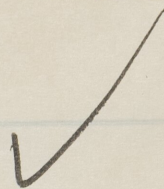


£01.25P

Antigua

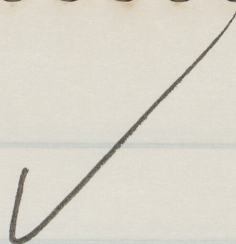
Antigua

(A)



This little journey tells you a lot. A third of the population of Antigua lives in varying degrees of poverty in the houses beyond that swamp. The by-pass I'm on cost \$20, million dollars and leads to a hotel that cost three or four times that much - depending on who you believe

(B)



Every time that satellite dish
moves it picks up the signal
from another American satellite.

131 degrees west is Galaxy One.

99 degrees in Western Town.

134 degrees west is Satcom Three.

~~Now~~ These are the new

invaders. The space invaders,

(B)

(C)

What Antigua has to its
fringe of perfect white sand
right around the island, and
innumerable coves and beaches
- one for each day of the year,
it's said, This is what now
keeps the island alive. —
Tourism.

BRITISH ①

These words came from the Diary of an Englishman who worked slaves in Jamaica during the Eighteenth Century. In the end, it was English liberals who led the campaign to abolish slavery. But it was the British, more than any other colonial power, who turned slavery into a flourishing business. Both sides of the coin are Britain's legacy to these islands.

BRISTOL (2)

Behind the elegant facades
life was pretty grim. The towns
were hot and dirty, full of
gamblers, prostitutes and per-
verse buccaneers. ~~On travels~~

for the
early
settlers

According to one traveller,
Jamaica was the dump of
the universe. Into this

frontier society a young man called
Thomas Mottowood was

plunged when he arrived in

Jamaica on 28th April 1750

to seek his fortune.

on a plantation like this one.

BRITISH ①

These words came from the Diary of an Englishman who kept slaves in Jamaica in the eighteenth century. ^{At the} In the end, it was the English liberals who led the campaign to abolish the slave trade, ~~but~~ it was the British who ~~made~~ turned slavery into a flourishing business in the first place. Both sides of the coin are Britain's legacy to these islands.

B&N H (2)

Behind the elegant facades,
life was pretty grim for the
early settlers. The towns were
hot and dirty, full of gamblers,
prostitutes and part-time
buccaneers. ~~One traveler~~

According to one traveler, Jamaica
was the dung-hill of the
universe. Into this ~~society~~
frontier society a young man
called Thomas Mottewood was
plunged when he arrived on
April 23, 1750, to make his
fortune.

Programme 7

Old Harbon

U/O Aunt Garry is 100 years old. When she was a girl, Queen Victoria was still alive & the British Empire was so immense that the sun never set on it. 'Being British' - or as close to it as they could get - was what respectable middle class families like mine aspired to be. They could tell you every detail about their English ancestors, but they wouldn't dream have dreamt of mentioning that many of their ancestors were African slaves. The subject was strictly taboo. Families like mine expanded enormous

energy denying history.

Fortunately all that changed in the 60's.
~~Jamaica recognized itself as a legal~~
~~'black state'~~ Jamaicans, who were
never ~~not~~ precise shade of skin
color, had to accept that they were
what history had made them - a
post slave, post colonial society.

For the majority, there are few 'pure'
origins ~~remains~~ left - certainly not
English ones. Ending colonialism in
the head meant coming to terms
with that.

OLD HABOOR

(17)

But what will 'being Jamaican'
mean a generation from now?
Having discovered who they are,
can they survive? Having
~~been~~ struggled for so long to know
themselves, what can
Jamaicans do with their new-
won freedom? ~~Everywhere the~~
~~path~~ for Jamaicans seems
~~obscured, bewildering.~~

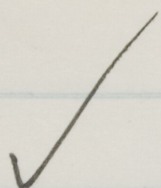
These words came from the Diary
of an Englishman who kept slaves
on a plantation rather like this
one in Barbados in the C18th.

At first it was the English who
did lead the campaign to abolish
slavery, it was the British, not
not that any other, who made
slavery a flourishing business.

Both sides of the coin are
Britain's legacy to those who

~~15 Jan~~

~~Here are young Caribbean people.
It's my wish to see - this
person's ~~for education~~ importance of
education & the ^{to} provide for
learning. But it has to be for
smaller, let us the options now
to join of the young Caribbean
people. Well history shows them
to be leaders - & shows in
the modern world? Having known off
the traditions of education
let us can they do with their
new with freedom.~~



PROG 7

Old
Harbrow

It's very Cambrian this - the
pattern is already the corners
to learn. But ^{surely all} it ~~has~~ has to be
for something, what are the options
now for these young Cambrian people?
Will history draw them to be

Herbors - to survive in the modern
world? Heavy known of the
institutions of education, old
can they do with New 'land -
- with freedom.

Everywhere in the Caribbean you
find the signs of that terrible
history in which it was forged.
The old European empires tried to
imprint their culture on their
colonies, to create miniature Spain's,
little England's. And to some extent,
succeeded. For better or for worse,
these places are different because
they are post-slave, post colonial
societies. It was always a question
of power. And the bitterness which
comes from one people colonizing
the mind & spirit of another has left ^{many} ~~many~~ unsettled
questions and traumatic memories.
~~for us~~.

But in the end, the idea of little typed in
tropicals was defeated. The settlers who
stayed were forced to adapt to the people they
rebelled, worked & fought with. The colonized learned
to struggle, to battle, to borrow & survive.

No sword but is not the
~~And yet, the people have survived~~
~~and become~~ something different, something
unique. They learned to survive -
resisting what they couldn't borrow and
adopt, trying to hear the best music
of one continent in the melodies &
rhythms of another. Their strength
comes from that. They are a
diaspora - a sword-people.

And they have made a unique
culture, which is a mosaic of
different elements. In the different islands,
these elements carry different weights.
But out of that terrible history,
something new, unique has emerged.

Not 'pure' anything, but forged from the
clashes of other cultures. This is their gift -
to the world - the fusion of a hundred
influences into a rich, lively culture &
way of life of the fusion & cross-mixing of cultures.

Dead on the shells of sand.
And here is the dilemma. Will
the way the world is organized
allow a space for this unique thing to
survive - indirectly, eventually? Or
is the system working, at the end of all
this, to shake it up again, to recast it
in someone else's image? The new
modern or how, ~~the system~~ The
The code of rules to be to be
what you are - and they put somebody
else off shore island. Or to
make your way at the price of
becoming somebody else.

~~Throughout~~

Throughout the Caribbean you keep
finding these signs and traces of the
terrible history which shaped its people.
The old empires tried to imprint ~~the~~
~~people with~~ their culture, to create
miniature Spain, little England,
And to some extent they succeeded.
For better or for worse, these islands
are different because they are
post-slave, post-colonial societies.
The past has left behind many
unsettled questions and traumatic
memories.

But in the end Columbus' 'Enterprise
of the West' failed. This is not
Europe; ~~it is something different~~. The
conquered, not the conquerors, won.
The ~~settler~~ European settlers ^{simply} had to
adapt to the people they ruled, worked
and slept with. The colonized learned
to resist, to ~~hurry~~ ^{hurry} — and survive.
This is what history made them —
a survival people.

Out of this ~~terrible suffering and~~ ^{suffering}
~~injustice~~ has come something ~~quite~~
new, distinctive — unique: that
fusion of different cultures we call
'West Indian'. Though you can
hear the echoes of ^{my} other cultures in it,
'Caribbean' is not pure anything.
It's the making of new rhythms out
of old musics. ~~There is no~~ Though
it is rooted in the past, there is

something distinctly modern about it
- The capacity to 'cut and mix' between
different traditions.

~~But~~

But what chance does this culture
have? The system plays w the
big battles w the little people. <sup>The rich
or the poor.</sup>
They take the time with the agencies,
get the ^{trans} ~~translations~~. Other people have to
live with it.

~~But it does to~~

Throughout the Caribbean, you keep finding these traces of the terrible history which shaped its people.

The Old Empires tried to imprint their culture - to create miniature Spains, 'Little Englands'. And to some extent they succeeded. For better or worse these islands are different because they are post-slave, post-colonial societies. This part has left behind many unsettled questions and traumatic memories.

But in the end the 'Enterprise of the Indies' { Columbus's Enterprise of the Indies? } failed. He conquered, not the conquistadors, won.

The European settlers simply had to adapt to the people they ruled, worked and slept with. The colonized learned to resist, hustle - and survive. This is what history made them - a survival people.

From Mary Island

Out of the struggle came something new, destructive, unique. That fusion of ~~different~~ cultures we call 'West Indian'. Though you can hear the musics of different cultures in it 'Caribbean' isn't 'pure' anything. It's the making of new ^{rhythms} ~~musics~~ out of old melodies. There's something distinctly modern about this capacity to 'cut and mix' between different traditions.

For one he often
Fired by tower
the plane occurred
when boarded.

thus can they survive all this.

The my mind runs so fast
+ confident - free
All not to found.

This house stays near
He did any of life to symbolize,
The people or they remain
Are less to go on living they can
live

They are not to accept - but the
they are,
also to care.

What options do these people
have. Having endured enslavement,
starvation, conquest, violence, they now
grapple with the modern world. -
deep debt, & underdevelopment.
material needs. Their economy is
largely determined by forces they cannot
control. Their culture is bombarded by

I started by asking what we're
Op has for Caribbean people and
the answer seems to be — ~~the~~ ^{they} aren't
for money.

They survived conquest slavery &
colonization. But they're now grappling
with new modern equivalents:

poverty, debt and underdevelopment.

Their economies are run by forces
largely outside their control.

Investment banks & drug barons
close in. Their culture is invaded
from outer space, they package
themselves for tourists — and smile.

What they're left with is
themselves - this culture they've
made out of the debris of other
cultures, and their ~~the~~ instinct for
survival, which has completely
overridden the logic of history.

If you think of that, this abandoned,
overgrown place might - paradoxically -
give you hope. ^{Take the place as it stands for what it is} Look who's gone -
and who's remained. Gora is the old
plantain way of life, the certainties of
colonization, the treppings of wealth and
the Jamaicans who identified with
all that. The Tropics have ~~it~~
retained the house & the estate
~~And what ^{to the} ~~has~~ ^{remained} ~~survived~~ ^{is a piece}?~~
It's the ordinary folk who are
the real survivors. Perhaps,
against all the odds, they'll
go on doing so.

What they're left with is themselves
- That culture they've made out of
the debris of other cultures, and the
instinct for renewal, which has
consciously over-ridden the logic
of history.

If you think of that, you ~~say~~ this
abandoned, overgrown place may
- paradoxically - give you a
glimmer of hope. Once the house &
all it stood for must have
ceased to be permanent. But look
who's gone & who's survived.
Gone is the ^{colonial} ~~old way~~ of life & the
Jamaicans who identified with it.
The Tropics have reclaimed the
house, the estate, & the ~~old~~
~~colonial structure~~ illusions that
went with them

One left adventure: This is the way up to the house where my mother was brought up.

~~She was from a very poor, respectable family.~~ She was ^{from} quite a poor family and when her mother fell on hard times, she was adopted by ^a wheel off aunt & uncle who lived in the estate house up here.

It gave her a taste for the glorie days ~~which gave her taste for~~ when the war days begin to pass on to us, & it gave her serious identity problems.

as I grew up - her waiting on to be something which she knew I could, but in some degree as I went to.

What's left are the ordinary
~~folk who didn't have any~~ -
~~the normal people~~. Have all the
Caribbean people are a mixed people,
~~Assimilated and mixed culture~~. And
Now is the dilemma will the world give
them any kind of a chance to survive?
Survive now is the last thing.
WV

First (anti-fury - notes)

① What options?

will history allow them to
be themselves?

+ survive in modern world
- what to do w. hard won freedom.

② Harriet

2a) Not many options,
have grappled w. slavery, colonialism
& modern equivalents
left w. themselves, culture out
of debris of other cultures,
instead of survival
overridden logic of history.

b) Once all this seemed so
permanent. ^{What's gone is gone} Now ^{life} ~~tragic~~
undertaken have + old
certainties & illusions.

c) life

Who's left is the ordinary people.
The Caribbean people are a special
people, their culture is special.
This is the dilemma. Will the world
give the people the chance to
~~be~~ survive & prosper, the space
to grow?

They're a unique people, with
this capacity to move, ~~trust~~
to accept the world & what it has.

Don't let us
lose sight of the human factor
in this. The people have
lived here & be here.

Pr 7

Who's left in the ordinary people.
I think C. people have something
absolutely unique. They have
saved many nations to throw
out them. They know how to borrow
and adapt from other cultures &
make it their own. They know how
to take new rhythms in their
music. And that's their dilemma.
Does the world have space for
them? will it allow them to
live & prosper & be themselves?

AFRICANS (1)

There are other differences too.

Trinidad is more mixed than

Guyana. Not just the Chinese, but the Syrians, Lebanese, Jews - not to mention people of European descent - help to cushion a division between Indians and blacks. And within the Indian community there are considerable differences of wealth and class.

So to see the racial divide in its starkest light, you have to go to where Indians are poorest - back to the cornfields of Guyana.

ASIANS (2)

Carnival itself is a political occasion. The calypso singers, ~~historically~~, satirize the government and give voice to the grumbles and aspirations of ordinary people. These days, of course, they can do that the whole year round, but the tradition started ~~then~~ during slavery, and Carnival week was the only time they could mock their masters without fear of being flogged or worse. Keep down, that link between calypso and slavery is still important. Indians are really still spectators of the feast. But even the calypsonians are changing...

It isn't Mr. Jorgensen who
has made this right.
It is to put me in help a
people is asking for
work. Helped me to accept
At my own time
and that a few minutes
back he has been there.
We had once been pretty
left uncut and in
curious & satisfied.

MARKET

AFRICANS (1)

That rediscovery of our roots -
I say 'ours' because they are mine
too - was profoundly important.

~~It triggered off the cultural revolution~~
~~of the 1970's.~~ Africa became a
great source of creativity, of
identity. ~~It helped people to recognize~~
~~that they were 'black'.~~ For some

people, rediscovering Africa was
trying to recreate a ~~lost~~ world
they'd never known. For most,

it was a question of finding a
new spark inside themselves:
an ~~on~~ Africa revealed they had
encountered with Europe and
the New World.

PROG (7)

POOR
KUN R

It's a puzzle. Colonialism is
gone. Independence of governments
of right and left have had their
turns in power, each with their
own brands of solution. But
the whole process has passed
near people by. There are the
real 'blacks' - the people
at the bottom. What Reagan
call 'sufferers' - and this
Babylon.

VPOZ 7

Victoria

You can find these story
reminders of the days of Empire
~~all over~~ overlooking squares
all round the Caribbean.
But how much of Britain
remains beneath the surface,
in the people themselves.

The best place to look is
in ~~the~~ the Island that has
been under British rule
longer than any other.
The place they call
Little England.

Surprised to find low level of
independence. Low constrained
the room for manoeuvre is? ②

Why hasn't the lot of the ordinary
person improved? ①

What are the constraints of the int'l.
economy on 3rd world economies ③
because

Can the ~~economy~~ Japanese resist
the influence of the Am economy?

Should they? ④

In earlier period would belong to
Latin America, ~~with~~ regard
integration (5)

Thinking of Crowley, that is the space
for a full century.

Europe → 1992. Senor report
on Caribbean. (1)

Federation - a lead idea? (7)

What are the questions
American people have? (8)

① What were your aspirations then
for an independent Tanzania

② What did independence mean
for a colony that had struggled to
be free so long?

③ What did you ~~feel~~ feel about
the British - the colonial masters.

④ Did you ^{look?} imagine independence
to be the main barrier

- Aspirations then to be a political
leader?

- Fellows don't seem from a n. class
background to report the masses.

(5) Your third term...

(6) Independent for 27 years
Why hasn't the lot of its ordinary
people improved?

(7) The constraints of the
international economy?

Examples?

(8) Can it resist the pressure of
the American economy, Am culture.

Should it?

⑨ Easier - regional integration.
Future for it now?

⑩ Europe - 1992. What is Pa?

⑪ Federation - a dead idea?

⑫ What are the guidelines of the Pa
people.

Travelling back and forth between
Jamaica and Haiti can seem
like travelling in time. By
comparison with this, the Africa
of Haiti is undiluted - to
the point of feeling somehow
out of place in the New World.
But the difference is really only
one of degree. B.M. in Jamaica
and in Haiti it ~~is~~ is the
interaction of cultures which,
like mixing primary colours,
produces something new,
with its own ~~bright~~ life,
vibrancy and life.

But what will they demand from
the rest of the world. They know perfectly
to be free of children, but can they
allow to do the same. They
can't be in a hurry to under stand

It will it seem to be not possible.
Redon + ... but how much for the
right, of only ... But the

respectable m. class class families
like mine, to be satisfied that they ought
anxiety - say of their father - but
would not return the same class
anxiety. They don't expect the world to
appear + they don't.

Aunt G is 100 years old. She was born
before the Spanish Empire in the Caribbean
area. She grew up while the British Empire
was still the predator in the water, and people
in the colored middle class, like my family,
aspired to be + identified with the British.
If you could not do that for a reason,
that Britain has suffered, before, even the
British Empire Over, and so. But as
family did not consider that they were
of the same old African Race.

As at the time of the war. The same day
in the Caribbean. He is not the Caribbean
people here. There is the same - clearly it
is clear before as - He is clear.
My Father means He', just that
66.

Apron P/TO C.

Sunny: Sunny.
United States of Africa
Conrad Series - what.

Africa/Panama.

Isopods.

And. J. Gullies

Not many new here about U. States & Africa
Not many at home of any but to Africa
But - Africa.

