankly, i am tired of being a "charitable non-profit organization". a copywritten photography shows a liability for payment to me (and my lawyer). My bill is \$50 and your prompt attention is appreciated. please remit to:

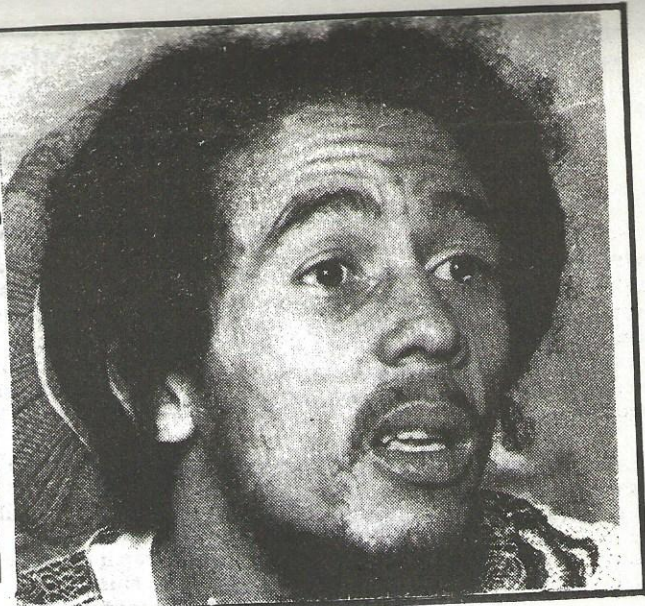
Eugenia H. Polos  
Eye and I photography  
San Francisco, Calif.

Editors note.

The article clearly speaks for itself and in the words of Bob Marley: "who the cap fit let them wear it." However the article has nothing to do with the "guiltism" of whites as you seem to imply. It should also be obvious to you, since all the other photos were credited that we are not in the business of ripping off any one. Since the photo we had was unsigned we could not give you credit. Lots of us make contributions to reggae and will continue to do so. We are not aware of any "charitable contribution which you have made to the social scene from which you draw your livelihood.

Your letter raises a lot of issues which

Bob Marley



are of importance to us. For one, we are faced with the age old problem of the owners of technology determining the control and ownership of a cultural resource which springs from the activities of the fundamental class in their struggle for survival. Capitalism similarly claims exclusive rights to the products because it owns the technology. For e.g. I am not aware of any arrangement which you made with "Roots of Creation" to release those photos and further exclusively copyright them as your personal property. At the same time I don't deny you the opportunity of using your skills to make a living, but you are dealing in a sensitive area which requires some sharing and mutual exchange.

You also are in error as far as the pecking order of American capitalist society. Now how is it possible for a white woman to say that she is in a position of inferiority to a black or a black male when the racist society has discriminated and denied opportunities to Blacks and other minorities? Isn't the hierarchy structured around (1)White male, (2)White females, (3)Black females, (4)Black males, and (5)American Indians at the bottom?

There is also a fundamental contradiction to your approach in threatening us with a lawyer and small claims court. At the same time you have appropriated a very symbolic Rastafari expression, "I and I", without realizing the implications of the symbols which commits one not to "Babylonian courts" but to "reasoning" as a way of solving our problems.

Perhaps we can start afresh with a different approach.

Sincerely,  
Editor

Yard Roots August/Sept. 1981



# Nutrition:

# Complete Vegetable Protein

By Franklin Smith

Many vegetarians are quite perplexed in dealing with the question of complete protein. But it is possible to obtain complete vegetable proteins from grains, nuts, legumes and other non-meat sources, by combining foods which are lacking or deficient in certain amino acids with foods which have them. A seemingly complex matter is thus solved by a simple method--protein combining.

You ask: What are amino acids? Well, they are the essential elements--nitrogen, sulphur and phosphorus--needed for building cells, tissues, regulating metabolism and maintaining growth. The body itself contains 20% protein; but of the 22 amino acids used, 9 cannot be made by the body and must be supplied from the food we eat. These "essential amino acids" are: Isoleucine, Leucine, Lysine, Threonine, Tryptophan, Valine, Sulphur amino acids and Aromatic amino acids; Histidine is also essential for infants 3-6 months. A certain "required portion" of each essential amino acid must be eaten at each meal; if you eat 100% of Valine and only 50% of Leucine (for e.g.), the body utilizes only 50% of the total--it eats at the lower level--and the rest is "wasted" as carbohydrate. On the other hand, if your diet is low in fats and complex carbohydrates, the body simply "burns up" part of your protein intake as energy.

The "nutritional quality" of the protein is also another factor. This is determined by two methods: the NPU, Net Protein Utilization, or "The Chemical Score." NPU has two parts: the "biological value" is the amount of protein retained from the foods eaten, and "digestibility" is the amount which gets absorbed in the digestive tract. In the "chemical score" method, whole egg protein is used as the standard (100) by which other proteins are judged. In analyzing foods, the amino acid with the greatest deficiency is expressed as a percentage of the standard (egg). While eggs, milk, cheese, meats have a higher score than some vegetable proteins, they are not "superior." The NPU of whole rice is equal to that of beef. Most experts agree that soy protein, one of the best vegetable sources, "is a highly nutritious source of protein, and has an excellent quality in meeting the amino acid requirements of humans."

No less important a factor is the "Recommended Dietary Allowances." The required percentage of protein is figured according to your body's weight plus a 30% allowance for other factors, etc. So your proteins must not only be complete but they must also be enough.

The total amount of protein needed depends on the source, meat vs. vegetable, and how much of that protein will be utilized by the body. According to "Diet For A Small Planet," using the NPU's average of 75 for meat diets we can figure out the protein requirement for an average healthy American female and male. We arrive at a figure of .37 grams of meat protein per pound of body weight; .37 x 128 (the average woman's weight) = 47 grams per day for a woman. For men, .37 x 154 (the average man's weight) = 54 grams per day. For the vegetarian the NPU is 55 and that gives us a figure of .51 grams of vegetable protein per pound of body weight. An average vegetarian woman requires .51 x 128 = 65 grams of protein each day. For the vegetarian a simple method is to divide your weight in half (.51 is a little more than half) and the answer expressed in grams is the amount needed. But remem-

ber that children, the sick and pregnant women need extra protein. For pregnant women 30 grams of extra protein is usually added.

Vegetable protein combining has had a long history going back to ancient civilization like the Aztecs, who combined beans and tortillas (wheat) to make complete proteins. The example that everyone knows is Rice and Beans. There are three basic combinations to be remembered:

- (1) Seeds (sesame, etc.) + Legumes (beans, etc.)
- (2) Grains + Milk products
- (2) Grains + Legumes

Remember it is more efficient to eat plant protein since it takes a cow 20 lbs. of grain to make 1 lb. of meat. By eating the grains instead, much more of the world's poor could be fed. "Diet For A Small Planet" is an excellent book with many recipes and a political perspective on food plus lots of information on protein combining, which explores this possibility. Here are some combinations.

## ADDITIONAL READINGS

- Lappé, Frances Moore, Diet for a Small Planet, Ballantine Books, \$2.75  
 Recommended Dietary Allowances, National Academy of Sciences, 1974  
 Soy Protein and Human Nutrition, Academy Press, 1979  
 Black, Richard J., Amino Acid Handbook, Charles C. Thomas, 1956  
 Jones, Quentin et al, Chemical Analyses of Seeds II: Oil and Protein Content of 759 Species, Economic Botany, April-June 1959

## Combinations for COMPLETE VEGETABLE PROTEIN

### RICE

- |              |   |                     |
|--------------|---|---------------------|
| 2/3 cup rice | + | 1/4 cup beans       |
| 3/4 cup "    | + | 1 cup milk          |
| 1 cup "      | + | 4 T. Brewer's Yeast |
| 1 cup "      | + | 1/3 c. sesame seed  |
| 1 1/4 cup "  | + | 2 T. soy grits      |

### WHEAT

- |                 |   |                  |
|-----------------|---|------------------|
| 1 c. w.w. flour | + | 1/4 c. soy flour |
| 3 c. "          | + | 1/2 c. beans     |
| 1 c. "          | + | 1/2 c. milk      |
| 5 slices bread  | + | 1 cup milk       |

### CORN

- |               |   |                                |
|---------------|---|--------------------------------|
| 1 c. cornmeal | + | 1/4 c. beans                   |
| 1 c. "        | + | 1/4 c. soy grits + 1/4 c. milk |

### BEANS

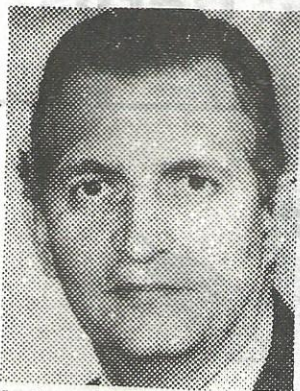
- |                  |   |                    |
|------------------|---|--------------------|
| 1/3 c. garbanzos | + | 1/2 c. sesame seed |
| 1 c. beans       | + | 2 c. milk          |

### SEEDS-NUTS

- |                  |   |                 |
|------------------|---|-----------------|
| 1 c. sunfl. seed | + | 3/4 cup peanuts |
| 1 1/4 c. sesame  | + | 1 cup milk      |
| 1/2 c. "         | + | 6 oz. tofu      |



# FRIGHTENED RULERS



Manley, the socialist on the right, put into effect the most draconian laws like the Gun Court Act and the Suppression of Crimes Act. Seaga, the reactionary on the left, is carrying them out. Recently the police killed eight people, including three schoolchildren, in their beds; but the lie was that it was a shoot-out.

## Workers Occupy Factory

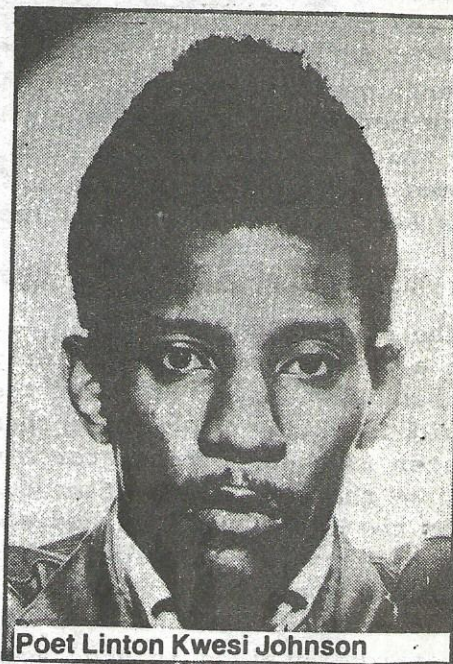
St. Ann's Bay is a sleepy, rural Jamaican town without any economic base. Down by Musgrave Street, poor housing, stagnant water and poverty run side by side. Since the 1960's, when it ceased to be a shipping port for sugar, many of the men who rowed, repaired boats or packed sugar in the long boats have not had paid employment.

But recently the calm and quiet was broken by the fundamental class which showed that it was far in advance of Manley and the communist parties. Workers who were made redundant at the Gemcutters Jewelry (from local stones), occupied the factory building and held the owner captive for three days. Since his release, Sam Smith has left the island without paying the workers "severance pay."

The factory, which began operating in 1971 with 7 workers and 4 machines, paid only J\$7 per week wages. With the surplus from the workers' sweat, Smith expanded to 26 workers and 26 machines; but the highest paid worker made only J\$53 per week. While the workers want to continue as a cooperative, they unwisely allowed the equipment, stocks and raw material to be removed by the police and bailiffs--to become the property of a Bank which claimed the assets in lieu of outstanding loans.

Throughout the occupation the workers were supported by the community and were provided with food and refresh-

ments. In effect the workers have indicated that strikes must take place in the factories and on the farms and not on the streets--but at the point of production. They have placed direct action on the agenda for social liberation. We are reminded of the February, five days, "occupation" of the British Columbia Telephone Company (Canada) operators who kept the service running; "TWU directory assistance-under workers control," "NO MANAGEMENT ALLOWED," was their watchword.



Poet Linton Kwesi Johnson

## Next Issue: Interview "Black British"

### International Committee for the Defense of AFRICAN WORKERS

#1

204 West 20th St., N.Y.C., N.Y. 10011

May-June, 1981

The International Committee for the Defense of African Workers is a new bi-monthly newsletter dedicated to dispelling the "misconception in the West that the independence of former colonies in Africa and the installation of Black governments has meant freedom and liberation for the masses of people..." The first issue focused on the repression of the fundamental class in the Ivory Coast and the international efforts to pressure the government which has arbitrarily arrested 7 workers. It is available from I.C.D.A.W., 204 West 20th St., New York, N.Y. 10001 and Donations are requested.



# ARROWROOT

## Yard Roots: Herbs

By Franklin Smith

**BOTANICAL NAME:** *Maranta arundinacea*

**FAMILY:** Marantaceae

**LOCATION:** Brazilian native, St. Vincent, Jamaica.

**PARTS USED:** Rhizome (root).

**MEDICINAL PROPERTIES:** Demulcent, antidote.

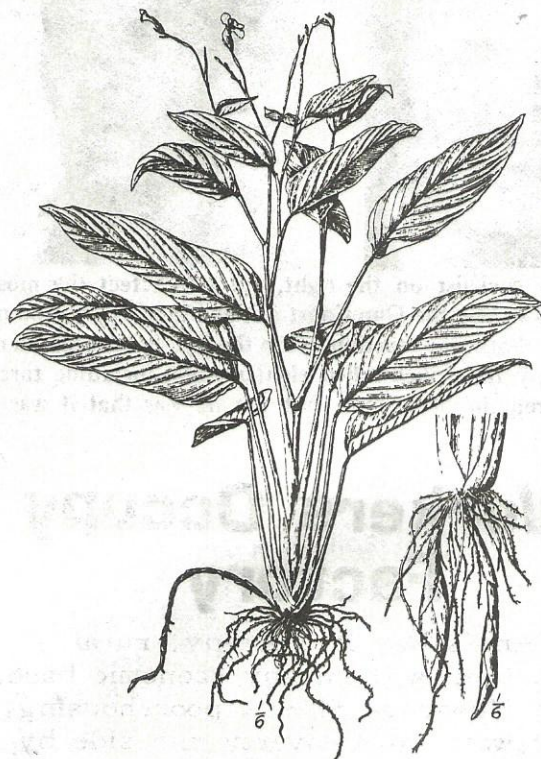
**DESCRIPTION:** It is widely cultivated in St. Vincent and non-commercially in other tropic and sub-tropic areas. This perennial (grows for several years) herb attains a height of 1 or more metre and has a fleshy whitish rhizome which yields the starch. The leaves are lanced shape and it has white flowers. It bears seeds contained in a yellowish aril.

**USES:** The starch is prepared by beating the root in a wooden mortar, or grating it; it is then mixed with water and the strained liquid is allowed to settle, then drained. More water is added to the starch which settles to the bottom and after further settling the water is discarded and the remaining starch or arrowroot powder is dried in the sun.

The starch obtained is used as a nourishing porridge for both infants and the sick. Before the advent of "infant formulas" many infants were fed, in the Caribbean, on Arrowroot. It is a good source of iron, calcium, thiamin, riboflavin, niacin and it contains the fresh root, 2.4 grams of protein per 100 gram portion. The fresh root also has 9 grams of Vitamin C per 100 grams.

The starch is a demulcent and it also acts as a gastrointestinal absorbent in bacterial dysentery. According to Luan, the flour is "preferable to the best wheaten flour" especially in the making of puddings. In Trinidad and Tobago the starch combined with water is used for dysentery and for heat. A poultice of the starch is also used for sunburns and erysipelas (skin inflammation caused by streptococcus).

The juice from the root is used in Brazil as an antidote for poison arrows, and the Indian eat the roasted rhizome as food. The juice is also used in Jamaica for expelling vegetable poisons and is also applied to areas of insect and spider stings. The root is bruised, some applied to the area and the rest mixed with water and drunk.



*Maranta arundinacea*, L.

Beckwith reports the use of the grated root, boiled as a porridge, as a remedy for diarrhoea. The root is also useful for malignant fevers, smallpox, measles and is said to clear women, "Lying in", in child birth. The expressed juice is also useful to stop gangrene if applied early.

Arrowroot powder is readily available in health food stores and herb shops.

### GLOSSARY

**Demulcent:** Substance which has a soothing effect, especially on the mucous membrane

**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.

# Subscribe now



# Black Survival & Liberation Part 1

By LORENZO KOMBOA ERVIN



Jobless youth in New York City, April 1977.

LNS Women's Graphics

The dependence of the Black movement on leaders and leadership (especially the Black Bourgeoisie) has led us into a dead end. Some mistakenly refer to this as "leadership vaccum". We are expected to wait and suffer quietly until the next messianic leader asserts himself, as if he or she were "divinely missioned" (as some have claimed to be). What is even more harmful is that many more Black people have adopted a slavish psychology of "obeying and serving our leaders", without considering what they themselves are capable of doing. Thus they prefer to bemoan the fact of how Brother Malcolm X or Martin Luther King were taken away from us, rather than trying to analyse the present situation and carry on their work.

The Black Liberation Movement should establish a mass tax resistance movement to lead a Black tax boycott as a means of protest and also as a method to create a fund to finance Black community projects

and organizations. Why should we continue to voluntarily support our own slavery. A Black tax boycott is just another means of struggle that the Black movement should examine and adopt.

## A RENT STRIKE

Hand-in-glove with a tax boycott should be a refusal to pay rent for delapidated housing. Besides this obvious refusal to pay the slumlords, there should be a campaign of "urban squatting" to take over the housing period(:) and have the tenants run them as housing collectives. The money which would have gone towards rent could now go into repairing the dwellings of the tenants. Squatting is an especially good tactic in these times of serious housing shortages and arson-for-insurance by slumlords. Throw the bums out. Organize a nationwide series of rent strikes.



## A BLACK GENERAL STRIKE

Because of the role they play in production the most powerful sector, Black workers are potentially the most powerful sector of the Black community in the struggle for Black Freedom. 96% of the Black masses are members of the working class. About 11 million Black men and women are today part of the work force of the United States. About 5 million Blacks are in basic industry, such as steel and metal fabrication, retail trades, food production and processing, meat packing, the automobile industry, railroading, medical services, and communications. Blacks number one-third to one-half of the basic blue collar workers. Black labor is therefore very important to the Capitalist economy.

Black workers should lead a nation-wide General Strike at their places of work as a protest against racial discrimination in jobs and housing, the inordinately high levels of Black unemployment, brutal working conditions and to further the demands of the Black movement. This General Strike can take the form of industrial sabotage, factory occupations or sit-downs, slow-downs, wildcats, work stoppages and other protest actions. The strike would not only involve workers on the job, but also the Black community and Social Activist groups to support the strike with picket line duty, leafletting and publishing newsletters, demonstrations and other activities.

Although there should definitely be an attempt to involve women and White workers where they are willing to cooperate, the strike would be under Black leadership because only Black workers can effectively organize other Black workers, and the issues which mostly affect them.

In workplaces all over the country Black workers should organize General Strike Committees at their workplaces and Black Strike Support Committees to carry on the strike in the Black community. Because such a strike would be especially hard fought and vicious, Black workers should organize Workers' Defense Committees to defend workers fired or blacklisted by the bosses for their industrial struggles. This Defense Committee would publicize a victimized workers' case and rally support from other workers and the community, but the Defense Committee would also establish a Labor strike and Defense Fund and also food cooperatives to financially and materially support such victimized workers and their families to

# THE COMMUNE

carry on the strike. WE MUST ORGANIZE A GENERAL STRIKE FOR BLACK FREEDOM.

## THE COMMUNE:

### COMMUNITY CONTROL OF THE BLACK COMMUNITY

The idea behind the commune is to create dual power as counter to the government, under conditions which exist now. The first step towards self-determination and Social Revolution is Black control of the Black community. This means that Black people must form and unify their own organizations of struggle, take control of the Black communities and all the institutions within them, and conduct a consistent fight to overcome every form of economic, political and cultural servitude and inequality which is the product of this racist Capitalist society.

The realization of this aim means that we can build inner-city communes which will be centers of Black counter-power and social revolutionary culture against the White political power structures in the principal cities of the United States. Such communes would be actual alternatives to the State and serve as a force to revolutionize Black people--and by extension--large segments of American society. They would serve as living revolutionary examples to progressives and other oppressed nationalities.

There is a tremendous Black social power in the Black community, but it is not organ-



Strikes under union control lead to a dead end. Wanted: "A General Strike for Liberation."



# A Black Survival Program

ized in a revolutionary way to struggle and take what is due. The White Capitalist ruling class recognizes this, which is why it pushes the fraud of Black Capitalism and Black politicians and other such responsible "leaders". These fakes and sell-out artists lead us back to the dead-end road of voting and praying for what we must fight for.

The Anarchist-Communists recognize the Commune as the primary organ of the new society and as an alternative to the state. But the Anarchists recognize that the Capitalists will not give up without a fight, it will be necessary to economically cripple capitalist America. The Commune is a staging ground for Black revolutionary struggles. WE spend over \$80 billion per year in this country in goods and services and could wreck the economy. That money should be spent to rebuild our communities, maintain our organizations, and care for the needs of our people. WE should not continue to passively allow this racist system to exploit us.

## A BLACK SURVIVAL PROGRAM

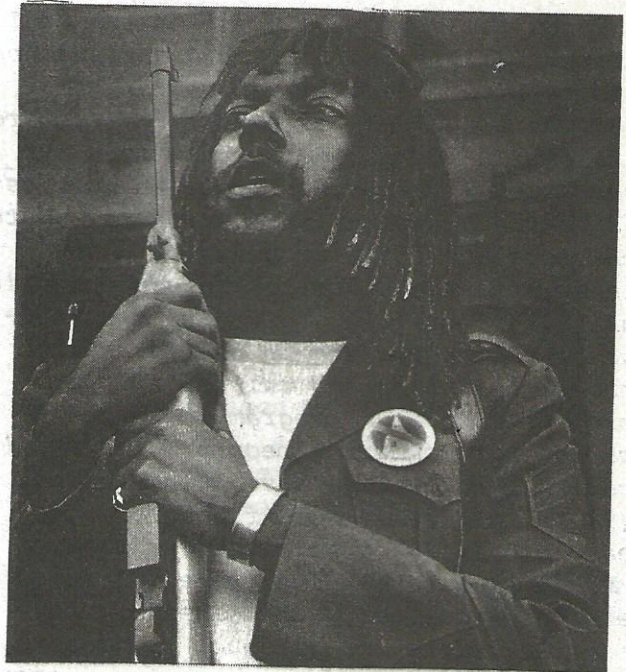
(1) WE must have community control of all businesses and financial institutions located in our communities, and turn them into community cooperatives and mutual banking societies. WE will confiscate such businesses.

(2) WE must have community control of housing and community planning of Black communities and turn such government landlord housing into community housing cooperatives. We must oppose Urban Renewal and other such racist schemes to drive us out of the cities.

(3) WE must have an independent self-sustaining economy to guarantee full employment for all our people. We demand that the U.S. government provide massive economic aid to rebuild the Black communities. There must be Black control of all government funds allocated to the Black community, which means that cooperative control by the community, rather than government agencies.

Although we must build a survival economy now, we must realize it will take a Social Revolution and the overthrow of Capitalism for full economic self-sufficiency to be realized.

(4) WE must organize self-defense units to protect the Black community and its



Armed community patrols in Atlanta where 28 Black children were killed.

organizations. It is the police who are the main perpetrators of violence against Black people. WE must disarm and demilitarize the police and force them to withdraw from our communities. Further, it is the police the corruption of the police which protects organized crime and vice in our communities. Existing police forces should be replaced with Black Community Self-Defense Forces, who would be members of our community elected by their neighbors. They would be subject to immediate recall and dismissal at any time by the Community Control Boards.

(5) WE must undertake a large-scale program to train Black people as doctors, nurses and medical paraprofessionals in order to make free, quality medical and dental care available to all Black people.

(6) We must establish a Black community controlled food system, including trucking networks, warehouses, communal farms, farmers cooperatives and other such enterprises. This will include challenging and countering the theft of Black farm land by agribusiness corporations and rich White "land Barons", as well as fighting to end hunger and malnutrition through the establishment of food cooperatives, agricultural unions and other collective programs.

(7) We must establish Black community Mutual Aid Banking Societies and cooperative economic funds to collect, handle and pro-



# Educational Control

vide funds for community programs, to build and financially support Black organizations and to help the needy in our communities.

(8) The Black community must have control of its entire educational system from the nursery school through college. We must establish a Black Liberation educational system which meets the training needs of Black children, prepares them for future economic security, job training, gives them a knowledge of themselves and an understanding of the true history and culture of Black people; as well as a program of adult-education for community people whose earlier educational activities have been stunted.

(9) We must demand and fight for the release of all Black political prisoners and victims of racial injustice. We must investigate and review the cases of and demand the release of all such prisoners, who are the victims of government political repression or racial oppression. Black people should be educated about the class, racist nature of the capitalist judicial system, how to fight it and free all Black victims of prison slavery.

(10) The central demand is for Black control of the Black community, its politics and economy.

We should establish community councils to make policy decisions and administer the affairs of the Black community. These councils would be democratic neighborhood



In Detroit, the soup kitchen is this man's only resort. Meanwhile, most of the \$100 billion Black spending power, larger than the budget of most countries, is wasted on frivolous, conspicuous consumption.

assemblies composed of representatives elected by Black workers in various community institutions--factories, hospitals, schools--as well as delegates elected on a block basis.

The local councils should be federated or joined together on regional, state and national levels, the aim being to create a National Federation of Black Communes, which would be composed of elected, not appointed delegates representing their local constituencies. Such a National Federation of Community Councils could work out common policies and speak with one voice on all matters affecting their communities as a whole and their relations with all other forces and agencies. To prevent the National Federation from bureaucratic usurpation of power by political parties or opportunistic leaders, elections should be held regularly and delegates should be subject to recall at any time so that they remain under the control of the local communities they represent.

## Creating A Black Revolutionary Counter-Culture

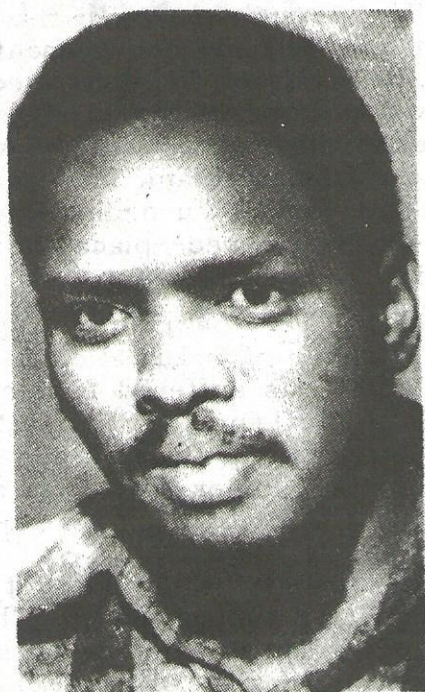
"How do we raise a new revolutionary consciousness against a system programmed against our old methods? ...We must use a new approach and revolutionize the Black Central City Commune, and slowly provide the people with the incentive to fight by allowing them to create programs that will meet all their social, political, and economic needs. We must fill the vacuum left by established order... In return, we, must teach them the benefits of our revolutionary ideals... We must build subsistence economy and a socio-political infrastructure so that we can become an example for all revolutionary people."

George Jackson, in Blood in my Eye

This Black consciousness movement would be both a repository of Black Culture and ideology. It would deal with the many conflicts in the Black community between Black women and black men, Black parents and Black children. In short, Black workers would examine the Black family, the Black lifestyle,



the Black community, and the relations between Black people and the White social establishment and among Black people themselves. It would hold Black



late Steve Biko

Steve Biko was murdered by the South African government. Reagan is now trying to make Apartheid respectable.

consciousness-raising sessions in schools, workshops and Black communities all over the country-- which would teach Black history and culture, Black social ideas and values, utilize Black counseling and therapy to resolve marital and family problems, propagate Black Liberation ideas and give a Black perspective on the issues of the day. They must be made to see that the self-hatred, disunity, distrust and the oppressive social conditions among Black people are the results of chattel slavery and the present day effects of the racial oppression inherent in Capitalism. Finally the Black consciousness movement must agitate and organize Black people to struggle for their freedom and in that respect it is a radical Black Liberation movement working for the overthrow of Capitalism. As Steve Biko, the murdered South African revolutionary, has been quoted as saying: "The call for Black consciousness is the most positive call to come from any group in the Black world for a long time. It is more than just a reactionary rejection of Whites by Blacks. ...At the heart of this kind of thinking is the realization by Blacks that the most potent weapon in

# A Liberated Psyche

the hands of the oppressor is the mind of the oppressed. Once the latter has been so effectively manipulated and controlled by the oppressor as to make the oppressed believe that he is a liability to the White man, then there will be nothing the oppressed can do that will really scare the powerful master. The philosophy of Black consciousness, therefore expresses group pride and the determination by Blacks to rise up and attain the envisaged self."

By the "envisaged self" Biko refers to the Black self, a liberated psyche. It is that which we want to rescue with such a Black consciousness movement here in America.

## CONTD. NEXT ISSUE

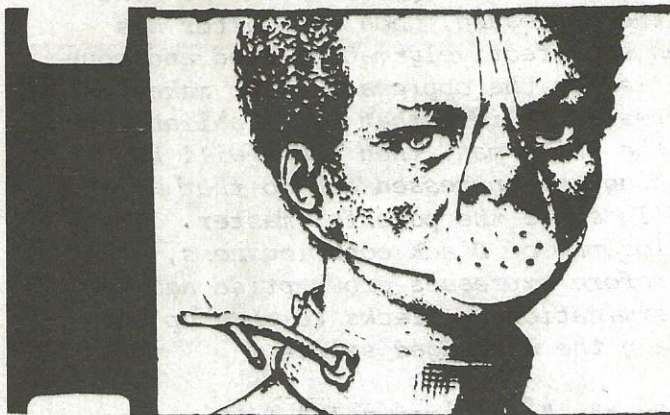
A few copies of "Anarchism and the Black Revolution" are available from "Yard Roots" at \$2.50. Komboa Ervin would also like to receive letters and his address is: Lorenzo Komboa Ervin, # 18759-175; P.O. Box 1000; Lavenworth, Kansas 66048.

## Grenada *Continued from page 11*

of the Bishop government would be welcome both in Washington and in London. There has been several violent attacks on it in recent months, including an attempt to assassinate the entire PRG leadership as well as attempts to weaken Grenada by exerting pressure on the International Monetary Fund, the World Bank and the Caribbean Development Bank. But few people in the Caribbean are really convinced that the PRG's tight control of the media can be justified even in "security terms". Taken together with its detention of political opponents, its failure to legitimize itself through elections, and its heavy reliance on Cuban friendship and support, restrictions on the press are seen as proof of a march towards totalitarianism. In two years the PRG has embarked on a solid program of political and social reforms in Grenada, but even its sympathizers are now complaining that its acute sensitivity about "security" turns even mind dissent into potential counter-revolution, and that the suppression of newspapers can do Grenada much more damage than any criticism the papers themselves could carry. Jeremy Taylor, BBC International Call



# Reviews



## FILM

THE TERROR AND THE TIME

PART ONE: COLONIALISM

FEATURING: MARTIN CARTER, CHEDDI JAGAN, EUSI KWAYANA

PRODUCER: THE VICTOR JARA COLLECTIVE

DIRECTOR: RUPERT ROOPNARINE

DISTRIBUTOR: THIRD WORLD NEWSREEL, NEW-YORK AND SAN FRANCISCO

Part One of The Terror And The Time (Parts II and III are in the process of completion) is a moving, poetic, political documentary on British colonialism and imperialism in Guyana. In 1953 the "socialist" government of pro-Moscow ideologue Cheddi Jagan was overthrown in a British military invasion backed by a State of Emergency and political detentions by the mother of "democracy" and freedom. On the lighter side "Miss British Guyana" was crowned and in the United States, "How much is that doggy in the window" was the popular hit alongside the cold war atmosphere. In Malaysia the British had launched similar repression; meanwhile in Vietnam, colonialism was also under attack. But the film's historiography is seriously deficient in its failure to include, in the review of 1953 events, the first uprising of workers against an Eastern block country--East Germany.

The images, using still photos, newspaper clippings, newsreel footage, and scenes of Guyana, intercut with interviews, present a dynamic picture of the fight against colonialism and the dehumanization of the colonized at a time when the nationalist movement united many of the current opposing politicians. The opening scene of a lone cartman driving his donkey cart, at dawn, from the countryside into

Georgetown, wets the appetite for what was to come.

But the heart of the film centers around nine poems, "Poems of Resistance" written by Martin Carter in the early fifties. The poems along with the film image not only provide nourishment and food for the minds of the dominated, but also show the importance of culture as a tool for social liberation. Interviews with Jagan and Kwayana--blank frames are left for President Forbes Burnham, who refused to be interviewed--place the poems in historical perspective.

Carter, the Poet Laureate of Guyana, a one time Minister of Information in Burnham's cabinet, has suffered from censorship both at the hands of the local and British governments. One recalls that a Jamaican writer, Roger Mais, was also imprisoned by the British for his moving words, "Now We Know."

But the poetry is not without flaws: in characterizing the period as "This Is The Dark Time My Love," the poem depicts the oppressed, unintentionally, as "dark" in the same stereotypical language of the colonizer. It reinforces the pattern which the poet sought to break from and shows the need for language itself to be liberated. If we examine the Rastafari language we see a constant effort to create new words to depict new ideas and new realities: an "informer" in Rasta lingo for e.g. is an "outformer." With whites in control of the society, what message would have been conveyed to us if the characterization was: "This Is The White Time My Love"? However, Carter poetry is strong medicine.

### I COME FROM THE NIGGER YARD

I come from the nigger yard of yesterday  
leaping from the oppressors' hate  
and the scorn of myself;  
from the agony of the dark hut in the shadow  
and the hurt of things;  
from the long days of cruelty and the long nights of pain  
down to the wide streets of tomorrow, of the next day  
leaping I come, who cannot see will hear.

In the nigger yard I was naked like the new born  
naked like a stone or a star.  
It was a cradle of blind days racking in time  
torn like the skin from the back of a slave.

POEMS OF RESISTANCE, Release Publications, 1979, Georgetown, Guyana, is also available at \$2.50 plus postage from Liberation Book Store, 421 Lenox Ave., New York, N.Y. 10037.





## BOB MARLEY

When the news came that Reggae superstar Bob Marley had passed on to the other side of the river, the outpouring in California took the form of spontaneous and moving musical tributes to him. In Los Angeles some 3,000 people of all nationalities gathered at MacArthur Park in May to pay tribute to Marley.

Thousands also gathered at Berkeley's Aquatic Park to hear music played by local groups, Umoja, Leroy Smart, Raskidus and Roots Connection, Azeem and other groups pour out their love for Bob Marley. Praises must go to Sisters Gayle McGarrity and Bari Scott, head of the Third World Department of station KPFA, for their organizing efforts. Radio stations KPA, KDIA and DRE also helped out with the sound arrangements. To those thousands of Black folks, who are rarely seen on the local reggae scene, your presence is also needed to give support to the local bands.

Another "Tribute to Bob Marley" was also held at Aquatic Park on June 27th. Some 1,000 fans heard Session, Earl Zero, vocalist Kaya, Raskidus and Roots Connection, and DJ King Buffington Locks sing praises to Marley. This event was filmed by King's Video Production of San Francisco as part of a film on Bob Marley. Special thanks also to Ras Ani of M. Al's Production, Portia Cobb of KRE, and Royal Kent of King's Production for their efforts. Azeem is also soon to release a new LP, "Tribute to Bob Marley."

## Grenada: Media

The Caribbean island of Grenada has been going through another of the periodic upheaval which has punctuated its two year old revolution. At the center of the storm this time is the closure by the People's Revolutionary Government--the PRG--of a privately owned newspaper, The Grenadian Voice--a move which has brought strong protest in the region. Jeremy Taylor, a correspondent for the BBC in the Caribbean reports.

The Grenadian Voice produced only two weekly issues, the first was fairly critical of the left-wing government headed by Prime Minister Maurice Bishop, the second was confiscated along with the printing equipment, and two of its backers were



**Maurice Bishop, Prime Minister of Grenada.**

recently detained. By the middle of July there has been four arrests including the paper's Editor, and the government has banned any new publication in Grenada for the next year. The publication of The Grenadian Voice was an act of open defiance which was certain to end in a show down with the government.

When the PRG came to power in March 1979 it promised to protect "freedom of expression" but it soon became clear that this "freedom" was qualified. Although foreign newspapers and broadcasts are unrestricted, Grenada's own media are firmly under government control. And the Grenadian Voice is the third paper to be abruptly shut down in two years. The PRG says it is working on a media policy which will clarify the whole matter, but there is no indication when that will be ready.

The government argues that the real issue is not "press freedom," but "national security". The American Central Intelligence Agency was behind the venture the government insists. A group of 26 local businessmen who publish the paper were part of a campaign of "destabilization" which involved strikes, violence and ultimately a mercenary invasion of the island. Government supporters staged a demonstration through the narrow streets of the island's capital, St. George's and outside of the home of independent journalist Allister Hughes, one of the paper's publishers. There can be little doubt that the fall

*Continued on page 11*



# BOOKS

EAST WEST JOURNAL; monthly, (July 1981), \$1.50 per issue, \$15 sub.; 17 Station Street, Brookline, Ma. 02146

Each month this magazine features vital information on health related issues that are essential for survival on the planet. This "Special Issue" devoted to "Black Health and Diet" presents some very startling information on the conditions of Black America with the extra addage that "Soul Food like Slavery" is better left to the past. Dick Gregory, who is probably the only prominent Black political person who combines a political perspective with a wholistic view of life, is featured both on the cover and in a lively and informative interview: "Up From Soul Food."

In "Separate and Unequal" we learn from Peter Barry Chowka that the U.S. National Cancer Institute is keeping two sets of statistics--one white, the other Black--and that Cancer is rampant in Black America. The rise of Cancer is related to the way we live and eat and in a look at "The Diet of the African Homeland" Sister Duneya Mutumbi compares our "chitterlings diet" to the homeland's diet. "Uganda Sojourn" by Thom Hartman presents an incisive view of the famine dismembering Uganda. In "The Long Lived Ethiopians" we are reminded that "poor health and judgement... lie at the heart of our contemporary woes."

Send for a copy right away if you cannot find it on your newstand.

## BOOKS RECEIVED

JAH IS I SHEPERD by Iyata Farika Birhan; Rastafari/Roots/Redemption/Repartriation Unlimited; 32 pages; 1981  
Queen Omega News Communication Co., P.O. Box 1072, San Jose, Ca. 95133.  
A collection of poems, by a noted Pan-African woman writer, in the spirit of Rastafari protest and dreams.

BAKUNIN ON ANARCHISM edited by Sam Dalgoff; Black Rose Books; 453 pages; 1981. 3981 Boulevard St., Laurent, Montreal.

An anthology of classical Anarchist doctrines written by Marx's main rival, Mikhail Bakunin; its relevance to peasant based societies is unrivalled. This collected works is edited by the author of the Anarchist Collectives: Workers Self-Management in Spain, presents the case for the alternative organization of society without the regimentation of the State. According to Bakunin, "Liberty without socialism is privilege, injustice; socialism without liberty is slavery and brutality."

REVOLUTION IN SEATTLE by Harvey O'Connor; Left Bank Books; 300 pages; 1981; \$7.50. 92 Pike St., Seattle, Wa. 98101

This moving and readable memoir documents the history of workers and unions like the IWW (Wobblies) in a section of the country known for its radical traditions. It shows the fighting spirit at a time when labor had a dream for a new American society rather than its present day sell-out to capital. An important piece of history.

THE STRIKE IN GDANSK edited by Andrezej Jymowski; Dont Hold Back; 50 pages; 1981; \$2.75. P.O. Box 714, New Haven, Ct. 06510

Excerpts from materials published in Poland by the Gdansk Workers chronicling the origins of the strike in August 1980 and the roots of the present conflicts with the communist party government. A must for everyone's bookshelf.

RED SUN SONG by J. Vern Cromante; Inner Visions Press; 1981; \$2.00. P.O. Box 24663, Oakland, Ca. 94623

A fine collection of poetry by a rising young Black Geeche poet who also edits Black Poetry Review. Included are poems on Richard Wright and Walter Rodney.

# RECORDS

THE RASTAFARIANS ARE REGGAE

"ORTHODOX" an albam by the "RASTAFARIANS"

Produced by the Rastafarians in association with the Universal Life Church, Inc.  
Release date: April 1st 1981

Perhaps the most 'roots' and most talented exponents of reggae music presently in the USA are the RASTAFARIANS, a group of gifted and dedicated singer/instrumentalists who have devoted their lives to Rasta Music and the Rasta way of life. Their collective experience spans continents and decades, yet brings them together in 'One Love, One Heart, on I'nity.'

This record is wonderful! The dimensions of their sound go far beyond geographical boundaries, the music is rich and exciting, the lyrics strictly Rasta--no exceptions. The first track "Seek H.I.M." starts with a thunderous JAH RASTAFARI and from there on in they don't let your attention wander for a moment. No track is soft on this one, "This Ya Musik" stands out as the most danceable, "Occupation" deals with the rarely discussed Italian occupation of Ethiopia, "Love We a Deal Wit" is plain dynamite, "Jah's Greatest Blessing" a sweet song about our children, begins with a delightful young voice declaring love for Jah Rastafari, and the record ends with a strong tribute to the whole concept of Rasta, "The Rastafarian Theme." What more can I say? Buy it...

Reproduced from What's Happening, July, 1981.

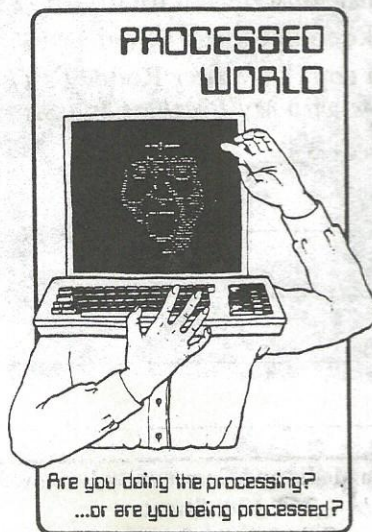


# THE FUNDAMENTAL CLASS

## MOZAMBIQUE

The bureaucratic elites in control of Mozambique have decided that workers should again "participate in decision making." FRELIMO initially sought to build "People's Power" through "workers committees" and "mass meetings" while maintaining its hold through "democratic centralism"--power from the top. But to participate is not to control. Capitalism has also introduced similar "participation" schemes.

In 1979 President Samora Machel decided that a more "rigid hierarchy" should be imposed to make production more efficient. As in the Algerian Revolution the skilled workers and peasants (many illiterate) had kept the factories and farms running after the Portuguese technicians and managers left. They wanted a more egalitarian system to break down the separation between manual and intellectual labor, but in 1979 Machel said "the principle of absolute egalitarianism" should go. Those in authority should not have to wait in food lines, doctors should be addressed as "Senhor Doctor," nurses as "Senhor Nurse." On the other hand,

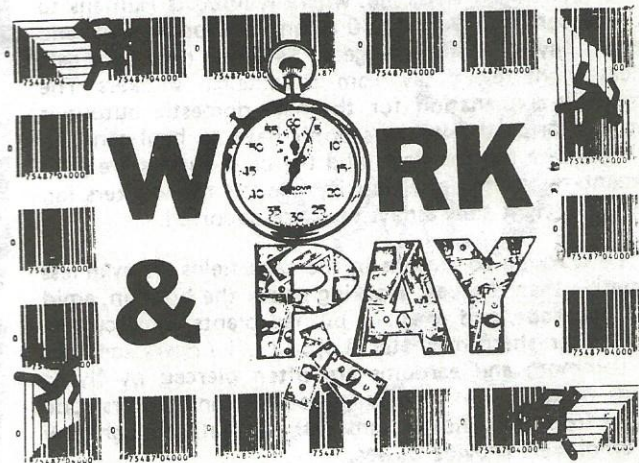


Processed World is a new magazine produced by a group of malcontents who work in offices in downtown San Francisco. The articles are mostly about the predicament of clerical workers (by far the largest sector of the work force in San Francisco) though it's recommended for anyone who takes subversive play seriously. 55 Sutter St. #829, S.F., 94104

The second issue of Processed World is now available at a \$1.50 donation, and is also available at news-stands.

the porters insisted that others should also mop the floor and nurses made decisions on medications.

In a flip-flop, Machel now says, in 1981, that "managerial decision making," without consulting the workers, has not worked and workers are again to be consulted before decisions are made. With the increased centralization the managers retreated to their offices and make decisions in isolation. But the fundamental class should be in power and no amount of reforms can cover up the fact that political independence has led to bureaucratic control. In spite of the increasing pressures from South Africa, the workers cannot relax their demands for Self-Management.



What we aim for in Work and Pay is to present the many forms of struggle that people are taking against the system under which they are forced to live, including the necessity of having to work in order to live and the picture of life as endless bills, prices, or even discounts. This historical trend to turn everything and everybody into a commodity to be sold on the market, and to place everyone into some slot which defines who they are is what we are up against. Phrases such as 'post-industrial society,' the 'struggle against imperialism,' or the 'coming of the New Age' all obscure the fact that work/pay and hierarchy are fundamental features of capitalism which we should be struggling against.

Up and down the West Coast, people are short-circuiting the power of employers and landlords, the Selective Service, racists, sexists, etc. This makes us hopeful that an anti-authoritarian, anti-capitalist movement is becoming a serious option for people who are fed up with things and ready to take capitalism head on.

Work and Pay  
c/o Haight Ashbury Switchboard  
1338 Haight Street  
San Francisco, CA 94117



# Workers \$lave in \$ugar Cane Fields

## IN FLORIDA

Florida cane-cutters, most of them immigrant laborers from Jamaica and other impoverished islands of the Caribbean, are accustomed to callous treatment and low pay. Any of them who complain about it are deported—and deportation means the workers must pay for passage to and from Jamaica. The prospect of being sent back to Jamaica, which is plagued by massive unemployment, serves to silence complaints about conditions that few American workers would tolerate. As one Florida cane grower explained to the *Miami News*: "We used to own our own slaves; now we rent them."

Two large corporations dominate the US sugar industry, importing more than 4,000 laborers a year: US Sugar and Gulf and Western. Gulf and Western also raises sugar in the Dominican Republic, where it imports Haitians to cut two tons a day at \$1.70 a ton. In Florida, Gulf and Western pays an average wage of \$4.09 an hour, but gets at least eight tons a day from its Jamaican workers. The company's explanation for the high domestic output is that in Florida the workers don't have to haul cane, all the fields are burned clear, and the cane cutters are government-tested for productivity. And if the workers fail to cut the eight tons a day, they are deported.

The working conditions in the cane fields are even less attractive than the pay. Working under the hot sun, amid the dust, soot, and smell of burned plants, cane cutters wield razor-sharp machetes. Lopped-off fingers and toes are common, and eardrums are often pierced by flying shards of cane. Until a few years ago, cane cutters rode to and from the fields in vans with no seats, though now the employers provide busses.

The workers live in huge, bleak dormitories in labor camps, some enclosed by barbed-wire fences bearing "no trespassing" signs. Some labor camps change bedsheets only once during the seven-month season, and workers often do not have enough water for showers.

The Federal Government is an active partner in this oppression. Gulf and Western (G&W) gets \$50 million in low-interest, taxpayer-subsidized loans from the Government to help it compete against cheap imported sugar. This sweet deal is even sweeter than it sounds, because some of that cheap imported sugar against which G&W is getting Government protection is being imported by G&W.

While G&W sells thousands of tons of sugar to the Federal Government through a subsidized loan program, it is shipping more than 350,000 tons to the US from its operations elsewhere.

## IN THE DOMINICAN REPUBLIC

Gulf and Western bought up a third of the sugar-cane industry in the Dominican Republic two years after US troops helped crush the 1965 revolt. It has reaped vast profits there since then.

In both Florida and the Dominican Republic, the interests of the sugar companies go hand in hand with those of the Caribbean ruling elites and the strategy of the State Department: Temporary work opportunities in the US provide a safety valve for Caribbean governments threatened by masses of unemployed workers. In Florida, the low wages serve the double purpose of keeping company profits high and keeping labor organizers and US workers, who can't be deported, out of the cane fields.

The sugar industry, says one labor organizer, is "a classic example of the poor people of one country being used against the poor people of another".

Despite the well-entrenched power of the sugar companies, efforts are being made to curb their abuses. In recent years Gulf and Western has been challenged by shareholder resolutions submitted by various religious groups, and Florida Legal Services has filed suits against sugar companies charging violations of worker contract terms.

INDUSTRIAL WORKER JUNE 1981

## Subscribe now

- ☐ Individual subscription for 1 year (\$6.00)
- ☐ Institutional subscription for 1 year (\$12.00)
- ☐ I would like to become a Sustainer (\$15.00)
- ☐ Send me a copy of Walter Rodney's *The Groundings with My Brothers and Sisters* (\$2.50)

Total Enclosed: \$ \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY/STATE/ZIP \_\_\_\_\_

COUNTRY \_\_\_\_\_

Mail to: Caribbean Media and Community Resources

314 317 17th Street  
Oakland, CA 94612

Caribbean Media & Community Resources

314 17th Street  
Oakland, CA 94612

Libertarian Workers Group  
Box 692 Old Chelsea Sta.  
New York, N.Y. 10013

Non-Profit Organization

U.S. Postage

PAID

Oakland, Calif.

Permit No. 49



# Yard Roots

BY CARIBBEAN MEDIA AND COMMUNITY RESOURCES A NON-PROFIT ORGANIZATION

## Vol. 1 No. 2 - organize time - 1981

Dear Reader,

Now that you have received a sample copy of *Yard Roots*, won't you take the time to seriously consider giving some financial support to this fledgling community effort? To survive we must double our subscription base and your six dollar subscription or your fifteen dollar sustainer would certainly aid this effort tremendously.

The kind of material which we focus on, judging from the first issue, generally will not be found in any other publication. In focusing on the life of the fundamental class, we are attempting to use the media as a nonelitist tool which covers the activities of the sufferers, the Rastas, the clerks, and the ordinary people who make life possible.

We see Culture as a force of liberation but, as seen in "Reggae California Dreaming," there are serious weaknesses among the artists which restrict this process. Some of the letters we received were fascinated with the struggle of women within Rasta—"Rastawoman as Equal." Future issues will carry a lot of unique materials which are not getting the exposure they need. Most magazines simply concentrate on the activities of a few leaders or elites while ignoring those at the base of society. *Yard Roots* no. 2 tackles the subject of Black Survival and Liberation and much more.

We feel sure that you want to grow with this community effort. Please take the time out to send us not only your check but also letters indicating your suggestions, criticisms, and in this way we can use *Yard Roots* as a two-way communication tool.

The kitty is almost dry so we must turn to the only source—the community—for renewal and sustenance.

For a relevant media

Franklyn Smith, Editor

The Caribbean Media and Community Resources is a non-profit organization working in the fields of media, films, radio and community self-help activities and we ask you to support us in the form of donations, equipment, skills sharing, etc.

Become a Sustainer or a subscriber to YARD ROOTS, published by the Caribbean Media and Community Resources, a tax-exempt, non-profit organization. Advertising will also be accepted from community businesses which offer non-lethal, safe products.

- ☐ Individual subscription for 1 year (\$6.00)
- ☐ Institutional subscription for 1 year (\$12.00)
- ☐ I would like to become a Sustainer (\$15.00)
- ☐ Send me a copy of Walter Rodney's *The Groundings with My Brothers and Sisters* (\$2.50)

Total Enclosed: \$ \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY/STATE/ZIP \_\_\_\_\_

COUNTRY \_\_\_\_\_

Mail to: Caribbean Media and Community Resources  
2900 35th Avenue  
Oakland, CA 94619

## Subscribe now

Caribbean Media & Community Resources

2900 35th Avenue  
Oakland, California 94619

Libertarian Workers Group  
Box 692 Old Chelsea Sta.  
New York, N.Y. 10013

Non-Profit Organization

U.S. Postage

PAID

Oakland, Calif.

Permit No. 49