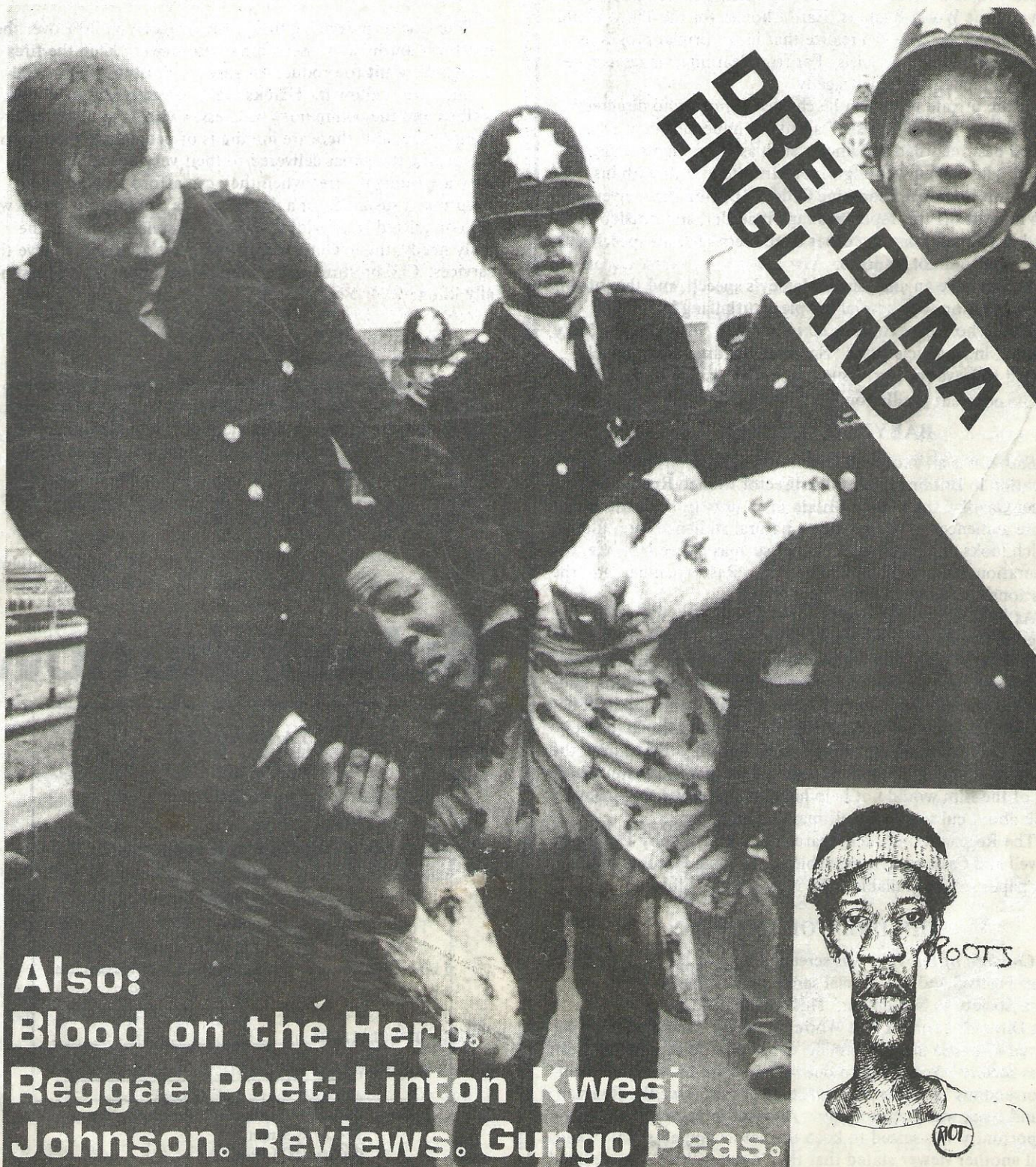


Yard Roots \$1

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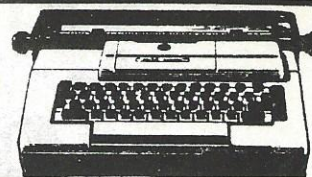
Vol.1 No.3-Kwanza Time-1981



**Also:
Blood on the Herb.
Reggae Poet: Linton Kwesi
Johnson. Reviews. Gungo Peas.**

YARD ROOTS: LABRISH

This issue edited by Franklyn Smith
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MANLEY VISITS SAN FRANCISCO

Michael Manley, in an address to some 400 persons, mainly students, at San Francisco State University on November 4, not only displayed his typical arrogance and his brilliant rhetoric, but the former Prime Minister also showed that he was under a siege mentality following his defeat last October. While correctly pointing out the nature of US and CIA intervention in his address, "Jamaica and Nicaragua: (De) Stabilization and the World Bankers: Hard Choices for the Third World Economies," he failed to realize that his reformist programs are responsible for the crisis. Far from learning the lessons he wants to repeat the same tragedy.

At the private reception he chastised those who disagreed with him as "propagandists," agents of imperialism, and he denied past recorded statements such as "five flights a day to Miami"; he denied wanting to redistribute wealth with his "New International Economic Order." During the conversation he shut off this reporter's tape recorder, and outside of *Yard Roots* magazine, no other media recorded his speech as they were told not to do so.

We will have an analysis of Manley's speech, and the informal rap-session with several people scrutinizing him. Kojo Rodney, who writes for *The Jamaica Daily News* and the *Daily Gleaner*, in an article titled "Socialist Handmaidens" which we had to leave for next issue, traces the history of the PNP and its constant vacillation. Stay tuned.

BABYLON: LOCKED UP

Babylon is an excellent 35mm feature film on the Black situation in Britain from noted director Franco Rosso and producer Gavrik Losey. With Britain in an uproar, both Black and white audiences would provide a natural audience for a film which looks at a number of themes such as police violence, the generation gap in a Black family with a Rasta member, and the relationships between Blacks and whites.

As of now, it is still sitting in the can because a major Los Angeles foreign film representative is asking an exorbitant "up-front" fee of \$100,000 before releasing the film. An independent distributor in San Francisco, which wanted the film, said the fee "is exorbitant for this kind of film." When asked if he would allow the Caribbean Media and Community Resources to use the film as a benefit for our non-profit organization, the "L.A. media mogul" replied to the effect that a one-time showing of the film would not help his film—whatever that means. Talk about culture as the ultimate commodity . . .

The Reggae soundtrack, featuring Aswad, Yabby U, Dennis Bovell and Cassandra, is available on Takoma Records, while the paperback is available from New English Library.

CHILDREN OF BABYLON

Children of Babylon was screened both at the Mill Valley Film Festival and at a special screening for the San Francisco Film Society in September. This feature film debut by Jamaican Director Lennie Little White, of Media Mix fame, drew a mixed response in its treatment of sex and politics in Jamaican class society. According to one viewer, the film was just plain "horrendous" and that the selection of music for the Reggae sound track was inappropriate. Another remarked that every opportunity was seized to keep the actors and actresses naked. Still another viewer stated that the "nonpolitical" people liked 2 *Yard Roots* Nov./Dec. 1981

the film while the "politicals" knocked it. According to one Rasta sister, the film represents a reality which exists. Whatever the opinion, it should definitely be given a wider exposure in the Bay Area.

SEND US SOME DUNZA

The cost of producing this paper has gone up 30% over the last few months so we need more resources to keep the fires going. We want to produce 24 pages each issue, but the economics won't allow it. Thanks again to those who have subscribed and the community businesses who have taken advertising space. But there are hundreds of people out there who are getting the paper delivered to their very door steps, but they are riding for free when they can afford to send a subscription, a sustainer, or a donation. As a non-profit group we are committed to providing some free services, but it is the truly needy, the low income, to whom we are going to give the services. Cho brethren and sistren, some a onu, who I personally know, can do better.

Franklyn Smith

To the Editor of "Yard Roots":

I have become very interested in the format of this new magazine called "Yard Roots." It seems like a most Positive and Progressive magazine, but more so it looks informative. Enclosed you will find a money order for the sum of \$6.00 which will allow me to receive one year's subscription to the magazine. I look forward to any further positive projects presenting information on the Caribbean.

Cordially
Conrad Randolph
Brooklyn, N.Y.

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"BLOOD on the HERB" by K.R.

In light of the recent tragic slaying of yet another of our Afrikan and Rasta Brothers, this time Ras Ivie, in the Bay Area, it seems that the time has now come for I and I of Afrikan descent, Rasta and non-Rasta alike, to question some dealin's and values which seem to have been overlooked or avoided in the past.

First of all, it seems that we should question our involvement in the large herb traffic that has continually flourished here in the Bay Area. On the one hand, it is easy to understand why bredren would choose to make a living from the sale of herb. That's must an obvious matter of material and financial reality within this kind of social system. But on the other hand, what seems to be overlooked or avoided are the following facts. As has been implied in the case of brother Ivie, selling herb can put one in the shakey and even dangerous position of being exposed to all kinds of gangsters. The competition in the drug market has been becoming increasingly treacherous and deadly recently, and small and bigger time gangsters have been fighting fiercely over territory and prices and customers. Ivie wasn't the first Rasta to get attacked by these money vultures. A few others have gotten banged up and mauled by these ignorant, sick souls, most of them our own black brothers, though not Rasta or of any social consciousness.

Consequently, it seems that we should question deeply our involvement in this competition, for even though our intentions may be basically good, to expose ourselves and families to possible attack from that minority of negative elements who feed on others and will do anything to satisfy their lust for money, power, and ego-gratification, is it wise for us to continue to expose ourselves to all that? For surely those elements are a manifestation of the very sickness of Babylon which we are trying to eradicate from this world. And surely the only way we could continue to deal and compete with all that would be to come down to their level by having to buy and carry guns to protect ourselves, being always on guard and suspicious of everyone outside our circle of close friends and family. So we must ask ourselves the further question, is it worth it to put ourselves through these

kind of changes to make money and livelihood, do I and I have to deal with what is becoming more and more a desecration of the sacred herb for the exchange of what might be blood money?

Secondly, it seems that we should question where a great deal of the profit from the herb market sales is going. It's no accident that herb prices have skyrocketed in recent years and with only a little investigation one will find that behind these outrageous increases is the influence and power of the biggest band of gangsters of all, namely the Mafia. There have been estimates that the Mafia gets profits as high as 43% of all the herb sales in this country. That unfortunately implies, brothers and sisters, that unless we are growing our own herb, that a big chunk of millions and millions of dollars I and I spend yearly on herb is going into the pockets of those parasitic Mafiosos. For even though most of the herb is grown by small farmers, much of it is bought, smuggled, and distributed by the Mafia, for which they reap huge profits, and at our expense. So in effect, I and I are being ripped off by these hounds while putting millions in their pockets at the same time, quite contrary to our attempts to be free of Babylon system. We are actually contributing to the power of our enemies.

So we must ask ourselves again, is it worth it and is it an intelligent action on our part in light of our present plight as a people? Are there not other ways of entering into that meditative state which we all look for in the herb, ways of reducing the pressures and stress of these times and achieving some Inity with the Universe without having to pay such big prices in our lives and finances and sweat?

And thirdly, should we not question whether it is even right for I and I, especially those of us who call ourselves Rastas and children of the Earth, is it even right to sell the herb that I and I hold so sacred, for such profits and possible money? After all, the herb is supposed to be a sacrament, an offering to the most High, Jah, in gratitude for all the Grace and blessings which flow Itinually, and many of the elder Rastas both in Jamaica and Ethiopia have warned

Blood on the Herb

But Coke and Heroin are now the choice drugs.

ALTERNATIVE ECONOMY AND THEFT

In Jamaica, Florida, Colombia and the "Islands," many respectable citizens have entered the herb trade, made money, and shifted it to the legal areas of the economy. On the other hand some Rastas remain at the marginal "dealer" level in which they spend more time than any "wage slave" trying to make a living. Outright theft is also rampant and accounts for some of the violent killings in New York.

One Rasta woman, in Oakland, according to the grapevine, stole over \$40,000 and had to flee the area when two executioners were put on her trail. Usually a big "trader" fronts a portion of herb to a "dealer" who marks it up, sells it, takes his/her share, and returns the balance to the "trader." The dishonest ones don't make any returns, and the dealer resorts to violence as a lesson to others. A tiny minority of Rastas, it is said, use the money to buy "coke" for "free-basing, a la Richard Pryor.

* * *

RASTA HISTORY

It is not just a question of filling the belly, in a material sense, the mind is just as important. Howell moved to a mountainous village and developed a Rasta community called 'Pinnacle' which was modelled on the separatist villages, similar to the maroons, it was controlled by Blacks for Blacks. It was a place to experience virtues. It was there that the distinctive Rasta life-style developed.

In 1953/4 the Jamaican government became uneasy about the power of Pinnacle. This was because Ganjah, not much used before then, was planted at Pinnacle for trade and income. It was the main revenue earner, but to the government this is a bad way of earning. So the Government closed Pinnacle and arrested plenty Rastas. Other Rastas went to Kingston where many Rasta communities sprang up and by 1959 Rasta was no longer a novelty.

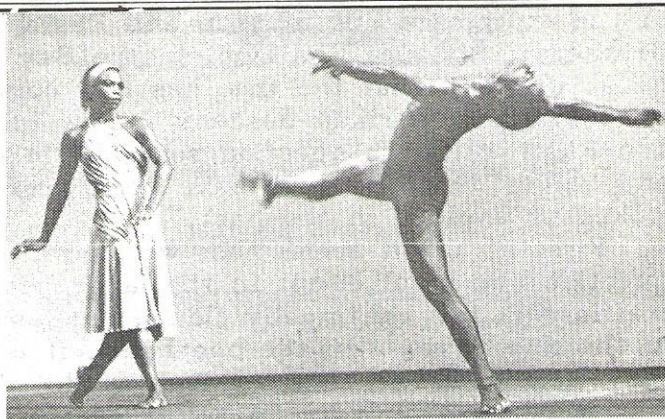
—Jah Bones Talks to the Oxford C.R.C.
The Voice of Rasta, Aug.-Sept., 1981

against selling the sacramental herb for Babylon money, because originally herb was only to be given as a gift or traded for food if not grown by oneself, and to exchange it for Babylon money is setting oneself up in a very dangerous position because not only does much of the herb go into the hands of evildoers but the very cash that they give for it is often times saturated with a lot of negative evil karma and impure energies.

And so, it seems most important that I and I address these questions now, at this time, because only a clear and honest appraisal of all that these questions entail will prevent there from being more spilling of blood on the herb and our precious energies being usurped by our enemies.

ONE HEART

TRINIDAD & TOBAGO REPERTORY DANCE THEATRE



CARIBBEAN DANCE CLASSES

The Trinidad and Tobago Repertory Dance Company gave a thrilling performance at Zellerbach Auditorium, U.C. Berkeley, to a large audience on Saturday, October 24. More people could a still forward—but there was a clash (the date) with Reggae Sunblast. The group has since left for Boston as part of their American tour, but on this, their second tour to this area, they were able to perform on a much larger stage to more folks.

But for those of us who missed the tour, you can still get in shape by taking classes in Caribbean Dance at Everybody's Creative Arts Center. Artman, who's from Trinidad, will whip you into shape, while having some fun every Friday from 6 to 8 p.m. at \$5 (cheap) per lesson. Student Discount Series Cards are available at \$25.50 for 6 classes. The series starts with a free class on November 1 and ends on December 19, but you can start anytime.

The place: Everybody's Creative Arts Center, 2267 Telegraph Ave. (near Grand), Oakland, CA 94612. For information call 451-1230.

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Herbs and Nutrition

Gungo Peas

Botanical Name: *Cajanus cajan* (L.)

Family: Papilionaceae

Other Common Names: No-eye Pea, Seven Year Pea, Christmas Pea, Angola Pea, Congo Peas (JA); Pigeon Peas (JA), (T&T); Pwa Angol (FC); Pois d' angole (MA); Ahar Dahl (IN); Wandu (CA); Kadios (PH).

Location: E. Indian or African native, tropics and sub-tropics.

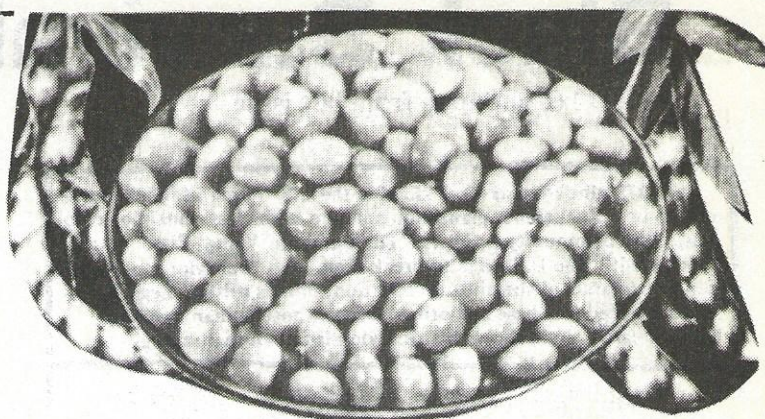
Parts Used: Leaves, young pods, shoots, flowers, pea (seeds).

Medicinal Properties: Pectoral, Anthelmintic, Sedative, Vulnerary, Expectorant.

Description: The tall variety is a hairy, hardy, drought resistant shrub, about 3.5 meters high, which lasts 3-7 years. Cultivated in Egypt before 2000 B.C., this plant is a favorite of the Rastafarian hill side gardens, and it yields 4,000 lbs per acre. The leaves are three lobed, and the leaflets are elliptical; the flowers which are bright yellow, in peduncled racemes, occur only during the "short days," and this restricts the crop to a seasonal period (Dec.-Feb.). The pods are hairy, and contain 2-7 green seeds which dry to a mottled color. Surprisingly, I recently reaped some pods in Los Angeles, of all places.

About three years ago UWI scientists in Jamaica, who crashed through the genetic constraint of Gungo, produced "two dwarf-length neutral cultivars (U.W.17 and U.W.26)" which can be reaped 100 days after planting at a height of only 1 meter. But, as usual, the seeds have not reached into the farmers' hands.

Chemical Constituents: Usually mature, dry peas have 20.4g protein (only 7.2 grams in the green



BY FRANKLYN SMITH

baths for strokes and to ward off evil spirits. Juice from the leaves is used for flu and as a poison antidote. In (JA) the leaves are used to make teas for colds, and decoctions of the leaves with salt, coconut roots and Prickly Yellow (*Zanthoxylum martinicense* L.) are used as a mouthwash for toothache. Barham recommends the leaf juice or its distilled water as an excellent eyewash. And according to Wright, decoctions of the leaves are helpful for uterine hemorrhage and weaknesses. Africans make a mouthwash and a gargle from the leaves for use in smallpox and diarrhoea. In Cuba pectoral decoctions are made from the shoots and flowers, and poultices from the seeds; and decoctions for the shoots for bronchitis and colds. The roots are considered as anthelmintic, sedative, vulnerary and expectorant and are used in "Indo-China" for chlorosis and throat inflammation, and diarrhoea.

In India poultices from the seeds are used to reduce swellings and the young leaves are chewed for sore mouth and for "aphthae and spongy gums"; in Java the leaf poultice is applied to sores, and the expressed juice with salt is given for jaundice in India. For coughs, abdominal problems and diarrhoea,

AMINO ACID COMPOSITION OF SEED PROTEINS

Method of Analysis	Percent amino acid in protein (16% N basis)											Author Reference
	Arginine	Histidine	Cystine	Iso-leucine	Leucine	Lysine	Methionine	Phenyl-alanine	Threonine	Tryptophan	Valine	
M	7.6	2.2		6.6	8.7	7.0	0.9	8.2	4.0	0.2	5.7	Chatterjee, 1956 (17)
M, C	12.7	4.8		5.1	6.1	6.2	3.4	7.8	3.1	0.4	4.3	Chitre, 1956 (18)
C			0.4			6.3	0.3	8.7		0.9		Esh, 1953, 1954 (22)
M			0.5				1.9			0.2		Gupta, 1955 (25)
M			1.8			7.4	2.2			0.4		Jelliffe, 1956 (33)
M, C	5.4	3.4	0.8	5.7	7.0	6.4	0.9	9.1	3.4	0.2	5.2	Vijayaraghavan, 1953 (67)

seeds), 1.5mg fat, 63.3g carbohydrate, 8.1mg fibre, 137mg calcium, 8mg iron, 180IU Vitamin A, 981mg potassium, 316mg phosphorous, 26mg sodium, 17mg riboflavin, 34mg thiamine, 3mg niacin, per 100 grams edible portion. But it is the green pea which has 49mg of vitamin C while the dry ones have zero. The leaves are also a good source of protein.

The plant has fixed oils, free organic acids, sugars and components of fatty acids. Tannins are found in the leaves and roots, and the family has furanocoumarins which causes photodermatitis (skin problem). Some Philippine plants are cyanophonic, with traces in the leaves, roots and stems.

Uses: This hardy plant could be the tropics' answer to the need for cheap sources of protein, but to fully utilize the protein content it is necessary to combine with grains like rice or other complete protein. In the tropics the plant is used as a fodder for cows. The young pods and leaves are cooked as vegetable in the Pacific Is., while the seeds, dry or green, are universally used, cooked in soups, with rice, as dahl, and fried in oil.

In (T&T) infusions of the leaves are used in

the leaves are used in infusions or decoctions, in Malay. In Curacao leaf decoctions are used for colds; as teas, drank by 7-8 months pregnant women, to ease delivery; and used in baths. For morning sickness and headaches decoctions of the parched seeds, with ground coffee, are used.

GLOSSARY

ANTHELMINTIC: A substance which kills or expels intestinal worms.

EXPECTORANT: A drug which promotes the expulsion of mucus from the upper respiratory tract.

PECTORAL: A remedy used for chest and pulmonary diseases.

SEDATIVE: A soothing agent which calms the nervous system and allays excitement and irritability.

VULNERARY: A useful agent for healing sores.

Abbreviations

(CA) Curacao; (FC) French Creole; (JA) Jamaica; (IN) India; (MA) Martinique; (PH) Philippines; (T&T) Trinidad and Tobago.

Black Survival & Liberation

PART 2 (Continued from last issue—)

by Lorenzo Komboa Irvin

In 1973 nine tourists were killed in the U.S. Virgin Islands (considered to be a Rockefeller plantation and one of the last remaining colonies). Five community activists, "The Fountain Valley Five," were "convicted." The U.S. tried to break them with "behavior modification" techniques at the notorious Marion, Illinois prison. Legal assistance is needed for these and other victims whose human rights are being violated. Irvin shows that Babylon is not all that strong.

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. WE need to counter Black self-hatred and the frivolous "disco-party mentality". We also want to end the social degradation of our community. We want to rid our community of drug addiction, prostitution, Black on Black crime and other social evils that destroy the moral fibre of the Black community. Drugs and prostitution are mainly controlled by organized crime and protected by the police who accept bribes and gifts. As long as they exist it will be hard to unify the people.

All these programs satisfy the deep needs of the Black community, but they are not solutions to our problems. This is why they are called survival programs meaning survival pending a social revolution.

We need a new way of confronting our oppressed situation. We need to unite our people to fight, and to do that we need to educate, agitate and organize. That's the only way we'll win.

ARMED DEFENSE OF THE BLACK COMMUNE

We exist now under conditions of legality and civil rights, but at some stage it is inevitable that the White power structure will recognize the danger to itself by such a free Black Commune and will then try to forcibly repress it. WE must then organize in our self-defense. This concept accepts any level of violence that will be necessary to enforce the demands of the people and the workers.

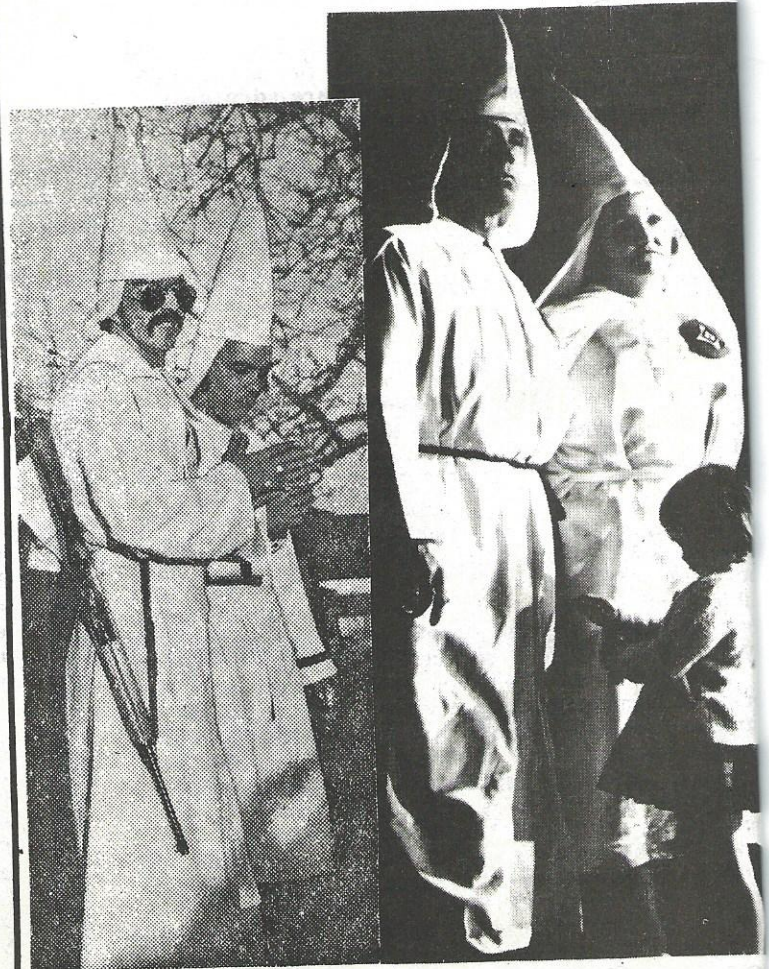
These self-defense organizations would not be a "vanguard" police force or a standing army in the statist sense, but would rather be a Black People Militia, self-managed by the workers

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and the community itself, or in other words the People-in-Arms. These militia organizations, plus our revolutionary unity will allow us to at any time resist attacks from governmental authorities (as well as from racist and fascist mobs) and we can then ward off such assaults without being crippled or seriously endangered. We can engage in either general insurrection or underground resistance.

SURVIVAL SKILLS

In addition, we must ask ourselves: do we sit and debate the appropriateness of military preparation, when the enemy is in our community now, committing rape and murder of Black people? I advocate the immediate formation of defense and survival skills study group under the guise of gun clubs, martial arts societies, wilderness survival club



From California to New Jersey the Ku Klux Klan is again on the rise.

SELF-DEFENSE

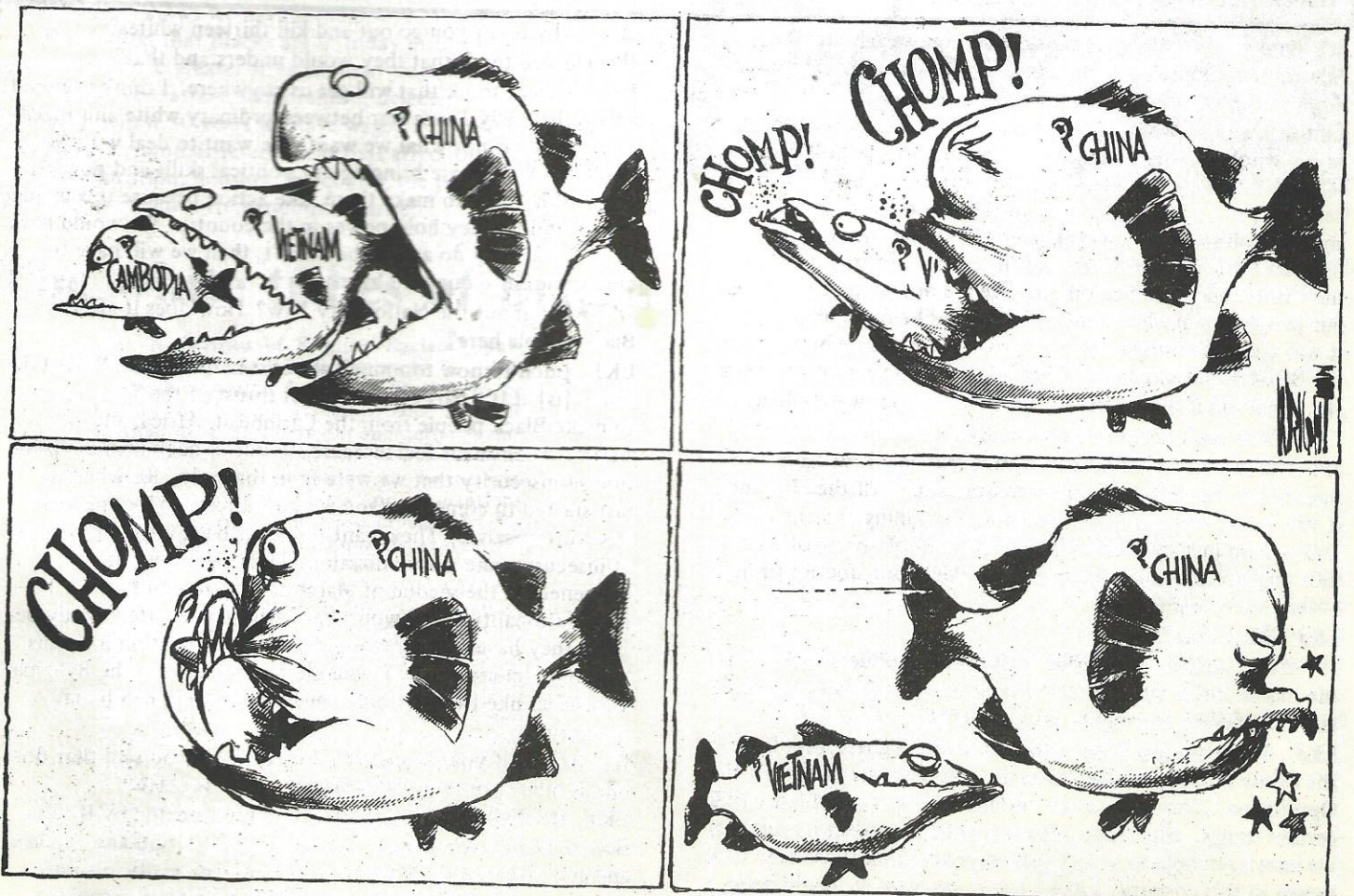
or whatever if needs be, but a thorough understanding of marksmanship, simple gunsmithing, amunition fabrication, and demolitions and weapon fabrication is minimal for everyone. (Do you think the sporting goods stores will be open during a revolution?) In addition, we should study first aid pertaining to the rather traumatic injuries sustained from gunfire and explosives, combat communications, combat weapons, combat tactics for the small group, combat strategy for the region or nation and combat intelligence of police and army activities. These subjects are indispensable if we are driven underground, or during a general insurrection.

We should put emphasis on the purchase, collection, republication and dissemination of military manuals, gunsmithing text books, explosive and demolition manuals, police and government technical manuals on these subjects,, (since they seem to write the best material) and the cultivation of intelligence networks to collect information

on the rapidly growing facist and totalitarian racist organizations, the secret police (FBI, CIA, ATF, etc.) and on any and every subject that could be of use to us in the coming struggle.

I am not advocating the immediate waging of urban guerilla warfare, especially where there is no mass base of support for such activities. What I am advocating is armed self-defense and the knowledge of tactics to resist military aggression against the Black community. It is an unfortunate trait among the left and large sections of the Black movement to condemn the study of military skills as premature or adventurist, or on the other hand to cast oneself into a blind fury of bank appropriations, kidnappings, bombings or plane hijackings. Too many people have a death trip approach to guns--they assume that if you acquire a gun, and aren't "jiving around", then you should prove your convictions via a suicidal shootout in the streets. It doesn't have to be that way.

Continued on Page 12



Interview:

On March 2, 1981 thousands of Black immigrants and their supporters took to the streets of London to protest the wanton murder of 13 Blacks in New Cross, South London. On January 18, fire destroyed the building in which 16 year old Yvonne Ruddock was holding a birthday party. Ten young people died on the spot, and three of the thirty who were injured subsequently died. While the police said the causes were not accidental, two months later they had made no arrests.

The borough, Lewisham, which is inhabited by militant Blacks, was also the scene, two years ago, of a march by the racist National Front. In April both Blacks and whites fire-bombed the streets of London, illustrating their frustration with British racism.

In this interview, Jah Pemba, a Black American who is the dean of the Bay Area Reggae DJs at KPFA, a listener-sponsored station in Berkeley, presents a "Nationalist" view of the situation. The well known British-based Jamaican Reggae poet, Linton Kwesi Johnson, argues his case from a "Marxist" position. *Yard Roots* and our readers are grateful to Jah Pemba for making this material available.

Linton Kwesi Johnson Revolutionary Black Reggae Musician/Poet

A WATERSHED IN BLACK POLITICS

Though the *Chronicle* is London based, it has been its policy to only rarely comment on community developments in the UK. But on March 2 an event took place in Britain which is likely to radically alter the perceptions of the British Government, the black community and the media. What develops from that could, in the long term, well affect UK relations with the Caribbean as Mike Phillips reports.



Thousands march in protest

—*West Indies Chronicle*, April/May 1981

Jah Pemba: First thing, I want to ask you was about "The Newcross Massacre" and the success of the march. Do you think it was successful?

Linton Kwesi Johnson: Yes, it was tremendously successful. In the whole history of Blacks in Britain, in the whole history of the independent political activity, at no time before had we been able to . . . We had a mass movement of this size; we been able to mobilize over 10,000, over 15,000 on the streets of London to say to the world and the British government and the Fascist police and so on, no! We are not prepared to have our people be murdered and set back and be quiet about it. It was a tremendous success. It was a great morale booster for the Black population and it gave a lot of people a lot of strength.

JP: What did it do for the thirteen people that were killed?

LKJ: You can't bring them back alive.

JP: The reason I ask that question is [because] we have marched in the '60s in the United States, part of the '70s and it still hasn't stopped the oppression, the killing and the brutality. I am just wondering if that's just an offspring of the '60s that's happening—the marching. Marching doesn't bring back dead people.

LKJ: What does?

JP: And I am just wondering if Britain will understand . . . by the march, there were 20,000 people marching. How will Britain understand that rights are [serious]?

LKJ: There already been responses at the highest level from the Prime Minister to the Home Secretary to the Leader of the Opposition. They have made certain statements and have said certain things. What they will do is another matter but at least we have been able to solicit that response from those who hold power in this country. I don't know any way we could bring those thirteen young people back. And some people might

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say: "Why don't you go out and kill thirteen whites?"

JP: Do you think that they would understand that?

LKJ: I don't think that will get us anywhere. I think it would lead to basically a race war between ordinary white and Black folks, which is not what we want. We want to deal with the Fascists. And we are bringing our political skills and power to bear on the state to make them take action because this is their responsibility, they hold power in the country. We would have to see what they do and if they don't, then we will have to take things into our own hands.

JP: What about the Nationality Law? How does it affect Black people here?

LKJ: I don't know too much about it in details . . . What I do know [is] it is a part of the general thrust of the Tory party to make Black people from the Caribbean, Africa, and the Asian subcontinent feel insecure, to put us back into the position of insecurity that we were in in the early '50s when we just started to come here and we didn't have an independent base for ourselves. They want to put us back into that feeling of insecurity and demoralization. But it won't work. What happened on the second of March tells us it won't work. It [the Nationality Law] won't have any serious effect really because they have already stopped Black immigration into this country sometime ago. It will affect people from the Bahamas and places like those, people who are still British colonial territories.

JP: In one of your interviews, I read where you said that Britain is much yours as Ja [Jamaica]. How is that?

LKJ: Because Jamaica is a British colony created by Britain. Before that there were . . . the native Arawak Indians. Jamaica and the whole of the British Caribbean were artificial states created by the British to grow sugar and we were colonized

into the British way of life. . . . And of course our wealth, our sweat, our blood . . . built up Britain. And through the international movement of labor which resulted from international capitalism adjusting itself on the Second World War and the postwar reconstruction period, Blacks found themselves here in Britain. So I have a right just as any ordinary Englishman. My resources, my energies have gone into the building of this country.

JP: But in reality?

LKJ: That is the reality.

JP: But that is not the way I feel. This my second time being here and each time it seems to be worse about how the whites feel about Black people here. So I am wondering, how can a person feel that Britain is their country when in actuality you don't control nothing. The money, every picture I look at, the Queen is on it.

LKJ: Do Blacks control America?

JP: No.

LKJ: You have some power there; you are not powerless. Well it is the same situation with Blacks here in Britain. We have some power.

JP: What kind of power?

LKJ: Political power. We have power to withdraw our labor which affects the capitalists.

JP: But so many people are hung up in their little materialist things . . . that's a problem.

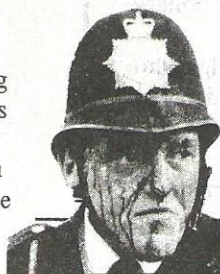
LKJ: We had 15,000 people on the streets of London on the second of March. That's history, that's historic. There are not many demonstrations in this country, whether of the trade unions, of that size and there are only 2 or 3 million of us in this country. And we were able to put 15,000 people on the streets of London. The police were terrified. It made the state respond—that shows we have some power. When we came here . . . the position that Blacks are in today in Britain in 1981 is a position of much greater strength than we were in the '50s. In the '50s we were afraid, demoralized, dejected, afraid, insecure and over the last 30 years we have waged a tremendous amount of struggles around different areas that affect our lives concretely—education, housing, the courts, the police and so on. And we have made a tremendous advance.

The white tribes of Britain

IN "A Portrait of English Racism", published in 1973, Ann Dummert wrote: "... it is perfectly possible for an institution to be racially exclusive in fact without a single written word, on a notice or an internal memo or a constitution, making this plain; it is, indeed, perfectly possible for it to be racist in spite of written statements and exhortations to the contrary". The case brought by the Commission for Racial Equality against BL Cars shows how a company can indeed operate a colour bar under cover of an official policy of non-discrimination — and then blame its workforce for the discrepancy. It also shows how, eight years (plus a supposedly tough new race relations law, its corresponding cumbersome bureaucracy, a lot of pious hot air and several riots) later, racial discrimination is still as insidious and intractable as ever. The BL case was brought to light as the result of the brave persistence of a white worker, Mr Henry James, who complained that a young black man had been refused a job as a direct result of racial prejudice. A pamphlet recently published by the CRE indicates that, regardless of the law,

black people face formidable and increasing difficulty on getting jobs. Researchers from Birmingham found "no go" areas particularly among the skilled workforce. One worker told them about black applicants: "Some firms can't take one — the skilled workers won't have it. The management wants them but they know they can't force a black in."

The problem is by no means confined to industry — it permeates the range of British institutions. How many black faces are to be seen in local government, the Civil Service or even Fleet Street newspapers? Trade unions, which talk a lot about equality, do not practise it. The two AUEW shop stewards at BL who were instrumental in keeping out the young black applicant were by no means unusual. The Manchester Guardian, October 11, 1981



Prime Minister Margaret Thatcher: no friend of Blacks or women.

JP: What about the slogan: "Come what may we are here to stay"? When I first heard that I said what if they come up with extermination, are people going to stay and be exterminated? That's a broad statement: "Come what may." Anything could come—nuclear war, total extermination, anything.

LKJ: But if nuclear war comes isn't it going to touch Jamaica, Trinidad or Barbados? . . . Where are we going to run to?

JP: But "Come what may."

LKJ: Come what may we are ready to stay.

ADVERTISING RATES

Full page: \$200; ½ page: \$110; ¼ page: \$60;
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Caribbean Media and Community Resources
314 17th Street, Oakland, CA 94612

"Come What May, We Are Here To Stay."

JP: That means you are ready to tackle anything.

LKJ: That's right. It means . . . this is our country and we are not running away in spite of the fact that they might try to kill our young children. They in fact murder our children. We have to fight for justice in the courts, we have to fight against police brutality, . . . we have to fight against all kinds of reactionary forces. We are determined to stay.

JP: But it's their court. They are the judges. The judge who judges your case . . . his son is the same one that murdered the children. I am trying to collate . . . how justice could be [done] when you go to the devil and ask him for justice.

LKJ: Well I wouldn't put it in those terms 'cause I am not a racist . . .

JP: I am not either.

LKJ: . . . I belong to one race, firstly and foremostly, the human race. So all this business about the judge and his son . . .

JP: Is that being real?

LKJ: I don't think so. The people who murdered those young people are not like the judge. The judge has some power.

JP: But he is still a racist.

LKJ: Yes he is still a racist. But the people who murdered those children are people who take their racism to that extreme conclusion. The judge can lock up a few people in prison, all right. But over the last 25-30 years we have applied a lot of pressure on judges to see that justice is done in the courts. The case of Darcus Howe, our editor of *Race Today*, who they tried to put away on some seven different occasions, is a case in point. The case of Cliff McDonald, organized by the Black Parents Movement, is another case in point. The case of George Lindo, a young Jamaican worker from Bradford, is another case in point. Blacks have been able to apply political pressure on the judicial process in this country to see that we get justice. And we will continue to do so.

JP: I find among Blacks, we are the only ones who will classify ourselves as "human beings first," and then will classify ourselves as a race. Everyone else . . .

LKJ: This is a problem for them and not for us.

JP: No. I don't think it is a problem for them. I think they know who they are and we don't know who we are. Chinese people know who they are, and they know their land is China. They identify with it; that is why they have so much power. The so-called Jews have as much power in the U.S.A. over Black people because they identify with the Israeli. And that's how they identify with their homeland—economic power—and they deal with it. The Japanese do that. Then when we come around to Black people we find ourselves as human beings—which we all know that anyway. You don't have to tell me that you are a human being, I see that by your walking.

LKJ: I am not trying to distinguish myself as a "human being." I am saying that I am not a "racist" and that the first race I belong to, before I belong to anything else, is the human race. That is the point I am trying to make.

JP: Do you identify yourself as an African?

LKJ: In other words I am not a "Black Nationalist" and I don't believe in the politics of color. Once you deal with the politics of color, you get bogged down in all sorts of little things.

JP: That's why some of the things that happened in America are reversed.

LKJ: The Black Nationalist perspective is not a working class one. It is a Black middle class perspective on the question of



George Lindo and family

GEORGE LINDO

*Dem frame-up George Lindo ina Bradford town.
But the Bradford Blacks dem a rally round.
Margret Thatcher and the hoe? with a racism show
But a she hafi go. Right now African, Asian West Indian
and Black British stand firm eena England in dis ya time ya.
Cause no matter what they way, come what may, we are here to
stay in a England in a dis ya time ya.*

*George Lindo is a working man.
George Lindo im is a family man.
George Lindo im never do no wrong.
George Lindo the innocent one.
George Lindo im no carry no dagger.
George Lindo im is not no robber.
George Lindo dem ha fi let him go.
George Lindo dem better free him now, now!
Free George Lindo, Free George Lindo.*

—Linton Kwesi Johnson

liberation. All I would say is this: I have no problem about who I am and what I am. I am able to locate myself in history and time. I know that my forefathers came from Africa as slaves to the Caribbean to grow sugar which was used to build Britain's economy . . . that Capitalism has resulted in me being in England with a wife and some children born in Britain, who are not like me, insofar that I can say, I have a Jamaica to go back to. But they are of this country. What do I say to them? I may feel a bit disillusioned with life in Britain and say, well, I am going home. They have no home to go to. This is their home. You understand what I am saying. So I have no problem about identity. I know that I am Black and why I am Black. It doesn't present any particular problem for me, and as far as I am concerned, politics is not what the white man does to the Black man or what the Black man does to the

An Independent, Social, Cultural, And Political Base.

white man, but what power the Black working class can move for themselves and have available for themselves here in Britain to advance their struggles. That is what I am concerned with. I deal with the particularities.

JP: You don't scrutinize a particular person or organization because of race?

LKJ: What do you mean by that?

JP: To give you an example: In America all the things that Black people fought for and died for in the '60s have been totally reversed for the simple reason that all the so-called white liberals, who were fighting in our behalf, have grown up, become elderly, settled down in their ways, and now everything that was so-called fought for to give Black people a chance has now been taken away; affirmative action, other programs, hiring a certain amount of or giving Black people an opportunity to work and stuff have all been taken away by those so-called liberal people that marched and sang with us in the '60s. Now they are twenty years older than what they were; now they're the ones that are administering legislation to overturn them. So I am just wondering to know as you work with people like in *Race Today*, do you scrutinize [them]? Because these people are gonna grow up. . . .

LKJ: But that's not what our position is. Right?

JP: Of *Race Today*?

LKJ: Our position is that we didn't come alive in Britain: that we have a long struggle against British colonialism from our countries of origin: that insofar as we are still living under colonial conditions in Britain, our struggle is a continuation of those struggles that we were waging in the Caribbean, and of course we draw from those experiences: that we have to build an independent base for ourselves in Britain. An independent social base, cultural base, and a political base, which means if you are building organizations you have to build organizations which are independent of whites. It doesn't mean that we see ourselves as being separate from whites or anything like that. What it means: it means that we understand that the historical experience of Blacks from the Caribbean and the Asian subcontinent is not that of the English working class. We have a common class interest and at times when we can make alliances with the white working class on matters that affect us as a class, then we make those alliances. But we believe that we should build our own independent social, cultural and political base.

JP: That can be easily classified as a racist.

LKJ: Sure. People will. People do classify that position as a racist.

JP: Any time you don't let another person other than . . .

LKJ: That is a problem for the classifiers. It is not a problem for us. That is a very clear position for us.

Music

Come we go dung dey. Mek we tek a ride dung dey.

Come we go dung dey. Mek we forward dung dey.

The people dem a bawl fi food dung dey. Them can't get no food. But food dung dey.

The people dem a bawl fi work dung dey.

Them can't get no work. But work dung dey.

The people dem a bawl fi shelter dung dey.

Dem can't get a room. But palace dung dey.

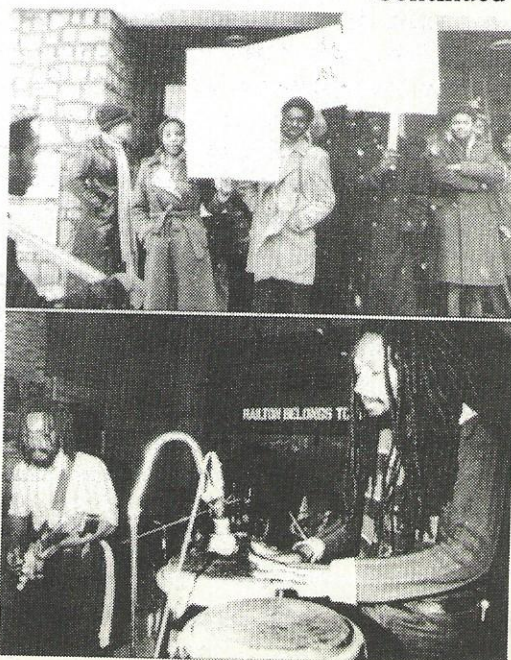
JP: The music, Reggae scene. . . . How is it here in Britain?

LKJ: It is very healthy and thriving. In fact it is an indication of how far we have advanced in Britain over the last thirty years insofar that we have been able to establish a strong, viable Reggae culture in Britain. We been able to provide for Reggae music an international base . . . to launch itself out into the world. In spite of the facts that the powers that be have tried to terrorize our music and soul out of existence. If it wasn't the police, it would be somebody throwing a fire bomb into your party. If the police didn't come and kick your door in and smash your hi-fi set, tek away your drinks and so on, it would be some fascist. Or somebody phone up the police to complain about you and so on; and in spite of all this we have built up a strong culture.

There are sound systems which play up and down the Black community regularly. A "sound system" is a souped-up, mobile, disco, 1,000 watt amplifiers, huge, massive speakers—that play up and down the country [at] youth centers, halls, discos, house parties and there are a lot of clubs in London where Reggae bands play. A lot of Reggae bands also play on the college circuits and generally it is very healthy. It could have advanced much further but for what I hold in the Reggae music today: "The Rasta Trap."

What exactly do I mean as the Rasta trap? A lot of young Blacks in Britain undergo a period of cultural awakening inspired by the music and the sentiments expressed by Rastafarian musicians who predominate in the production of Reggae music. But having undergone this process of spiritual awakening and realizing the potential of creation and so on, they seem to be caught in the very process of awakening itself and the music that they [create] and what they [are] expressing doesn't seem to be going any further than the original inspiration itself. Like you listen to a man playing a piece of music, you become inspired, you copy it, maybe you evolve your own stylistic form of it, extend it and develop it because you are still caught up in the very first perspective that gave you inspiration in the first place. And that I think is the problem. They're caught in the Rasta trap. They still singing about "going back to Africa."

Continued Next Issue



Lorine Burt

Julian Stapleton

NATION-STATES=WAR,FAMINE

Continued from Page 7

But the Black movement must have an armed defense policy because America has a long tradition of government political repression and paramilitary violence. Usually it has been directed at Blacks and other oppressed people, Labor unions, and dissident political groups.

Such violence by police and racist groups make it necessary to acquire familiarity with firearms and military tactics. We must assert our right to armed self-defense..

BLACK INTERNATIONAL POLITICS

"In being so critical of the economic self interest in the Third World on the part of American Capitalism, I at the same time have no illusions about Russia. It is as imperialistic as America. This is evident in its internal history as well as in the role it plays in countries like Angola. But the Russians have a less dirty name; in the eyes of the Third World, they have a clean slate. Because of this they had a better start in the power game. Their policy seems to be acceptable to revolutionary groups. . Here we are probably faced with the greatest problem in the Third World today. We are divided because some of us think that Russian imperialism can be accepted as purely an interim phase while others--like myself-- doubt whether Russia is really interested in the liberation of Black people." ...Steve Biko, South African Revolutionary

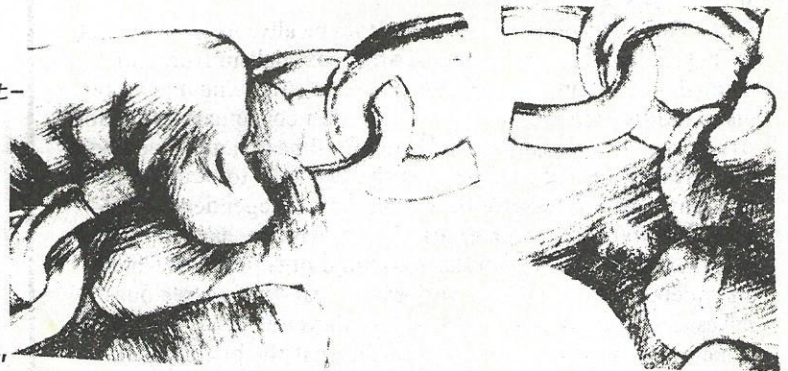
The Anarchist ideas lead logically to internationalism. The world is presently organized into nation-states, which are responsible for war, famine, imperialism and other forms of conflict and exploitation. Even though there are governments which claim to be "Workers States" or "Revolutionary Governments", in essence all states have the same functions: dictatorship and oppression. The bankruptcy of the state is proven when such "workers states" as Russia-China, China-Vietnam, Vietnam-Cambodia, Russia-Czechoslovakia, Somalia-Ethiopia, go to war over border disputes, engage in political intrigue, invasions or other hostile actions. As long as there are nation-states there will be war, tensions and national enmity.

And then look at the bloody dictatorships like Spain, Iran,...and Chile sup-

12 Yard Roots Nov./Dec. 1981

ported by "democracies" like the United States or West Germany, and "workers states" like China, Russia or Cuba, who trade with and politically back them against their own people.

Anarchists support national liberation movements to the degree that they struggle against a colonial or imperialist power, but also note that in almost every instance where liberation fronts have assumed state power, they have become Marxist-Leninist Communist parties and new dictators over the people, many based on the most obvious military dictatorship. For instance no sooner had the MPLA government been in power than it began to arrest its Left-Wing ideological opponents (Maoists, Trotskyists, Anarchists and others) and forcibly quell strikes by workers for higher pay and better working conditions (calling them "blackmail" and "economic sabotage"). And



with the Nito Alves affair and the alleged coup attempt, there was the first purge of opponents of the new government. This should not be seen as strange or uncharacteristic when one considers that the Bolshevik party in Russia did the same thing when it consolidated State power during the Russian Revolution.

Countries such as Benin, Ethiopia, the Congo, Guinea and other "revolutionary governments" in Africa are not in power as the result of popular social revolutions, but rather because of military coups. Further, many of the Liberation movements are under the influence or control of Russia or China as part of their geopolitical struggle. This is not to say that revolutionary movements should not accept weapons and other material support from an outside power, as long as they remain fully independent politically and deter-

BLACK INTERNATIONAL SOLIDARITY

mine their own policies, without such aid being conditional on their political dictates and the "party line" of another country.

But the revolutionary liberation fighters in the Third World are our comrades and allies in common struggle against the common enemy--the US imperialist ruling class, even though we may disagree with them politically and tactically in many areas. Their struggle releases the death grip of US imperialism, and we are bound together in comradeship and solidarity. But the tasks and problems of our revolution are different from theirs, and the strategy, tactics and organizational forms of their struggle, do not in general, form strict models for us in the industrialized nations. It is not necessary to imitate the struggles of the Third World where the same conditions do not apply. But

because of the legacy of Slavery and continuing economic neo-colonialism, which has dispersed Blacks to every continent, it is feasible to speak of Black international solidarity. Of course the greatest service we can render the people of the Third World is to make a revolution--here in the belly of the beast. For in freeing ourselves, we get the the U.S. imperialist ruling class off their backs. But the Black Anarchists wish to build an international Black organization against racism, colonialism and imperialism, which could more effectively fight the capitalist powers and create a world federation of Black peoples. We want to unite a Black brother or sister in North America with the Black people of Australia and Oceania, Africa, the Caribbean and South America, Asia, the Middle East and those millions of our people living in Britain and other Western European countries. Lorenzo Komboa Ervin

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.

YARD ROOTS • CLASSIFIED

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- ☆ Arts & Crafts
- ☆ Biofeedback
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- ☆ Consciousness
- ☆ Counseling
- ☆ Dance
- ☆ Entertainment
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- ☆ Yoga
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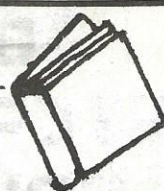
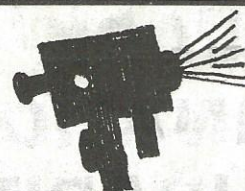
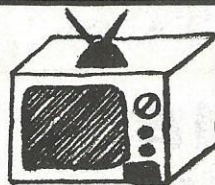
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Reviews



SAN FRANCISCO FILM FESTIVAL

Broken English

Featuring Beverley Ross, Jacques Martial.

Produced by Bert Schneider and Keith Rothman

Directed by Michie Gleason

In *Broken English*, Michie Gleason, who is also the script writer, gives us a realistic portrait of subjectivity expressed as an interracial love affair, set against the backdrop of the African liberation struggles. For in reality it is the love and the feelings which we have for each other that motivate the human drama of life, and not the intellectual, political consciousness of the individuals.

When Sara, Beverley Ross, an average American middle class woman, meets Maas, Jacques Martial, at a party in Paris, her life of boredom, triviality and loneliness is transformed. Maas, a Senegalese student in Paris and a committed partisan for Namibian independence, must also square this new relationship with his friends and cohorts. To Maas's friends a white woman is a potential CIA agent. On the other hand, Sara's friend Leslie indicates that since meeting Maas, Sara had "pushed her out."

Unwittingly Sara is used by Maas to smuggle guns to the liberation fighters, but in the end she consciously participates in helping to free Maas from an African prison.

The film also examines a number of themes, some quite inadequately, such as the question of "freedom vs. security," feminism, the role of African governments, and the condition of Blacks in Paris. The latter is not to be treated lightly given the upsurge of racism in France, with even the Communist Party among the practitioners.

The film has a rich score of Reggae, including Bob Marley's "Real Situation," Linton Kwesi Johnson's "Fite Dem Back," "World is Africa" by Black Uhuru, "Mellow Mood" by Bunny Wailer, and new wave and African music.

BOOKS

1982

ANTI-AUTHORITARIAN CUCUMBER SALAD CALENDAR

Anti-Authoritarian Cucumber Salad Calendar

By Left Bank Books and Charlatan Stew, P.O. Box 31461, Wallingford Sta., Seattle, WA 98103. \$4 plus \$1 postage and handling.

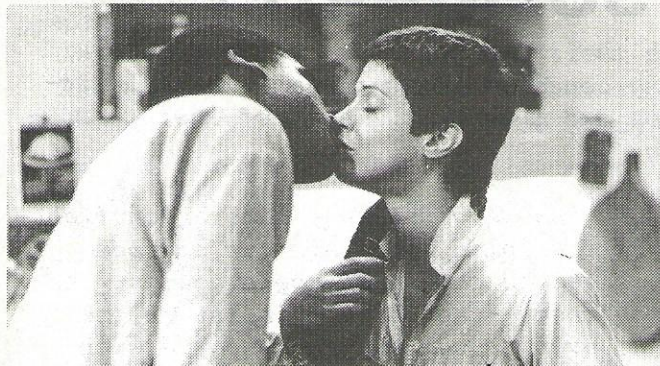
This is an excellent calendar with graphics such as the Paris Commune, draft card burning in Oakland, the Amsterdam squatters, wildcat coal miners, and other struggles of the fundamental class. Important dates are also noted on the calendar; among them are Jan. 5, 1869, "First convention of Negro Labor"; Jan. 20, 1981, in Mexico 10,000 small farmers block roads to protest oil pollution. Everyone's history or herstory is there, and they are simply too numerous to list here. So send for copies for yourself and friends and give them as gifts because it is really a great calendar. I have mine already—get yours.

Publications Received:

The Voice of Rasta, monthly from England, August-September 1981, 8 pp., 20p per issue, subscription £4.50p (US \$18) per year, money orders or cashiers checks to: 40 Clyde Road, London N. 15, United Kingdom.

This issue has several interesting articles, among them "Flaming Realisation," which covers the burning down of Brixton frontlines in three days of riots; a report on the Rasta International Conference held in Brixton in July; and a very interesting report of a historical talk on Rasta by Jah Bones—an article which will definitely be carried in an issue of *Yard Roots*.

FILM



Jacques Martial and Beverley Ross show that love is a primary moving force.

Tribute to Bob Marley: Session RECORDS

featuring Azeem

LP; \$7.98; M. Al's Productions Inc., 818 27th St., Oakland, CA 94608

Musically this is a much better production, with some good arrangements, than Azeem's two previous efforts. But here again the lyrics detract from the overall quality since the love songs, which can be a good tool for social liberation, seek to confine women to their traditional roles and fail to place any responsibility on the men for solving the current vexing problems of the social relations.

It is available both at the local and national Reggae outlets and, according to our contributor, "Talking Drums," it should do very well with good promotion. So let's give Azeem some support by buying the record. Incidentally, Azeem's "See UP Azeem" is now on an African label, "Societe Ivorienne Du Disque."

TONY WRIGHT

Tony Wright, who was the excellent DJ at "Reggae Sunblast," also formerly of the "Rastafarians" and "Roots of Creation," is quite frustrated with playing for "nothing" on the Bay Area Reggae scene. So he is syndicating Reggae to Africa via the airwaves, and our loss is Africa's gain. This brother is one of the pioneers of Reggae—going back to Trench Town Records in 1975 in San Francisco.

RECORDS RECEIVED

Story of Love/King of Glory

by Raskidus Roots Connection

45 RPM; \$1.50; Bam Bam Productions, 220 Redwood Hwy., No. 201, Mill Valley, CA 94941.

A well produced single from one of the Bay Area Reggae Bands: but while the riddim is quite nice, the lyrics are average. It is available at local record stores.

LEOPOLD'S RECORD STORE AND REGGAE

Wh'appen Mo Armstrong and others who handle Reggae for Leopold's? The sounds is, despite Leopold's Reggae monopoly, that they are withdrawing sponsorship of the Reggae Show hosted by Sister Portia Cobb, on Black-owned KRE on Sundays from 4-7 p.m.

MEDIA WATCH



REGGAE SUNSPASH: DELIVERED



Struggle Newspaper

Word is out, despite the good times had, that Reggae Sunsplash was "signed, sealed and delivered" into the hands of foreign promoters by the Seaga government. The filming rights were sold to an "American capitalist wheeler-dealer," Michael Butler, promoter of the ill-fated "Reggae on Broadway," for a mere 15 percent of the profits, according to *Struggle* newspaper. The artists who were paid only for the live performance, threatened to withdraw and were warned: "is Seaga program you a mess with" and that "unu ungrateful because is only Seaga could mek dreadlocks sleep inna hotel."

While "foreign journalists" were allowed "All Access," local journalists were hassled by the police. Local sound technicians were also replaced by Americans, and the sound quality was poor. According to Margret Morris, *Daily Gleaner*, August 16, "Sunsplash [was] controlled, virtually hogged, by bossy white Americans . . . the police did not heed the crowd's request to clear the aisle . . . but when anyone looking like a foreign Press or a tourist . . . materialized they got very active in clearing a passage for them."

The Seaga government, which has banned Reggae from tourist advertisements and has reduced Reggae on JBC-FM radio, also attempted to curb the protest aspects of Reggae by downgrading the Dub artist like Mike Smith. But Steel Pulse was very much there, singing against the Ku Klux Klan; Bunny Rugs, Third World, and Black American superstar Stevie Wonder together wailed out Bob Marley's "Redemption Song" in the wee hours of the morning; and Leroy Sibbles, formerly of the Heptones, belted out, "I Shall Be Released."

According to the government's Culture Minister, Ed Bartlett, "Reggae can only survive with the assistance of government." As for the "artists," they must not stand by idle while their rights and the society's rights [Reggae is not the property of any individual] are sold as commodities in the same way that sugar, bauxite, etc. is exploited by foreign or local bigs. Trench Town has yet to receive a health facility, or a tofu factory, in spite of its contributions to the music, from the promoters, singers and producers of Reggae. We are waiting and watching.

MONTSERRAT: PRESS LICENSE LAW

In the tiny British colony of Montserrat, with a population of 12,000 souls, the government of Chief Minister John Os-

bourne has introduced a newspaper law, "The Newspaper Registration and Surety Ordinance," which requires that a bond of EC \$50,000 (EC \$1.37 = US \$1.00) be posted by individuals and companies before a newspaper can be published.

The move is aimed partly at the opposition party which owns the country's two main newspapers, and which is attempting to return to power; and unions like the Teachers' Union, which publishes the *Teachers' Voice*. Several Caribbean governments have used such laws to curb dissent and institute political repression. Responding to the opposition to the law, based on a similar colonial legislation of 1905, the government has indicated that it is prepared to reduce the bond. But the only sensible course is to have no bond at all.

YARD MUSIC ON DI RADIO

REGGAE RHYTHM, heard on KALW-FM, a member station of the National Public Radio, on Friday at 10:30 p.m. and in stereo on Saturday at 5:30 p.m., is an intelligent presentation by Amani, a woman, who happens to be blind and also white. Unlike some of the Rasta cliché-talking DJs, one can often pick up some useful bits of information on the music and Jamaica in general.

FRIDAY: KALW, 91.7, 10:30 p.m. with Amani.

SATURDAY: KALW, 91.7 FM, 5:30 p.m. with Amani.

SUNDAY: KPFA, 94 FM, 10 p.m. with David McBurnie.

SUNDAY: KTIM, 100.9 FM, 11 p.m.-2 a.m., Midnight Dread/Doug Windt.

Doug Windt, the Midnight Dread on KTIM, not only plays a wide variety of Reggae, but also gives some good background information on the music.

Only David McBurnie on KPFA, Sundays, 10-11 p.m., of all the YARD MUSIC programs in the Bay Area, gives a wide interpretation of the music, featuring Calypso Soca, Kaiso, Steel Band music, Haitian Merengue, Dominican, African, Brazilian and other Third World music. With the profusion of "Reggae Nationalism" via the airwaves the impression is given that the only "Dread" music is coming out of Jamaica. But the Steel Pan Man dem from Trinidad and Tobago was well dread from long time.



Tribute To Bob Marley

SESSION

featuring
AZEEM



SIDE 1

**WHAT'S ON YOUR MIND
WHAT A MYSTERY
DOING THE SAME THING
TRIBUTE TO MARLEY**



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**IT'S TIME TO KNOW (AFRICA)
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