



ATLAS OF CULTURAL HERITAGE AND  
INFRASTRUCTURE OF THE AMERICAS

# JAMAICA





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Atlas of Cultural Heritage and  
Infrastructure of the Americas:  
Jamaica

Primera edición, 2011

First edition, 2011

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and Development Foundation,  
Ministry of Youth, Sports and  
Culture, Jamaica.

Printed and made in Mexico

ISBN (collection:) 978-607-00-4877-7  
ISBN (Jamaica Atlas) 978-607-00-4910-1



Institute of Jamaica

On behalf of the Cultural Atlas Team, we would like to thank Minister Olivia Grange, M.P. Minister of Youth, Sports and Culture for partnering with the Inter-American Cultural Foundation (ICDF) to facilitate the creation of the *Atlas of Cultural Heritage and Infrastructure of the Americas: Jamaica*.

Members of the Steering Committee for carrying out supervising and monitoring role for the operation of the project namely:

Mr. Sydney Bartley, Ministry of Youth, Sports and Culture, Mrs. Laleta Davis-Mattis, Jamaica National Heritage Trust, Mr. Vivian Crawford, Institute of Jamaica, Mrs. Winsome Hudson, National Library of Jamaica, Ms. Tanya Batson-Savage, Ministry of Youth, Sports and Culture, Mr. Dorrick Gray, Jamaica National Heritage Trust.

We would also thank the Management and staff of the Jamaica National Heritage Trust for housing and supporting the project.

We would also like to acknowledge the National Team comprising of Mrs. Desmin Sutherland-Leslie, National Coordinator; Mrs. Halcyee Anderson-Pessora, Senior Research Officer and Ms. Shemicka Crawford, Junior Research Officer for carrying out the day to day activities that helped to enable the creation of the Atlas.

In addition, the following institutions for providing photographs that enriched the finished product: The Jamaica Tourist Board, Ministry of Information-Jamaica Information Service (JIS), African Caribbean Institute of Jamaica (ACIJ), National Environmental Planning Agency (NEPA).

The following organisations provided fundamental information and support that enabled the publication of the Atlas:

Institute of Jamaica (IOJ), National Library of Jamaica (NLJ), Jamaica National Heritage Trust (JNHT), Jamaica Archive and Records Department (JARD), Social Development Commission (SDC), Planning Institute of Jamaica (PIOJ), Statistical Institute of Jamaica (STATIN), Ministry of Education (MOE), JAMPRO, Jamaica Music Society (JAMMS), National Environmental Planning Agency, Forestry Department, African Caribbean Institute of Jamaica (ACIJ), Jamaica Intellectual Property Organization (JIPO), Jamaica Cultural Development Commission (JCDC), Marketing Research Services Limited, Book Industry of Jamaica, Novelty Trading Company, Press Association, Land Information Council of Jamaica (LICJ), Electoral Office of Jamaica, Office of Utility Regulation (OUR), Spectrum Jamaica Limited, Broadcasting Commission, Liberty Hall, Jamaica Cultural Development Trust (JCdT), National Centre for Youth Development, Members of various Recording Studios, Mellinium Council of Jamaica, Rastafarian Indigenous Village, Chinese Benevolent Association, Jewish Community Museum, Clarendon Hosang Group, Twelve Tribes of Israel Headquarters, Islamic Council of Jamaica, Members form the various Folk Groups, Members from various Rastafarian Communities.

The following persons were instrumental in the creation of the Atlas:

Ms. Junita Reid, Ms. Gertrude McKenzie, Mr. Gary Loban, Ms. Carla Gordon, Ms. Bridgett Russell, Ms. Audene Brooks, Mr. Selvenous Walters, Ms. Debra Kay Palmer, Ms. June Heath, Mrs. Jasinth Simpson, Ms. Deandre Dobson, Mr. Ryan Murphy, Ms. Geogia Rookhood, Prophet Greg, Dr. Marjorie Lewis, Mr. Cordel Green, Dr. Maria Smith, Ms. Lesley-Atkinson, Ms. Lisa Grant, Ms. Evelyn Thompson, Mr. Miguel Lorne, Ras Howard, Ms. Hazel McClune, Dr. Sonia Stanley-Niaah, Ms. Rosemarie Ramsare, Mr. Gilmore Brown, Dr. Susanne Francis-Brown, Mrs. Sharon Peters, Ms. Arlene McKenzie, Ras Ivayee, Ras Ivey, Mr. Cuzy Clarke, Mr. Owen Evelyn, Ms. Terry Campbell, Mr. Ferdie Wright, Mr. David Ricketts, Mrs. Ann-Marie Howard-Brown and Mrs. Rose-Marie Whittaker, Ms. Gail Chung, Mrs. Doreen Chin, Ms. Sherrie Whittingham, Ms. Monique Forgie-Scott, Mrs. Clover Johnston, Ms. Sandra Goulbourne, Ms. Stephaney Brown, Ms. Nadine Wong, Mr. Bernard Jankee, Mr. David Brown, Mr. Wayne Walker, Mr. Devon Fairweather, Mr. Ibrahim Howell and Mr. Micheal Jagasar.

Our thanks go to all of the above named institutions, agencies and individuals as well as the many others without whom this project would not have been completed.

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Old Iron Bridge



# PRESENTATION



Seven Mile Beach



Shaw Park Garden

LATIN AMERICA AND THE CARIBBEAN IS A REGION WHERE ENDLESS CULTURAL HERITAGE AND DIVERSITY MEET. WITH BOUNTIFUL TRADITIONS AND RICH LEGACIES, THE REGION HAS NOT YET UNCOVERED THE FULL POTENTIAL OF ITS OWN RESOURCES.

HERE AT THE IDB, WE ARE FULLY AWARE OF THE VALUE OF THE LATIN AMERICA AND THE CARIBBEAN CULTURAL WEALTH. YET, ONE OF THE GREATEST LIMITATIONS FOR MAKING THE MOST OF THESE RESOURCES IS THE LACK OF RELIABLE, RELEVANT, AND TIMELY INFORMATION AVAILABLE TO PRIVATE AND PUBLIC ORGANIZATIONS, INTERESTED IN PROMOTING REGIONAL AWARENESS, EDUCATION AND DEVELOPMENT.

THE *ATLAS OF CULTURAL HERITAGE AND INFRASTRUCTURE OF THE AMERICAS: JAMAICA*, COMES IN A VERY TIMELY MANNER; IT REPRESENTS ONE OF THE FIRST STEPS OF AN INNOVATIVE TOOL THAT WILL PROVIDE COMPARABLE INFORMATION CONTINENTAL-WIDE. THANKS TO THIS INNOVATIVE SYSTEM, IN-DEPTH DATA WILL BE AVAILABLE FOR THE DIFFERENT COUNTRIES OF THE REGION ON A BROAD RANGE OF TOPICS. THE ATLAS WILL THEREFORE BE A FUNDAMENTAL TOOL FOR DECISION MAKING, AND FOR UNCOVERING THE POTENTIAL OF THE LATIN AMERICA AND CARIBBEAN CULTURAL HERITAGE.

THE *ATLAS OF CULTURAL HERITAGE AND INFRASTRUCTURE OF THE AMERICAS: JAMAICA*, IS AN INITIATIVE THAT THE INTER-AMERICAN DEVELOPMENT BANK IS PROUD TO SUPPORT THROUGH THE INTER-AMERICAN CULTURE AND DEVELOPMENT FOUNDATION. WE ARE CERTAIN THAT ITS CONTRIBUTION WILL ENABLE THE DEVELOPMENT OF CULTURE AS A TOOL FOR CHANGE IN THE ECONOMIC AND SOCIAL DEVELOPMENT OF LATIN AMERICA AND THE CARIBBEAN.

LUIS ALBERTO MORENO

President,  
Interamerican Development Bank



Port Royal Cays



THE CULTURAL HERITAGE OF LATIN AMERICA AND THE CARIBBEAN UNITES AND DISTINGUISHES US AS A REGION. IT ALSO REPRESENTS A STRATEGIC RESOURCE FOR SUSTAINABLE DEVELOPMENT WITH CONDITIONS OF SOCIAL INCLUSION, ACCESS AND PARTICIPATION IN TERMS OF EQUALITY. IT IS A REGIONAL AND NATIONAL IDENTITY FACTOR THAT GIVES US A PRESENCE IN THE INTERNATIONAL ARENA WITH A VOICE AND A FACE OF OUR OWN.

THE FUNDAMENTAL MISSION OF THE INTER-AMERICAN CULTURAL DEVELOPMENT FOUNDATION IS TO OFFER CONDITIONS FOR SUPPORTING THE CULTURAL SECTOR AND TAKING FULL ADVANTAGE OF ITS DEVELOPMENT POTENTIAL.

TO REACH THIS GOAL IT IS NECESSARY TO HAVE INFORMATION ON THE NATURE, EXTENT AND DISTRIBUTION OF OUR CULTURAL RESOURCES, WITH SHARED TOOLS THAT ALLOW US A REGIONAL OVERVIEW AND TO COMPARE THE CONDITIONS IN EACH COUNTRY. THIS HAS BEEN A LONG UNACCOMPLISHED AMBITION IN LATIN AMERICA AND THE CARIBBEAN.

TO DO SO, THE FOUNDATION SET OUT TO IDENTIFY SUCCESSFUL PRACTICES AS TO THE SYSTEMATIZATION OF THE CULTURAL INFORMATION THROUGH THE CULTURAL INFORMATION SYSTEM OF THE AMERICAS. ONE OF THE FIRST STEPS TO CREATE THIS SYSTEM IS TO INITIATE THE PUBLICATION OF THE ATLAS OF CULTURAL HERITAGE AND INFRASTRUCTURE OF THE AMERICAS SERIES, INSPIRED ON THE ONES PUBLISHED BY FRANCE AND MEXICO AND ENRICHED BY THE EXPERIENCES AND INITIATIVES OF OTHER COUNTRIES IN THE REGION.

THE PUBLICATION OF THE ATLASES IS THE RESULT OF THIS WORK —WITH THE INVALUABLE CONTRIBUTION OF FOUR COUNTRIES: COSTA RICA, ECUADOR, JAMAICA AND PERU— WHO THROUGH THEIR MINISTRIES OF CULTURE HAVE LED THE COMPILATION, SYSTEMATIZATION AND ANALYSIS OF THE INFORMATION WE HERE FIND.

THE *ATLAS OF CULTURAL HERITAGE AND INFRASTRUCTURE OF THE AMERICAS: JAMAICA*, OFFERS THE POSSIBILITY OF APPROACHING THE CULTURAL DIVERSITY OF JAMAICA, GETTING TO KNOW ITS ORIGINS, THE CURRENT SITUATION AND THE POTENTIAL IT REPRESENTS, AS WELL AS IDENTIFYING THE AVAILABILITY AND NEED OF INFRASTRUCTURE BY PARISH SO THAT THIS HERITAGE IS MORE ACCESSIBLE TO BOTH JAMAICANS AND VISITORS FROM ABROAD.



Jamaica Tourist Board

Kingston Parish Church

THE POSSIBILITY OF GATHERING A WIDE RANGE OF INFORMATION AND THE ANALYSIS OF THE CULTURAL RESOURCES OF JAMAICA WAS MADE POSSIBLE THROUGH THE WORK THAT MANY INSTITUTIONS AND SPECIALISTS HAVE BEEN CARRYING OUT FOR MANY YEARS, EVEN DECADES, IN THEIR FIELDS PLUS THEIR WILLINGNESS TO PARTICIPATE IN THE PROJECT.

BUT ABOVE ALL, THANKS TO THE INTEREST AND ENTHUSIASTIC SUPPORT THAT THE MINISTER OF YOUTH, SPORTS & CULTURE GRANTED TO THIS INITIATIVE. HER LEADERSHIP THROUGHOUT THE PROCESS AND THE NATIONAL TEAM'S DEDICATION HAS ALLOWED FOR THE GOOD RESULTS OBTAINED IN A SHORT PERIOD OF TIME.

HOWEVER, THE PUBLICATION OF THE ATLAS SHOULD NOT BE CONSIDERED THE CONCLUSION OF THE PROJECT BUT A DETONATOR OF A CONTINUOUS PROCESS OF COMPILATION AND ANALYSIS OF INFORMATION THAT WILL GRADUALLY ALLOW FOR BETTER TOOLS ACCESSIBLE TO DIFFERENT SOCIAL SECTORS AND ALSO THE POSSIBILITY OF SHARING THEM WITH MORE COUNTRIES.

THE CULTURAL INFORMATION SYSTEM OF THE AMERICAS IS A DATABASE AVAILABLE IN INTERNET TO BE CONSTANTLY UPDATED THROUGH A NETWORK THAT WILL GRADUALLY INCLUDE THE REST OF THE CONTINENT.

THE DEVELOPMENT OF ADEQUATE PUBLIC POLICIES DEPENDS LARGELY ON THE QUALITY OF THE INFORMATION AVAILABLE. A SYSTEM WITH RELIABLE AND RELEVANT INFORMATION TO THE GOALS AND OBJECTIVES OF THE CULTURAL POLICIES DOES NOT EMERGE SPONTANEOUSLY. QUITE THE OPPOSITE, IT MUST BE DESIGNED, BUILT AND OPERATED AS A FUNDAMENTAL TOOL FOR THE CREATION AND EVALUATION OF CULTURAL POLICIES. THE CULTURAL INFORMATION SYSTEM OF THE AMERICAS HAS BEEN CONCEIVED WITH THIS PURPOSE.

FINALLY, I WOULD LIKE TO THANK MS. SARI BERMÚDEZ, EXECUTIVE DIRECTOR OF THE ICDF AND HER WORK TEAMS IN WASHINGTON D.C., MEXICO CITY AND KINGSTON, JAMAICA FOR THEIR COMMITMENT IN THE ACHIEVEMENT OF THIS IMPORTANT PROJECT.

**LILIANA MELO DE SADA**  
**President of the Board**  
 Inter-American Culture and  
 Development Foundation



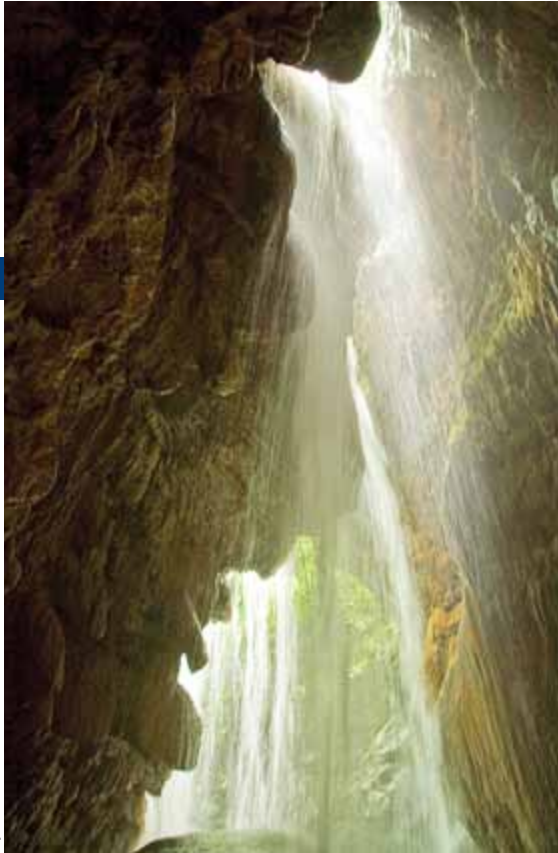
Belvedere Great House



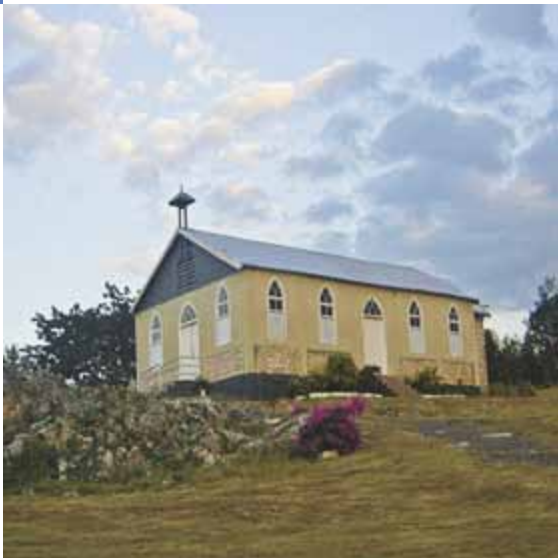
Negril



Orchid at Cranbrook



Somerset Falls



St. Boniface, Pondsides



Walkerswood Broomley Great House

Jamaica Tourist Board

Social\_Development\_Commis

Jamaica Tourist Board

## MESSAGE FROM HONOURABLE OLIVIA GRANGE M.P. MINISTER OF YOUTH, SPORTS AND CULTURE



JAMAICA BOASTS A DIVERSE AND DYNAMIC CULTURAL MIX AND AN EQUALLY DIVERSE PHYSICAL LANDSCAPE. FROM THE RACIAL COMPOSITION OF OUR PEOPLE, TO OUR TANGIBLE AND INTANGIBLE CULTURAL RETENTIONS AND EXPRESSIONS; FROM CASTLES TO CHATTEL HOUSES, THE STORY OF THE JAMAICAN PEOPLE AND THE DEVELOPMENT OF THIS NATION ARE ROOTED IN A KALEIDOSCOPE OF CULTURAL EXPRESSIONS AND HAVE BEEN DEEPLY IMPACTED BY OUR LAND OF WOOD AND WATER. THE *ATLAS OF CULTURAL HERITAGE AND INFRASTRUCTURE OF THE AMERICAS: JAMAICA* THEREFORE PROVIDES A WONDERFUL MEDIUM THROUGH WHICH TO REFLECT THE INTERACTION OF SPACE AND CULTURE.

THE *ATLAS OF CULTURAL HERITAGE AND INFRASTRUCTURE OF THE AMERICAS: JAMAICA* REFLECTS OUR HERITAGE AND OUR CULTURAL MANIFESTATIONS IN A SINGLE TEXT AND WITHIN THE CONTEXT OF GEOGRAPHICAL CONSIDERATIONS. THIS ATLAS WILL BECOME A CRITICAL SOURCE OF INFORMATION AS WE CHART A COURSE TOWARD THE GREATER DEVELOPMENT OF JAMAICAN CULTURE. IT WILL BECOME THE DOCUMENT TO WHICH WE CAN TURN TO PROVIDE BETTER UNDERSTANDING OF THE BREADTH AND SCOPE OF OUR CULTURE, WHETHER INTANGIBLE, NATURAL, OR BUILT.

THE PARTNERSHIP BETWEEN THE MINISTRY OF YOUTH, SPORT & CULTURE AND THE INTER-AMERICAN CULTURE & DEVELOPMENT FOUNDATION (ICDF) IS NOT JUST AN EXAMPLE OF REGIONAL CULTURAL DIALOGUE, BUT AN EXAMPLE OF THE RECOGNITION THAT THERE ARE HISTORICAL AND CULTURAL LINKS BETWEEN JAMAICA AND LATIN AMERICA. THE MINISTRY OF YOUTH, SPORTS AND CULTURE THROUGH ITS CULTURAL AGENCIES HAS COORDINATED WITH THE ICDF TO PRODUCE THIS ATLAS.

I WISH TO SAY SPECIAL THANKS TO THE JAMAICA NATIONAL HERITAGE TRUST AS THE LEAD AGENCY ON THE PROJECT. SPECIAL MENTION MUST ALSO BE GIVEN TO INSTITUTE OF JAMAICA, NATIONAL LIBRARY OF JAMAICA AND JAMAICA ARCHIVES AND RECORDS DEPARTMENT AND ALL OTHER PUBLIC AND PRIVATE SECTOR ENTITIES, WHO IN RECOGNITION OF THE IMPORTANCE OF THIS DOCUMENT GAVE FREELY OF THEIR TIME, ENERGY AND INFORMATION TO MAKE THIS ATLAS A SUCCESS. I ALSO SAY SPECIAL THANKS TO THE JAMAICAN NATIONAL TEAM FOR THEIR ROLE IN INTERFACING WITH ALL THE CONTRIBUTORS AND FOR PUTTING THE DOCUMENT TOGETHER.

THE *ATLAS OF CULTURAL HERITAGE AND INFRASTRUCTURE OF THE AMERICAS: JAMAICA* IS ANOTHER ACHIEVEMENT OF WHICH ALL JAMAICANS SHOULD BE PROUD AS WE ENTER THE PERIOD OF CELEBRATION OF OUR 50<sup>TH</sup> ANNIVERSARY AS AN INDEPENDENT NATION.

HON. OLIVIA GRANGE, MP  
Minister of Youth,  
Sport and Culture

# INTRODUCTION



Devon House

Jamaica Tourist Board

Jamaica stands tall among world cultures. In spite of its small size, Jamaica has been able to achieve great recognition for the strength, vibrancy, colour and character of its culture. From our world-renowned reggae music with its roots in ska and mento, to our cuisine, colourful and illustrative language, with the only new religion emerging in the 20<sup>th</sup> century – Rastafari, to our internationally acclaimed athletes, the Jamaican way of life is revered by many.

Indeed, Jamaican journalist Kevin O'Brien Chang captured the essence of this achievement quite well in an article titled *The smallest world cultural power*: “When the black, green and gold went up on midnight August 5, 1962, this island was unknown and insignificant to most of the world.... Forty-nine years on, we are famed planet-wide for our vivid music and culture, and ‘Jamaica’ instantly induces a sense of spontaneous excitement and freedom of spirit.” (*Sunday Gleaner*, 14 August, 2011)

Jamaica’s culture has been forged through a network of peculiar encounters. It is a nation comprised of persons forcefully removed from other parts of the world, principally Africa, India and China, and introduced to each other as chattel labourers to support the economy of colonial masters. Incredibly, this co-existence has been able to craft a nation that celebrates its ethno-cultural identity through its motto “Out of Many One People”, mirroring a people who have managed in spite of a harsh and bitter history to create a society of relative peace and harmony.

The melding of cultures that emerged from the geo-cultural demography described above, with prominence of the African heritage and tradition, has served to provide the world with an international brand, Brand Jamaica, with its assertive, brash and feisty citizens who continue to take it to the world with a consistency that amazes so many.

The *Atlas of Cultural Heritage and Infrastructure of the Americas* provides us with an important opportunity to present to the world elements of the Jamaican culture and ethos and, in so doing provide a semblance of who and what we are. Through this project, we will offer the world a window to our soul through which they may catch glimpses of our achievements, our institutions, our challenges, frustrations and triumphs, our aspirations, and finally, the architecture of our being.

Through it we reaffirm the role of culture as a dominant factor for achieving comprehensive and sustainable development. We reiterate our view of culture as an important resource to generate economic growth, promote social cohesion and coexistence, and define our nation's character and personality.

In light of all this, the Atlas provides us in Jamaica with well-needed space to compile, compute and present accurate, updated and reliable information about ourselves to ourselves and to the world. Fundamental to development is the need for systematized information that sets out our cultural infrastructure, our heritage as well as the tangible and intangible aspects of our lives, and that can inform policy development and national development planning.

In all this, it is of course vital to state from the outset that this first version of the Atlas does not pretend to encompass a total coverage of all the possible records that could be included. In fact, it is mostly a first account that will have to be enriched and adjusted as the content is discussed and analysed by the different institutions, civil organizations and social actors that continue to play their part in the construction of the culture of Jamaica.

For this reason, the information in this Atlas as contained in *the Cultural Information System of the Americas: Jamaica*, is an interactive Internet public database that can be adjusted and updated continuously.

The *Atlas of Cultural Heritage and Infrastructure of the Americas: Jamaica* is compiled in seven chapters, as outlined: Socio-Demographic Context, Ethno-Linguistic Diversity, Religion, Patrimony, Infrastructure, Media, Access to Information and Communication Technologies.

The Socio-Demographic Context chapter furnishes elements to cross the cultural information with other aspects of social development that allow a broader reading, and open the possibility of deeper analysis. Data on population, demographic density, migration, literacy and tertiary education are included.

The Ethno-Linguistic Diversity chapter approaches the geographical distribution of the population by ethnic origin, as well as the different indigenous cultures and ethnic populations that are settled in Jamaica.



The Religion chapter undertakes the various religious beliefs of the island, those that arose in Jamaica, and the geographical distribution of temples and places of worship.

The Patrimony chapter includes the natural areas the State has undertaken to protect and preserve; the properties included in the World Heritage Tentative List of UNESCO; the archaeological sites; the declared sites; and the undeclared sites.

The fifth chapter is about the cultural infrastructure and displays the geographical distribution of libraries, cultural and community centres, museums,

theatres, cinemas, bookstores and recording studios.

Chapter six includes information on media: dailies, magazines, publishing houses, radio, and television stations.

Chapter seven documents the population's access to Information and Communication Technologies through the analysis of the housing equipment with land telephone, cellular telephone, computers and Internet.

Each section includes a brief introduction including historical and qualitative aspects that provide a general context to the reader, the numerical analysis are one of the many possible options and should be complemented by a qualitative analysis.

In the case of infrastructure, the data furnished is at national and parish level, both in absolute numbers and in relation to the population, i.e., the number of inhabitants per each type of infrastructure.

Integrating the information included in the Atlas was possible thanks to the cooperation of a great number of people: institutions associated to the areas coordinated by the Ministry of Youth, Sports & Culture and other national institutions; scholars; researchers; data provided by various business associations and guilds; comparative information, conceptual and methodological reflections provided by institutions and researchers from abroad and international organizations.

The patrimonial resources and infrastructural legacy here pictured represent many decades of work and the participation of various national and local institutions of several social sectors. Reaching a deeper and more precise knowledge about the location and conditions of this legacy is absolutely necessary to construct indicators each time more complete and relevant in terms of cultural policies, thus improving the offer and services all around the country.

The *Atlas of Cultural Heritage and Infrastructure of the Americas* project was designed as detonator of a process of systematizing and analyzing cultural information in the region. Its public nature is issued from the conviction that an effort of this kind requires a broad discussion involving the various social sectors so as to favour analysis and reflection from different perspectives.

## ONE SOCIO- DEMOGRAPHIC CONTEXT



Jamaica is a developing island nation in the northern Caribbean, with a unified multi-ethnic population and significant diasporic ties. The national motto, 'Out of Many, One People', reflects a history of voluntary or forced immigration by people from many continents to occupy this space in the Caribbean Sea, as well as an aspiration of those people to build a prosperous future together.

The present-day society is profoundly reflective of its history. The original Taino population was largely wiped out under Spanish rule, which lasted from 1494 to 1655, though there is speculation that some Taino threads may have survived in the mountainous interior, perhaps through mixing with a mainly African-derived Maroon population of freed and escaped slaves. Whether or not that can be proven, the Taino link has survived in the roots of the country's name, a derivation of the word 'Xaymacá' and words such as hurricane and barbeque, as well as products such as bammy (*a cassava bread*) that the Spanish exported.

Slavery existed under the Spanish and became a major feature of the plantation economy that flourished under the English, who invaded the island in 1655. After emancipation freed the enslaved African and Creole population in 1838, several minority groups were brought in to provide labour, or came to Jamaica seeking financial opportunity or religious freedom. The gradual development of a push for improved economic conditions culminated in labour uprisings in 1865 and 1938, followed by struggles for self-government that culminated in Universal Adult Suffrage in 1944 and full internal self government in 1958. After an abortive federation with other countries of the British West Indies, Jamaica became an independent country on August 6, 1962.

This history is reflected in the country's population breakdown, its socio-economic class structure, as well as its political and administrative structures. British models form the basis of the political, governmental, judicial and educational systems, though there have been discussions towards some constitutional reform and a reform of the educational system to reflect some broad regional aspirations. North American value systems have significantly pervaded the society, especially through media. Within minority populations, however, several traditional, ethnically rooted value systems do persist.



## ADMINISTRATIVE DIVISIONS

Jamaica's total area is 4,411 square miles (11,424 square kilometres). It measures 146 miles (243 kilometres) from eastern to western tip, and its widest point from north to south is 51 miles (80 kilometres).

The country is divided into three counties: Cornwall in the west, Middlesex in the middle and Surrey in the east; each containing approximately one third of the 14 parishes. For day-to-day purposes, the parish of birth and residence is far more important than the county, though county boundaries may be used at the regional level of the health and education systems.

Five parishes make up the county of Cornwall: St. Elizabeth, Westmoreland, Hanover, St. James and Trelawny. Middlesex comprises the parishes of St. Ann, St. Mary, Manchester, St. Catherine and Clarendon. Parishes falling in Surrey are: Portland, St. Thomas, St. Andrew and Kingston.

Kingston and St. Andrew share an administrative link through the Kingston and St. Andrew Corporation, the municipal authority responsible for the capital city, Kingston, whose boundaries include the parish of the same name, and spread into the neighbouring parish of St. Andrew.

Persons looking at old maps of Jamaica should be aware that the present parish layout was adopted in 1866. Before that, there were up to 22 parishes at various times. These were amalgamated to produce the present list.

Within the parishes, there are constituency boundaries for electoral purposes. Since independence there have been 60 constituencies, however this number is being increased and made uneven to prevent the possibility of an electoral tie.

Each parish has an administrative centre, known as the parish capital, which is run by a Parish Council. Each group of elected councillors is headed by a Mayor. In addition, the municipality of Portmore, located between Kingston and the previous capital, Spanish Town, has its own Mayor.

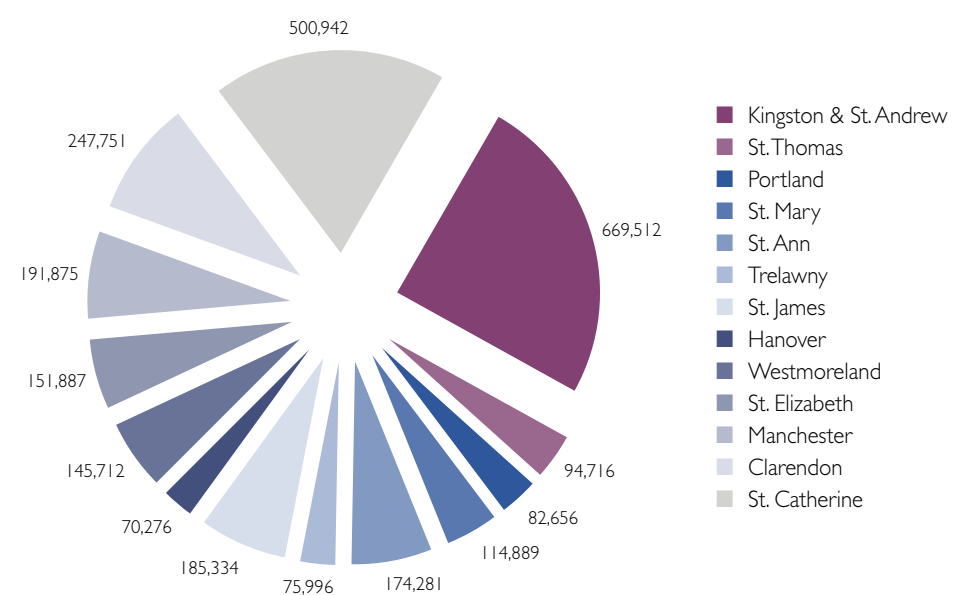
Kingston, which was founded in 1692, became capital in 1872. Montego Bay on the northwest coast is considered the second city and tourism capital.

## POPULATION

According to the census population count of 2001, conducted by the Statistical Institute of Jamaica (STATIN), Jamaica's population was 2.61 million. This figure indicates 51% to be females and 49% to be males. A recent census count was done this year, 2011 and will be tabulated to reveal the present total of the population.

STATIN figures for the end of 2010 indicate that Kingston and St. Andrew had a combined population of 669,512 persons, followed by St. Catherine, to the south west, with just over 500,000 and Clarendon with 247,751. The other south western parishes all have populations between 140,000 and 200,000 people. Of the north central parishes, only Trelawny has a population of under 100,000, but it is St. Ann with 174,281 people and St. James with 185,334 that have the most significant densities, linked to the range of tourism, industrial and other employment opportunities besides agriculture. The smallest populations are to be found in St. Thomas and Portland in the east, with 94,716 and 82,656 people respectively, Hanover in the west with 70,276 and Trelawny with 75,996.

Chart I  
Population total by parish (2010)



More than half of the population is classified as urban – living in centres with more than 2,000 people, with modern amenities, and with a mix of residential, commercial and industrial areas. Census figures from 2001 showed that 993,600 Jamaicans lived in parish capitals including the Kingston Metropolitan Area. More than 22% of the country's population, nearly 580,000 people, lived in the Kingston Metropolitan Area alone.

Most parishes show a broad mix of urban and rural populations. However, the parish of Kingston has long been classified as being completely urban. In 2001, St. Andrew was classified as 87% urban, St. Catherine 74% and St. James 55%.

The Planning Institute of Jamaica's annual Survey of Living Conditions indicated that in 2009, some 30 percent of the population was under the age of 15 years, with around 61% in the working age group, 15-64 years, and the other 9% comprising the dependent elderly, age 65 and above. Comparison to the census data for 2001 indicates a drop in the youth population from 32.35% in 2001, with the percentage of working age people also falling from 67.65% in 2001. The percentage of elderly persons has risen from 7.65% in 2001. This shift in the population profile is a continuing trend. It reflects falling fertility as well as continued patterns of net out-migration. Overall fertility has been falling since the 1970s: from 4.5 children per woman aged 15-49 in 1975, to 2.8 in 1990 and an estimated 2.2 in 2010.

Crude death rates have also been trending down, overall, and life expectancy is around 73 years. According to the United Nations<sup>1</sup> the differential expectancy over the period 2010-2015 is 70 years for men and 76 years for women.

With births down, the death rate also generally down, and consistent outward migration, overall population growth has been well under 1% since the late 1990s – the current estimate being under 0.74%.

STATIN also counted the foreign-born population, of whatever ethnicity, noting that it comprised about 25,233 persons or 1% of the population in 2001.

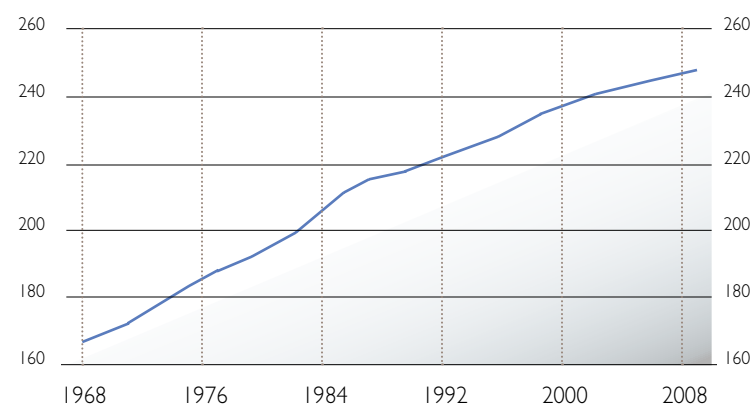
## POPULATION DENSITY

At the end of the first decade of the 21<sup>st</sup> century, population density was estimated between 246-248 per square kilometre by the United Nations and the World Bank respectively.

Actual census figures from 2001 showed the capital city, Kingston, with a population of 651,880 and a population density of 1,358 per sq km or 3,517.2 per square mile.

The most populous parish is St. Andrew with 14.01% of the total population in 2001, followed closely by St. Catherine with just over 13% of the total population. Clarendon had 10.07% and the parish of Kingston had 9.26%. Parishes with under 4% of the total were St. Thomas, Portland, Trelawny and Hanover.

Chart 2  
Jamaica Population Density (people per sq. km)



Source: Trading Economics.com

## MIGRATION (INTERNAL & EXTERNAL)

Migration within the island is common as people move in search of economic opportunity or for social reasons. According to the 2001 census, just over one quarter of Jamaica's people had moved away from their parishes of birth to settle somewhere else. This trend had shown a slight (1%) increase over the preceding decade.

More internal migrants were women, a consistent difference of about 4% more than their male counterparts.

In terms of parishes, Kingston had nearly three-quarters of its birth population (72%) living in other parishes. Other parishes with relatively high levels of out-migration were St. Mary (33%) and Trelawny (31%). St. Andrew (11%) and St. Catherine (14%) had the lowest levels of persons moving to live elsewhere.

External migration to seek improved socio-economic conditions has long been a staple action for the Jamaican population. It is generally believed that you can find at least one Jamaican almost anywhere in the world. Certainly Jamaican migrants were significant to the building of the transportation infrastructure in Panama, to the transportation and health sectors in the United Kingdom, to the reaping of agricultural crops all over North and Central America, and to the teaching and health infrastructure among other sectors in parts of the USA. For 2009, STATIN estimated out-migration at a level of minus 7.42% or some 20,000 persons. This represents a growth trend since 2007. Prior to that, the highest level was out-migration of 20,600 persons or 7.76% in 2005, dropping to 17,100 in 2006.

In the 2001 census, STATIN counted the number of returning residents – persons who had lived abroad continuously for five years or more. The total number was 55,589, with 29,886 men compared to 25,703 women. More than half of the group were aged 60 years or above. Most returned from the UK and the USA, and more than three-fifths of the returnees settled in St. Andrew, Manchester, Clarendon or St. Catherine.

## LITERACY

Among youth in Jamaica, literacy levels are counted in the 90s. Statistics from UNICEF for 2004-2008 indicate that among youth, 15-24 years, the literacy level was 92% among males and 98% among females.

The overall rate for persons 15 and over was lower, though females still outperformed males. According to the UNDP, overall the literacy level in 2009 was 86%.

The first push to address illiteracy in Jamaica came in 1973 when the JAMAL (Jamaica Movement for the Advancement of Literacy) Foundation was formed. In 2006, the name was changed to the Jamaica Foundation for Lifelong Learning with a broader mandate including computer-aided literacy and numeracy and a High School Equivalency Programme.



Jamaica Memory Bank / ACIJ

In respect of the Primary level, Grades 1-6, there were 924 schools and 12,023 teachers offering services in the public (primary, all age, primary & junior high) and preparatory (private) sectors. At this level, 10,785 of the teachers were trained.

Special schools totalled 29, with 465 teachers including 296 trained and 169 untrained teachers.

Secondary schools, including Grades 7-9 of All Age and Primary/Junior High schools and Grades 7-11 of Secondary, Technical and Agricultural High schools and independent secondary schools totalled 420 facilities and 14,073 teachers, 11,351 of them trained.

As will be clear, there is overlap between the various levels, where preparatory, primary, all age, and

primary & junior high schools service more than one age group.

At the tertiary level, there were 17 government supported institutions and 1,599 teachers/lecturers. These institutions included five community and five teachers' colleges, Bethlehem and Moneague Colleges, the Edna Manley College of the Visual & Performing Arts, the College of Agriculture, Science & Education, the G.C. Foster College of Physical Education & Sports, the University of Technology and the University of the West Indies.

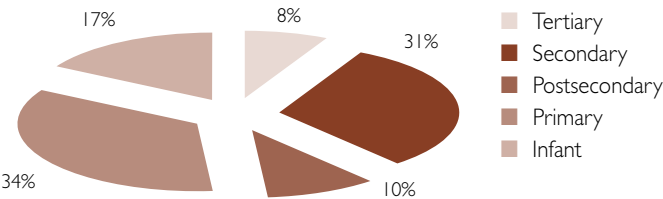
Private tertiary institutions include the Northern Caribbean University, the University College of the Caribbean, the International University of the Caribbean, and the United Theological College of the West Indies. In addition, some overseas universities have established local campuses, such as Nova South-eastern University and the University of New Orleans.

During the 2009/2010 academic year, the Ministry of Education employed 25,329 teachers in the public system – 3,506 of them untrained; 2,155 teachers were employed in 258 independent schools. Some 78.9% of the teachers were women, a continuing trend, though a higher proportion of the male teachers continue to reach leadership levels.

## EDUCATIONAL INFRASTRUCTURE

According to the Planning Institute of Jamaica (PIOJ) report 2010, in the 2007-2008 academic year, some 856,077 Jamaicans aged 3-24 years were enrolled in educational institutions ranging from the early childhood level which includes basic schools, infant schools as well as kindergarten departments through to the primary, secondary and tertiary levels.

Chart 3  
Percentage enrollment by education level (3-24 years), 2009-2010



The number of schools and teachers within Jamaica's public education system was set out by the Ministry of Education & Culture in its 2009/2010 Education Statistics report. At the Early Childhood level, there were a total of 2,203 institutions offering services, including basic schools, infant schools, kindergarten departments and the infant departments of primary and all-age schools. A total of 7,355 teachers, 987 of them trained, service this category.

## EDUCATIONAL LEVELS

Some 673,000 students – just over a quarter of the Jamaican population – were enrolled in formal public education during the 2009/2010 academic year, according to the Ministry of Education. More than 514,000 of these were in the infant, primary and secondary levels, comprising nearly 90% of the 3-5 year age group; nearly 81% of the 6-11 age group; some 88% of the 12-14 group and 86.7% of the 15-16 year group. By age 17-19, less than 20% were in the public secondary schools.

The Ministry showed that another 32,250 students were attending 258 independent schools.

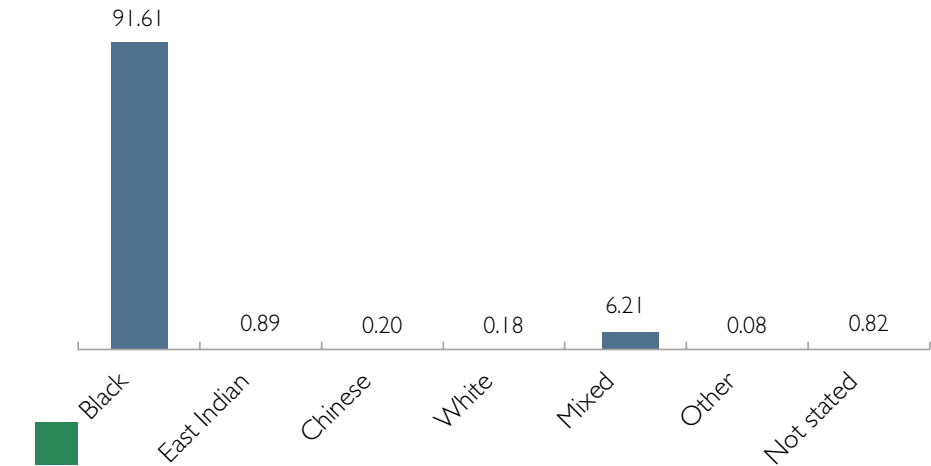
At the tertiary level, around 41,000 students were registered in publicly-supported colleges and universities, more than half in degree programmes, nearly 40% in diploma and certificate programmes, and 1% in higher degree programmes.

According to information provided by STATIN, in 2001 the parish of St. Andrew had by far the highest level of residents aged 15 years or older who had completed at minimum secondary education. With a total population of 388,628, some 219,000 had completed secondary school, some 38,000 had completed university with around 41,000 completing some other tertiary programme. The next highest number was in the adjacent parish of St. Catherine, with some 179,000 completing secondary education out of a population of some 325,000 persons. In St. Catherine, where a higher number of persons stopped at the primary level than was the case in St. Andrew, some 16,000 completed university education and nearly 34,000 completed other tertiary programmes. The parish of Clarendon had the next highest number of persons completing secondary school, but the third highest number of persons acquiring tertiary qualifications was in the parish of St. James.

ETHNICITY

In 2001, the Statistical Institute reported that out of 2,595,962 Jamaicans then counted in the national census, 91.6% identified themselves as Black. This group numbered 2,378,104 persons, by far the majority in all parishes. The next most numerous group was made up of persons who identified themselves as Mixed: 161,234 persons or some 6.2%. The number classified as Mixed has been falling over time.

Chart 4  
Relative percentage of ethnic groups



Other ethnic groups identified were East Indians, Chinese, White and Other. Indians with ancestral roots in India first came to Jamaica as indentured labourers in 1845, a decade after emancipation. They numbered 23,227 of the population with the largest numbers in St. Andrew, St. Catherine, Clarendon, St. Mary and Westmoreland. The Chinese who came to Jamaica on November 1-18, 1854 to escape the yellow fever outbreak in Panama, where they worked as indentured labourers, numbered 5,153 of the population mostly in St. Andrew, St. Catherine and St. James; Whites numbered 4,716, mostly in St. Andrew, St. James and St. Ann; and there were some 2,000 who classified themselves as 'Other'. There were also more than 21,000 persons not reporting.

Interestingly, the number of persons identifying their ethnicity as Black in 2001 increased by more than the total population increase, while all other specific ethnic groups showed declining numbers.

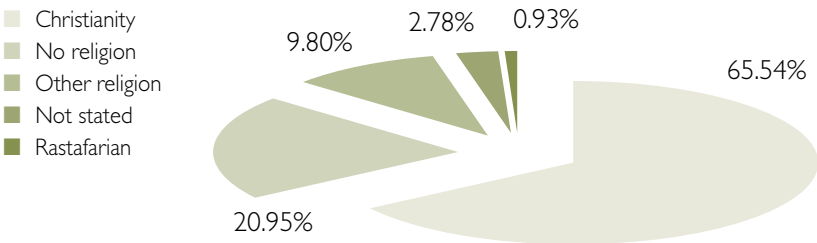
RELIGIOUS AFFILIATION

Census figures for 2001 indicated that some one-fifth of Jamaicans claim no religious affiliation. Of those who do, the largest group reflected that of Christianity. The Seventh Day Adventists had the largest population with some 10.84% of the population of 281,353 persons. Figures for the other denominations were: Pentecostal, 9.53%; Church of God in Jamaica, 4.78%; Church of God of Prophecy, 4.36%; Church of God-New Testament, 6.31%; Church of God-Other, 8.31%; Baptist, 7.27%; Anglican, 3.61%; Brethren, 0.93%; Roman Catholic, 2.59%; United Church, 2.57%; Jehovah's Witness, 1.7%; Methodist, 1.93%; Moravian, 0.81%. Other un-named religions took up 9.89%.

Other small groups comprised of Muslims, Jews, Hindus and Bahai.

The census suggested a percentage change away from the more traditional religions towards that of Pentecostal, Adventist, Church of God and Jehovah's Witness groups.

Chart 5  
Relative percentage of religious groups





## ADMINISTRATIVE DIVISION BY PARISH

Administratively, Jamaica is divided into fourteen parishes: Clarendon, Hanover, Kingston, Manchester, Portland, Saint Ann, Saint Andrew, Saint Catherine, Saint Elizabeth, Saint James, Saint Mary, Saint Thomas, Trelawny and Westmoreland.

Source: The Statistical Institute of Jamaica (STATIN)





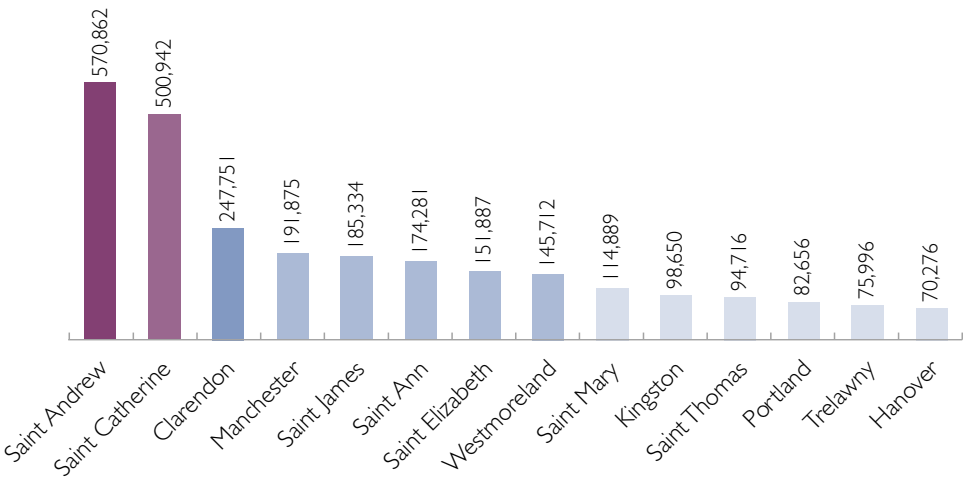
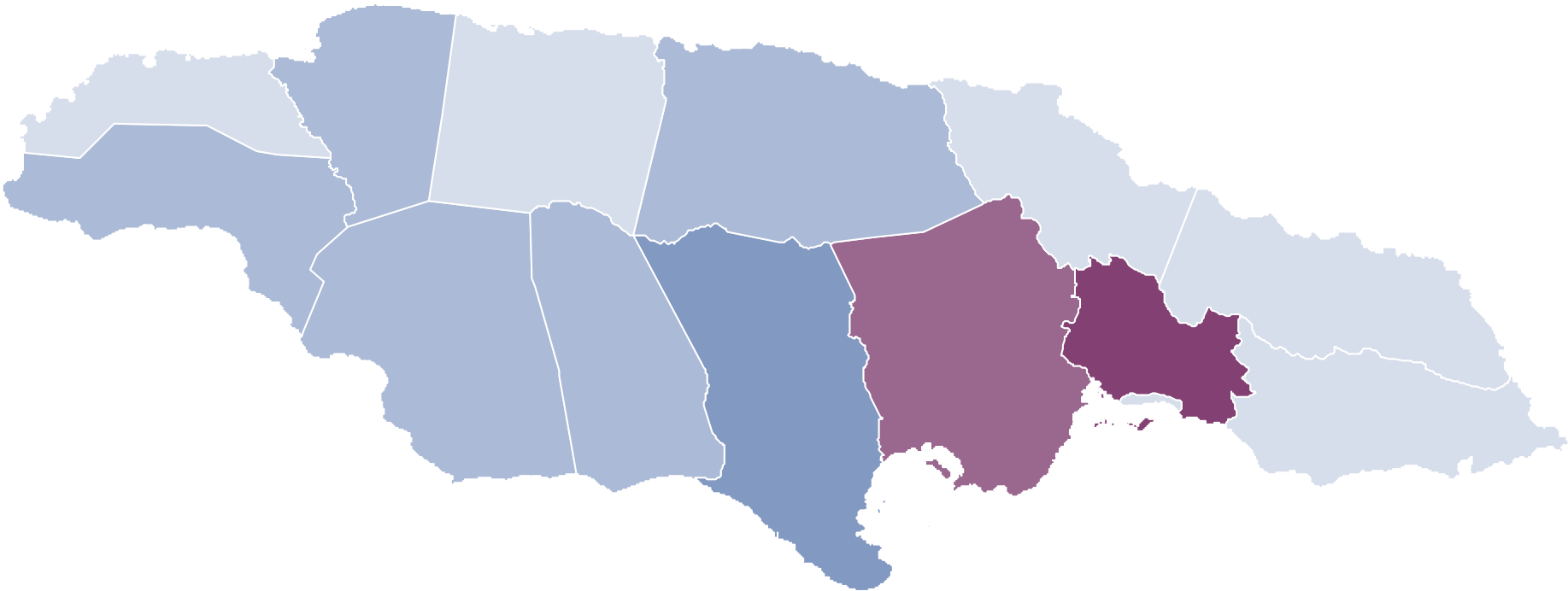
POPULATION BY PARISH

In 2010, Saint Andrew was the most populated parish with 570,862 inhabitants, followed by Saint Catherine with 500,942, while the parish of Hanover was the least populated with 70,276 inhabitants.

Source: The Statistical Institute of Jamaica (STATIN)

1	from 70,000 to 115,000	(6)
2	from 115,001 to 240,000	(5)
3	from 240,001 to 350,000	(1)
4	from 350,001 to 550,000	(1)
5	from 550,001 to 600,000	(1)

# of parishes





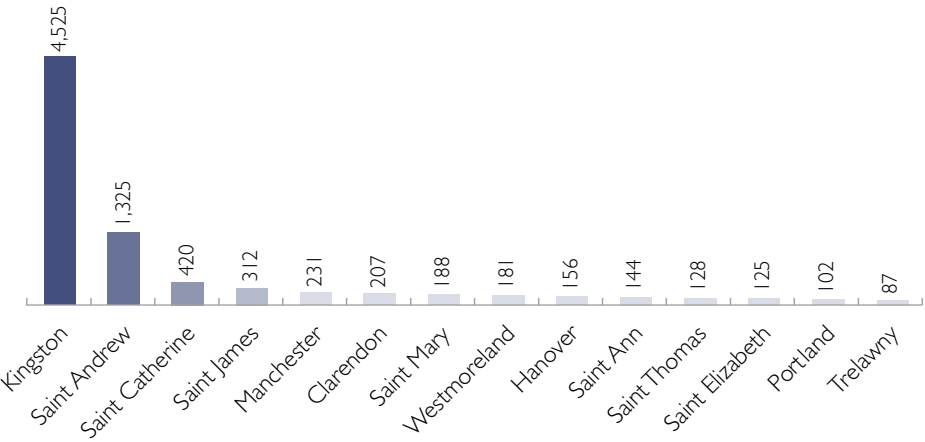
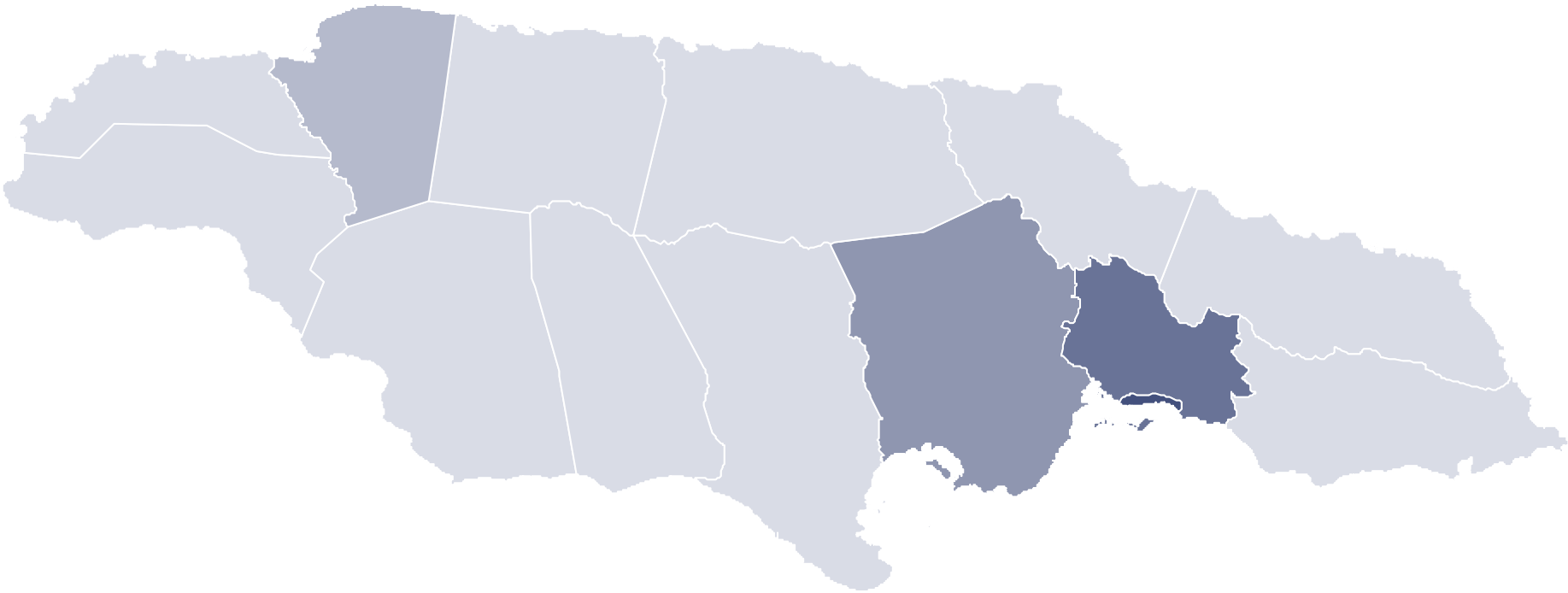
# POPULATION DENSITY

The parish with the highest population density is Kingston, with 4,525 inhabitants per square kilometre, followed by Saint Andrew with 1,325. Trelawny is the parish with the lowest density of population with 87 inhabitants per square kilometre.

Source: The Statistical Institute of Jamaica (STATIN)

1	from 80 to 290	(10)
2	from 291 to 400	(1)
3	from 401 to 1,000	(1)
4	from 1,001 to 3,000	(1)
5	from 3,001 to 4,600	(1)

# of parishes





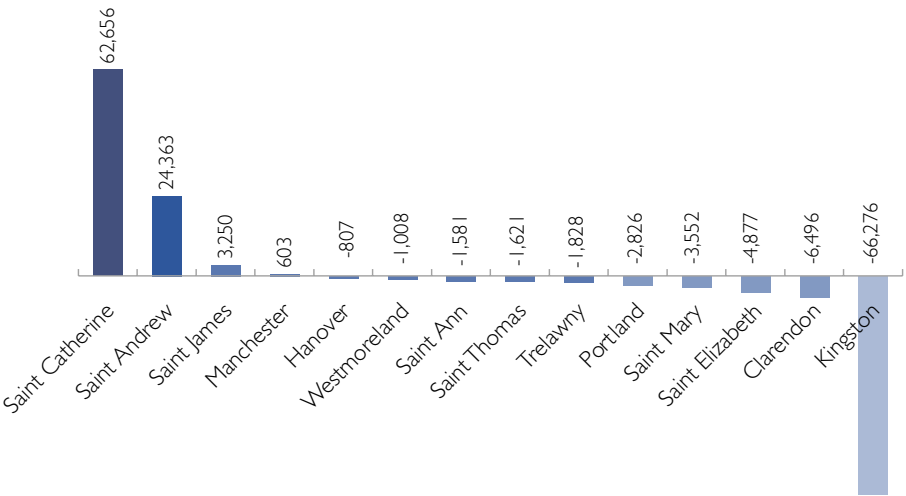
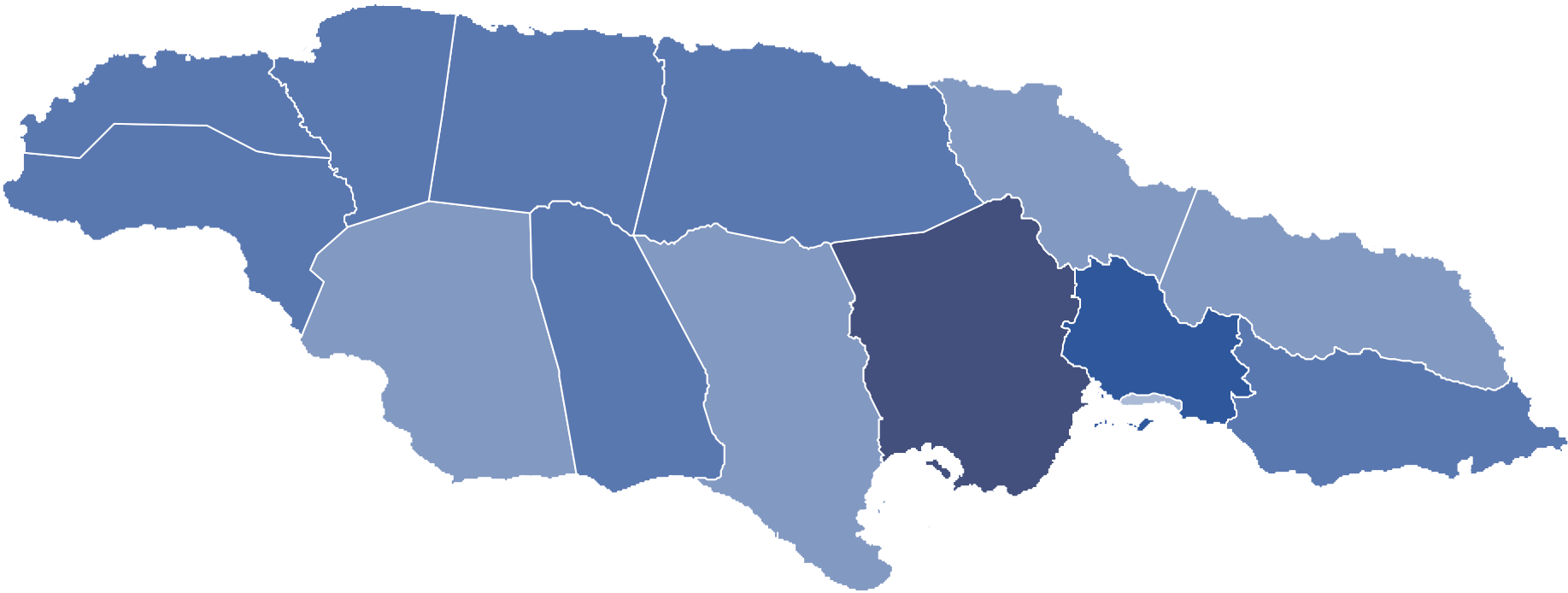
# INTERNAL MIGRATION BALANCE

According to the information provided by the Statistical Institute of Jamaica, between 1991 and 2001, the parish of Saint Catherine presented the most immigration with 62,656 incoming inhabitants, followed by Saint Andrew with 24,363, while Kingston presented an emigration of 66,276 inhabitants, followed by Clarendon with 6,496.

Source: The Statistical Institute of Jamaica (STATIN)

1	from -67,000 to -65,001	(1)
2	from -65,000 to -2,001	(4)
3	from -2,500 to 5,000	(7)
4	from 5,001 to 30,000	(1)
5	from 30,001 to 65,000	(1)

# of parishes



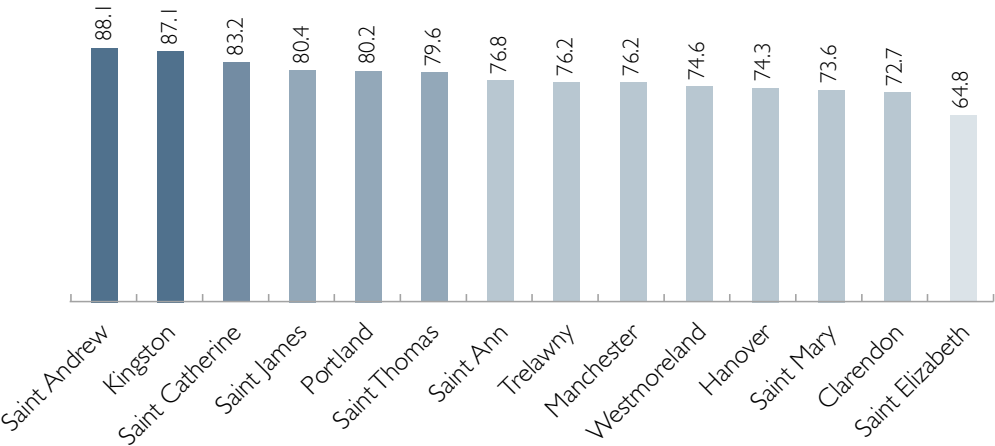
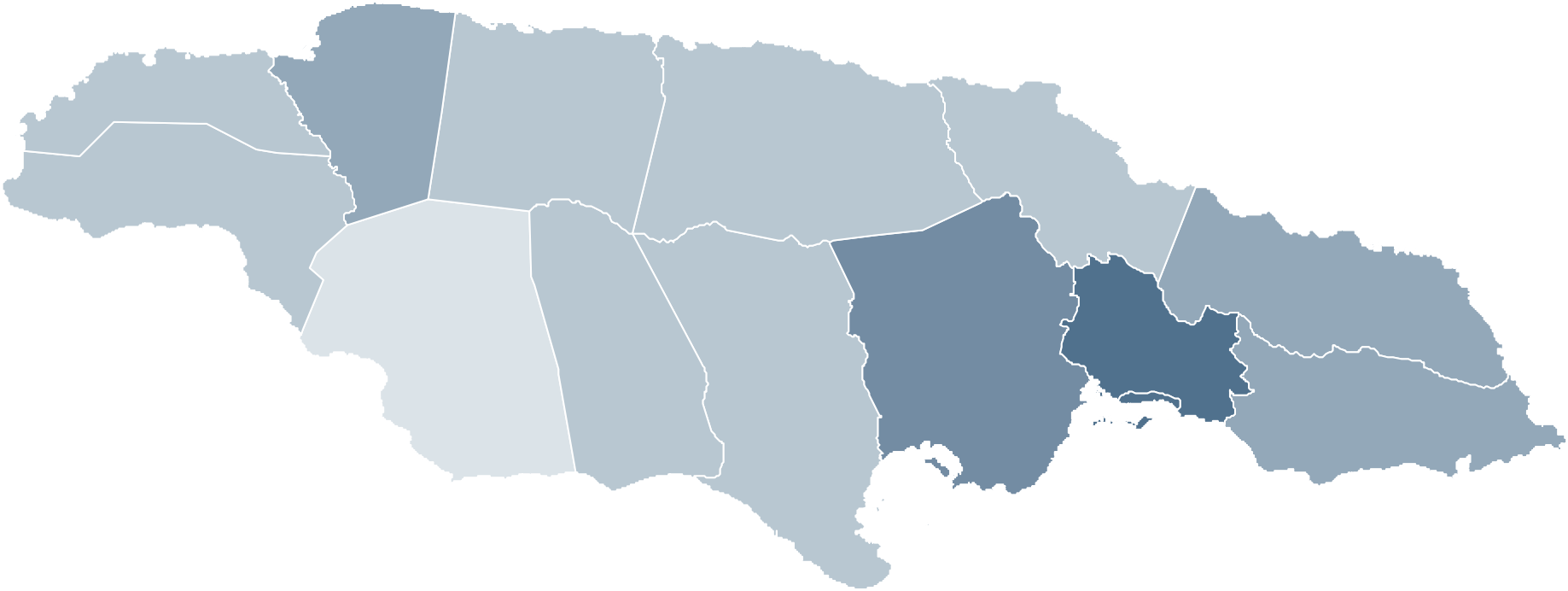


# LITERACY RATES BY PARISH

According to the information provided by the Statistical Institute of Jamaica, in 1999, the parish with the highest percentage of literate population was in Saint Andrew with 88.1 per cent, followed by Kingston with 87.1. The parish with the lowest literacy rate was Saint Elizabeth with 64.8 per cent.

Source: The Statistical Institute of Jamaica (STATIN)

	%	# of parishes
1	from 64 to 70	(1)
2	from 70.1 to 78	(7)
3	from 78.1 to 82	(3)
4	from 82.1 to 85	(1)
5	from 85.1 to 89	(2)





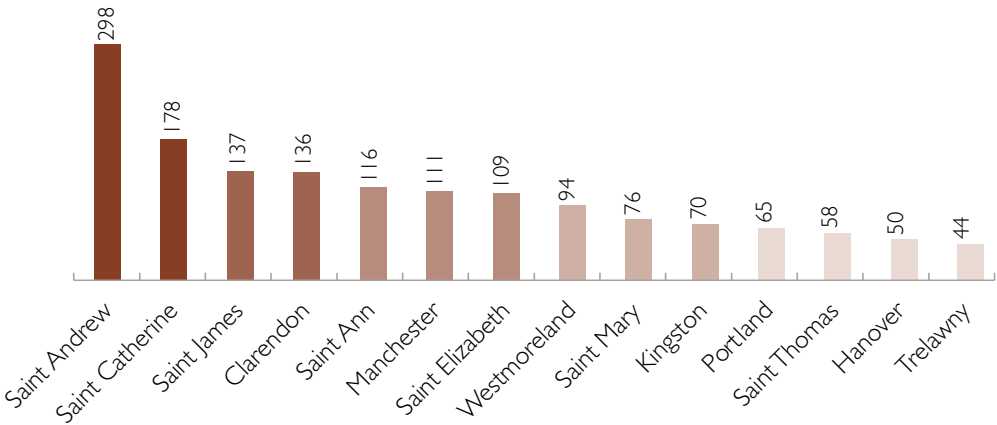
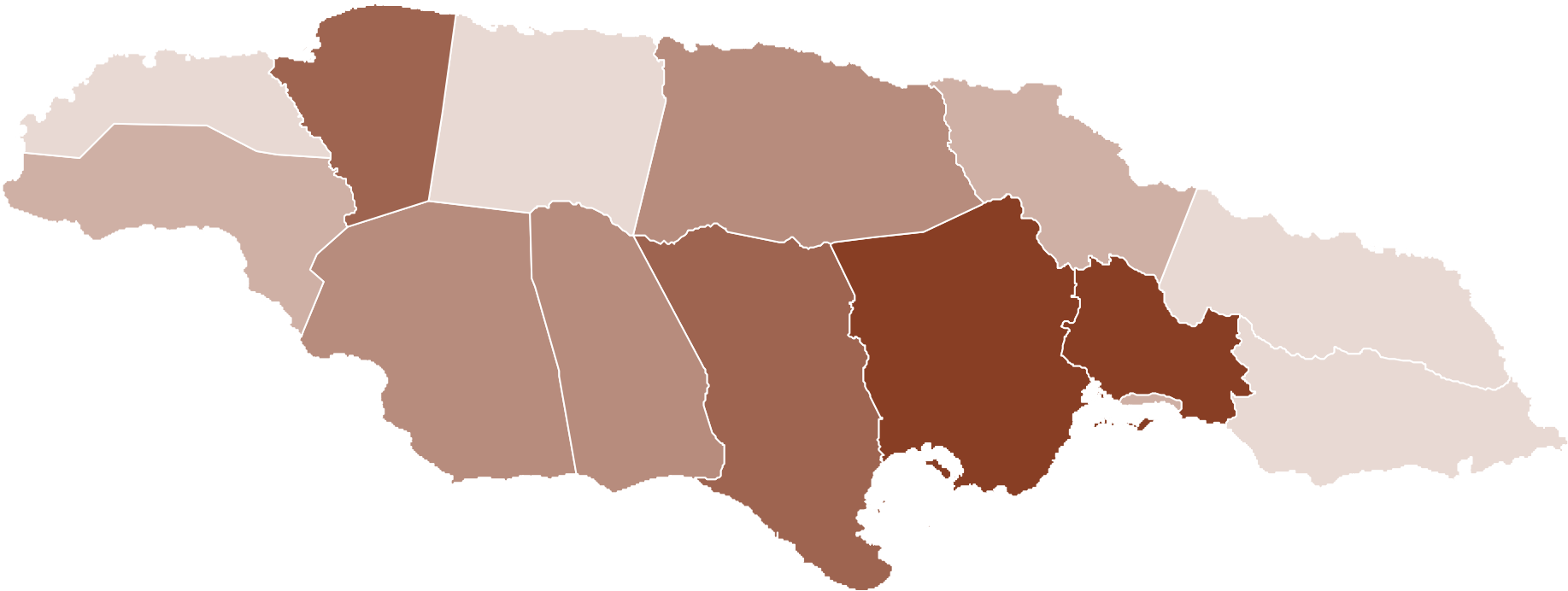
# EDUCATIONAL INSTITUTIONS BY PARISH

There are 1547 educational institutions of different levels registered in the Cultural Information System of the Americas. There are 298 located in Saint Andrew making it the parish with the largest amount, followed by Saint Catherine with 178. Trelawny has the least with 44, followed by Hanover with 50.

Source: Cultural Information System of the Americas

1	from 43 to 69	(4)
2	from 70 to 104	(3)
3	from 105 to 135	(3)
4	from 136 to 172	(2)
5	from 173 to 300	(2)

# of parishes





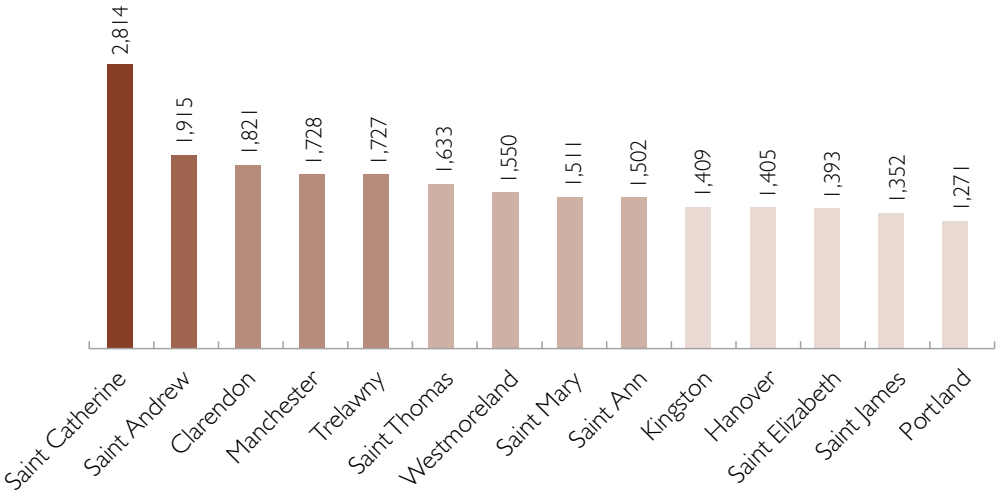
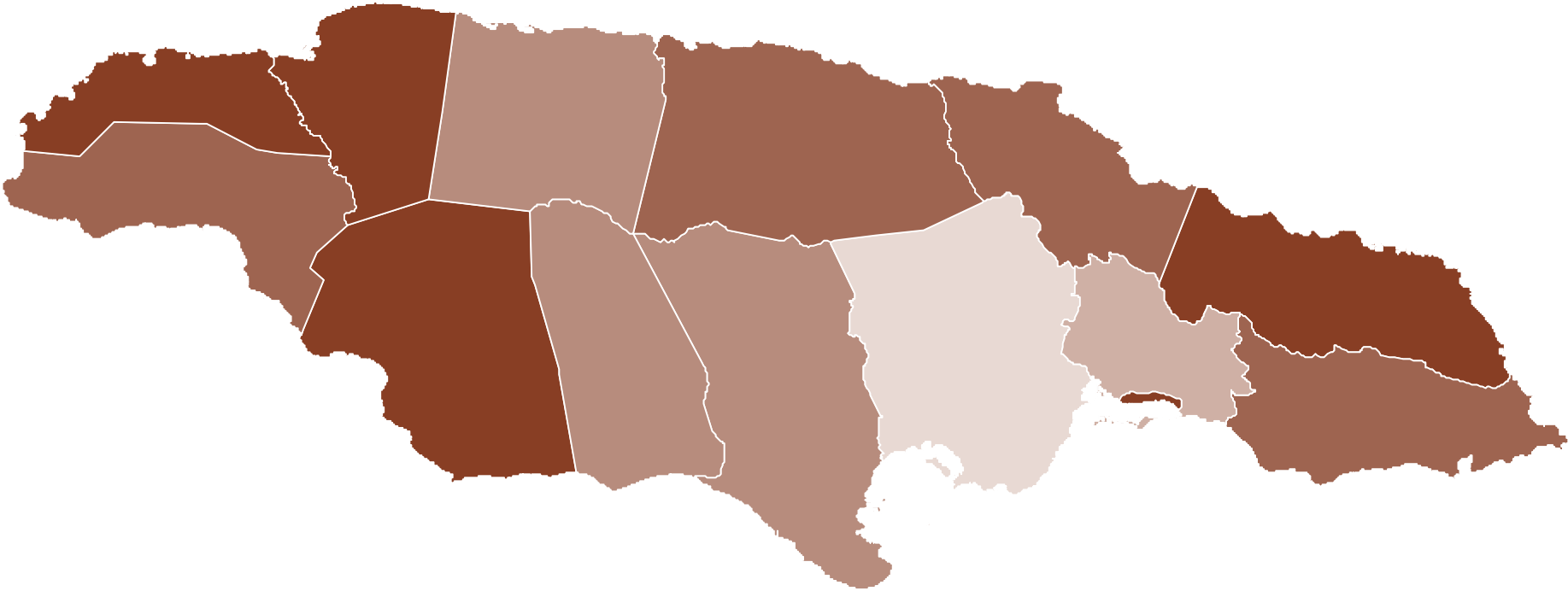
POPULATION PER EDUCATIONAL INSTITUTION BY PARISH

The national average of population per educational institution by parish is of 1,749. The parishes with fewer inhabitants per educational institution are Portland with 1,271, and Saint James with 1,362. On the other hand, the parish of Saint Catherine holds a population of 2,814 inhabitants per school, followed by Saint Andrew holding 1,915.

Source: Cultural Information System of the Americas

1	from 1,250 to 1,500	(5)
2	from 1,501 to 1,650	(4)
3	from 1,651 to 1,900	(3)
4	from 1,901 to 2,500	(1)
5	from 2,501 to 3,000	(1)

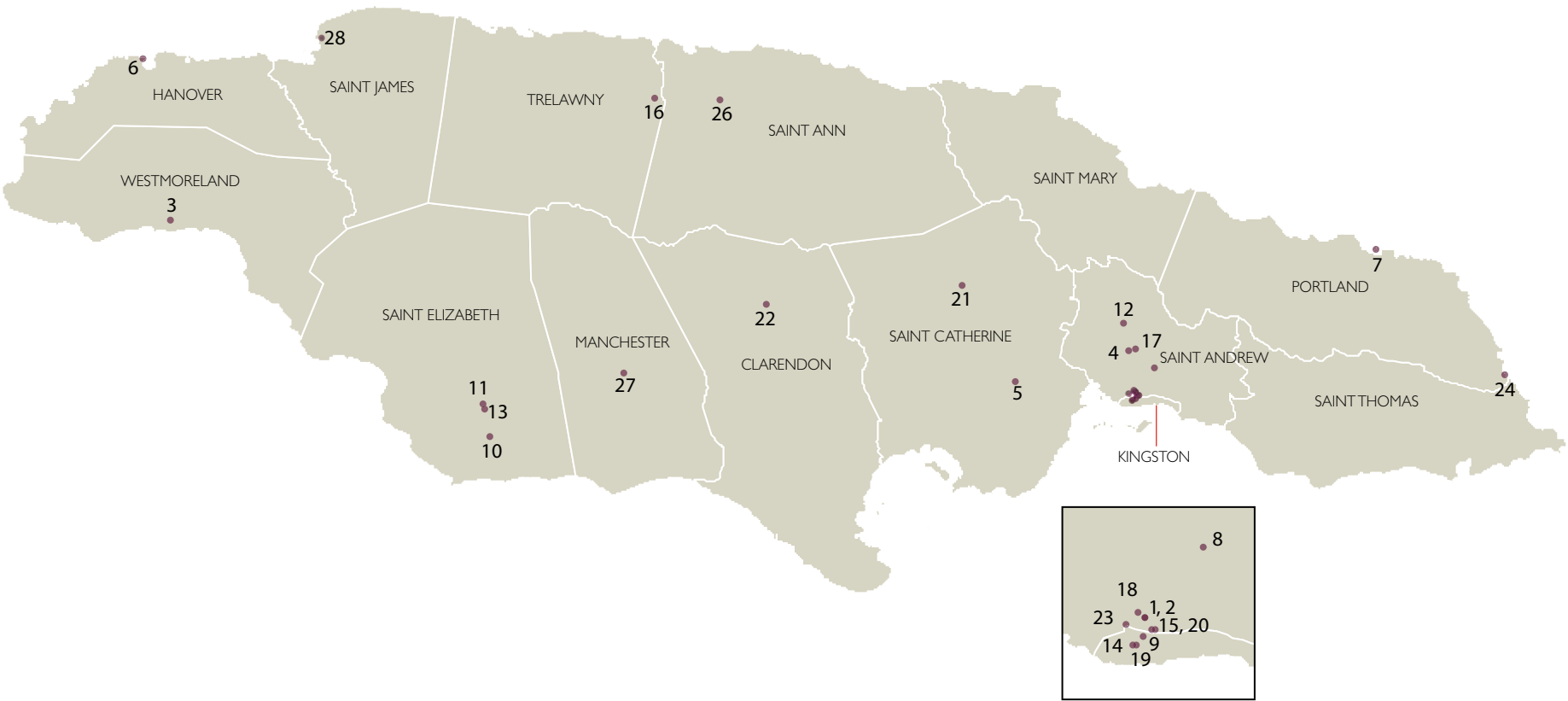
# of parishes



CENTENARY SCHOOLS

Oldest Schools in Jamaica, by year of foundation

School	Year
1. Wolmers High School (Boys and Girls)	1736
2. Wolmers Boys School	1736
3. Manning High	1738
4. Manning Hill Primary	1738
5. St Jago High School (formerly Beckford & Smith)	1744
6. Rusea's High	1777
7. Titchfield High	1786
8. Jamaica College	1789
9. Saint George's College	1850
10. Munroe College	1856
11. Hampton School	1858
12. Immaculate Conception High	1858
13. Bethlehem Moravian Teachers College	1861
14. St. Aloysius Primary	1865
15. Alpha Cottage School (often referred to as Alpha Boys School)	1880
16. Westwood High	1880
17. Shortwood Techers's College)	1885
18. Mico University College	1890
19. Kingston Technical High	1896
20. Alpha Infant	1896
21. Linstead Primary & Junior High	1900
22. John Austin All Age	1900
23. Central Branch All Age	1902
24. Happy Grove High	1904
25. Watsonville Primary School	1906
26. St. Hildas Diocesan High	1906
27. Northern Caribbean University (formerly West Indies Colege)	1907
28. Cornwall College (previous name was Montego Bay Government Secondary School 1896)	1911



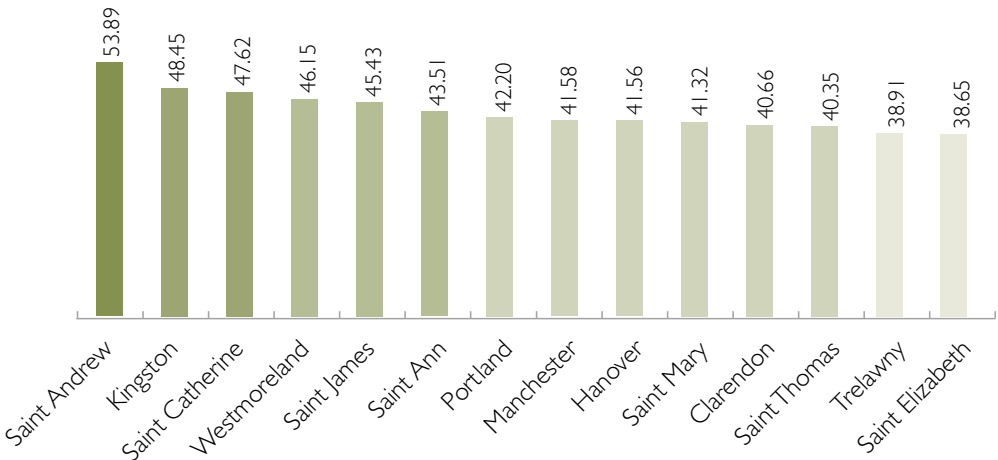
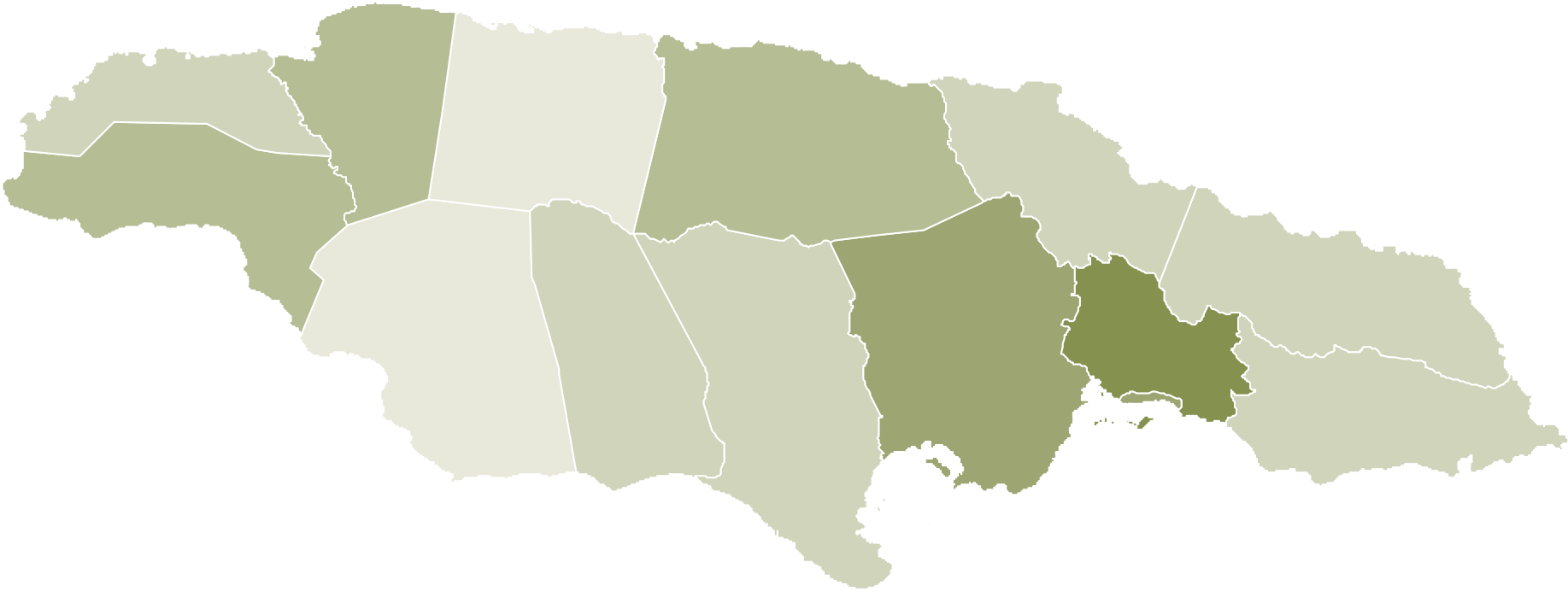


# POPULATION WITH INTERMEDIATE OR HIGHER EDUCATION

According to the information provided by the Statistical Institute of Jamaica, the parish of Saint Andrew holds the highest percentage of population with intermediate or higher education (53.89), followed by Kingston (48.45). Saint Elizabeth is the parish that has the lowest percentage of population with intermediate or higher education (38.65).

Source: The Statistical Institute of Jamaica (STATIN)

	%	# of parishes
1	from 38.00 to 40.00	(2)
2	from 40.01 to 43.00	(6)
3	from 43.01 to 47.00	(3)
4	from 47.01 to 50.00	(2)
5	from 50.01 to 55.00	(1)



## TWO ETHNO-LINGUISTIC DIVERSITY



Accompong Town Kindah Tree

Jamaica Memory Bank / ACIJ

Jamaica's motto 'Out of Many One People' speaks to the melding of cultures which have infused the island's culture. While the overwhelming majority of Jamaicans are of African descent, the population also comprises British, Jews, (East) Indians, Chinese, Syrians and Lebanese, each of which has played different roles in the development of Jamaican culture and society. Interestingly, the majority of these groups are dispersed around the island, so there are no marked concentrations of ethnic groupings in any specific location. Additionally, approximately 6.2% of the population is of mixed ancestry.

Linguistically, Jamaica is an English speaking country. However, most Jamaicans are also fluent in Jamaican Creole (or Patois) which has a large English vocabulary base with a grammatical structure patterned, in the main, from West African languages. The language of the average Jamaican rests somewhere along the continuum between these two points (Patois and English), and depending on the situation, they often code switch from one language to the other.

The Tainos were the first inhabitants of the island. However, the arrival of the Spanish in 1494 led to their demise through overwork and European diseases to which they had no resistance. Some scholars have argued that many committed suicide (by drinking the poisonous juice of the cassava) rather than live under the harsh Spanish rule. Other scholars have stated that some of the Tainos ran off into the uninhabited mountains and their bloodlines therefore became subsumed in that of the Africans who later also escaped to the mountains and established Maroon communities.

Over the early history of Jamaica, large numbers of Africans were imported into the country as slave labour and forced to work on large plantations owned and managed largely by the English. After Emancipation, the colonial government turned to indentured labour. Much of the recently emancipated African population migrated from the plantations and set up free villages across the island.

The first indentured labourers came from England, Scotland, Ireland and Germany. When this failed to produce the desired results, the colonial powers turned to India, West Africa, and later China.

## INDIGENOUS CULTURES

While the indigenous peoples of Jamaica, the Tainos, have long been extinct, Jamaica's socio-economic context saw the emergence of two indigenous cultures: the Maroons and Rastafari. Both emerged at very different points in the nation's history, yet both were responses to the British imperial presence and the resulting social inequality.

### The Maroons

The history of the Maroons of Jamaica is an epic tale of resistance and triumph and is integral to the story of Jamaica. The Maroons pitted a relentless battle against first the Spanish and later British forces, a much larger and well funded adversary. Using the island's mountainous terrain as an ally, and depending on camouflage, cunning and agility, they waged a tireless battle against the colonial forces. In 1739, the British were forced to sign peace treaties with the fighting Maroons. The Maroons of Jamaica therefore became the first group to fight for and gain their freedom from colonial forces in the New World, as the Maroon Treaty preceded the Haitian Revolution by numerous years.

The first Maroon settlements were established shortly after the English invasion of 1655 which saw the island shift from Spanish to English rule. On the arrival of the English invading force, many of the Spanish retreated into the mountains, others quickly fleeing the country altogether. While some of the enslaved Africans who had been a part of the community remained loyal to their Spanish masters, several established separate settlements and selected their own leaders, but gradually many were convinced to join forces with the Spanish in their attempt to oust the invading English.



Taino hut

Under Spanish rule, many of the Africans had been herdsman and hunters and their skills proved extremely useful often, keeping the remaining Spanish forces from starvation. Additionally, as critical members of the insurgent force, these Afro-Jamaicans became skilled in guerrilla tactics which they would later improve in over a century of fighting.

The ranks of the original Maroons were joined by runaways from plantations, many of whom were the strong and virile Coromantee, the group from which leaders of most of Jamaica's slave rebellions came. After the signing of the 1739 peace treaty Maroons were given governance of large tracts of land that they continue to occupy today. Of note is a clause in the treaty that bound them to capture and return runaways. There is still great debate as to what extent the Maroons kept this aspect of the treaty.

Four main Maroon communities currently exist in Jamaica. In the west there is Accompong, which is located in the hills of St. Elizabeth. The town was established in 1739 and is named after its founder, who was brother to Cudjoe, Nanny and Quao. Three Maroon settlements currently lie in the eastern end of the island. Moore Town (New Nanny Town) in Portland was established by Nanny after the signing of the 1739 Treaty, which she had at first resisted then later agreed to sign. Her followers were divided into two groups, one went with her to create the new community of Moore Town and the other went with her brother Quao to Crawford Town. Both Charles Town, also in Portland, and Scotts Hall, St. Mary, are related to Crawford Town. Charles Town is a new settlement of Crawford Town while Scott's Hall was created after 26 Maroon's sought and received permission to migrate from Crawford Town and establish a new settlement.

The Maroons developed a distinct culture from that of other Jamaicans. They developed two separate Creole languages. One had similarities with both Jamaican Creole and Creoles of Suriname. However, very few Maroons know more than a few words today. The Maroon communities also developed the Creole language Kromanti which, unlike Jamaican Creole, has a vocabulary which is largely developed from the Akan languages. The Maroons have also developed a distinct musical culture and have specific drums and songs from this tradition.

The most famous Maroons throughout history include Cudjoe, his brothers Quao and Accompong and their sister Nanny, who is regarded the queen of the Maroons and was named Jamaica's only National Heroine in 1976. Quao Day is celebrated on June 23 while Nanny Day is celebrated on the third Monday in October (which the rest of the



Accompong Maroon statue

island marks as National Heroes Day). On January 6, the signing of the 1739 Peace Treaty is celebrated via a festival in Accompong. This date is also used to mark Cudjoe's birth.

Along with the existing Maroon communities, there are other sites of significance to Maroon culture and history. Among these are the vantage points from which the Maroons could survey the surrounding lands and spot British troops far in advance. On the eastern side of the island these include Watch Hill in Portland and Look Out Hill St. Thomas.

Important sites also include places once inhabited by the Maroons. Chief among them is Nanny Town, the former major stronghold of the Eastern Maroons. The town, once also known as the Great Negro Town and Stony River Town, withstood numerous attacks by the British, and was finally destroyed in 1734. Located in the Blue Mountains in Portland, Nanny Town's vantage point in the hills made it extremely difficult for the British to wage surprise attacks. Historians have also suggested that the town was first occupied by the Tainos. The site is only accessible by air or by trails and the ruin descriptively dubbed "Stone Wall" is the only remaining evidence of human habitation. Yet as the site from which Grande Nanny (for whom the town is named), set her military strategies in motion, Nanny Town is now greatly revered among Maroons.

Katta-a-Wood was another of the Maroon towns overlooking the Rio Grande Valley. The town was located approximately six hours (by foot) away from Nanny Town. Originally occupied by the Tainos, the town was established by the Maroons after Nanny Town was attacked. However, attempts to make the town their base of operations were thwarted as it too was later attacked. After the destruction of the town, some of the Maroons journeyed to St. James to join Cudjoe's forces.

Maroon oral history also indicates other sites as significant to their culture. Among these is Pumpkin Hill, a site where Maroons once hid escaped slaves. The site's name relates to a story about Nanny. It is said that at a time when she contemplated capitulating to the British, as her people were on the brink of starvation, she awoke one morning and found three pumpkin seeds in her pocket. She planted the seeds on the hillside and from them came huge pumpkins which saved the Maroons from starvation.

Through less mystical means, Seaman Valley, also in Portland is linked to Maroon history



Hut at Bienheim

through the oral tradition. The site is heralded as one of the markers of Maroon triumph. Here the English militia were decimated by Maroon forces.

Guy's Town (Portland) was a strategic, defensive point for the Windward Maroons. The site was a place of refuge for women and children, as well as a point from which warriors could stage counter or rearguard attacks. The town provided much needed provisions as numerous crops including plantain,

melon, yam, sugar cane, cocoa and corn were planted there. The town was also used to rear chickens, hogs and cows.

Though not a Maroon community presently, Trelawny Town or Cudjoe Town, located in the hills of Trelawny, cannot be omitted from the Maroon story. Now known as Flagstaff, the Maroon presence was removed from the town after the Second Maroon War when all its inhabitants were tricked and deported to Nova Scotia and then to Sierra Leone. Nonetheless, Trelawny Town was the main base of operations for Cudjoe after he migrated from the Clarendon hills, and it was the place at which the first treaty was signed.

The Maroon culture also provided significant underpinning for the evolution of Jamaican traditional religious expression. Three seals at Accompong Maroon Town is a physical as well as spiritual link between Maroon Culture and Revivalism. This folk religion gained recognition in the 1860's. It was and still remains the flagship of African religious culture. (See also *Traditional Folk Culture* in this text and under *Religion* chapter)

## Rastafari

The Rastafari movement began in the 1930s. The movement has been described as one of the most important phenomena to emerge in the Americas in modern history and the faith has been adopted by numerous people of various races and backgrounds across the world. While its exact origins are undocumented, Rastafari's beginnings are closely related to Leonard P. Howell who was the movement's first recognized leader. Howell established Pinnacle, located in Sligoville, St. Catherine, the first Rastafarian settlement in Jamaica. It was home to thousands of Rastafarians up to 1957.

Rastafari emerged as a deliberate response to the teachings of Marcus Garvey who pointed to the east for the crowning of a New King. This manifested on November 2, 1930 when Negus Tafari Makonnen was crowned Emperor Haile Selassie I. All the early Leaders of this new Faith –Rastafari,



Jamaica Memory Bank / ACIJ

Hut in Bobo Hill, Nine Miles Bull Bay

including Leonard P. Howell, were Garveyites. They began searching/reading the Scriptures for Spiritual Guidance as the new Emperor bore the titles: “King of Kings & Lord of Lords, Conquering Lion of the Tribe of Judah; Elect of God...”

Building on the tenets of Marcus Garvey, Rastafari placed issues of identity, particularly an Afrocentric identity, squarely in the national consciousness. The movement has been significant to valourising blackness and spreading concepts of pride, respect and self-love. Like Garvey’s “Back to Africa” vision and philosophy, Rastafarians desire to be repatriated to Ethiopia which is interpreted as being Mount Zion.

Several of the symbols in Rastafari relate to Ethiopia. The name Rastafari itself refers to Haile Selassie’s Crown Prince name - Ras Tafari, prior to his being crowned Negus. Ras Tafari, is Amharic for “One who is to be feared”. The use of the lion as a totem animal symbolising natural pride, wholeness and power also links back to Haile Selassie whose titles upon coronation included ‘Conquering Lion of the tribe of Judah’. The colours red (often referred to as ‘ites’), green and gold, are the colours of the Ethiopian flag.

Rastafari’s cultural influence has touched music –particularly through Reggae–, food, fashion and language. These have circulated throughout the Jamaican and international communities to various degrees.

The Rastafarian worldview brought a unique approach to language which it recognizes as one of the strongest tools of colonization and therefore also oppression (down-pressure). Dread talk, as the language of Rastafari is often called, rests on the belief that words and sounds are powerful and can affect one’s reality as epitomised in the phrase “word, sound, power”.

As such, in Dread Talk English words are often subverted or inverted usually for positive reinforcement, but sometimes to outline the perceived negative social implications of a word. As such, “understand” becomes “overstand”, while the concept of mis-education is conveyed by turning education into “head-decaytion”. In a similar vein one would not “dedicate” which intones death through the syllable “ded” (dead) but would rather “livicate”. Most importantly, is the valourising of self, which comes in the importance of the word ‘I’. As such, in Dread Talk, a speaker refers to himself as ‘I’ not me, ensuring that the person remains the subject, never the object. To various degrees, Dread Talk has pervaded the wider Jamaican society with many Jamaicans adopting elements of the language.



Traditional Tabernacle at Scott's Pass, Manchester

Jamaica Memory Bank / ACIJ

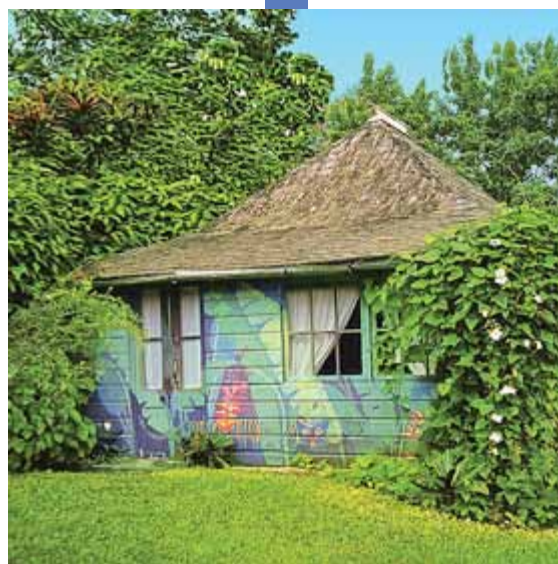
Rastafari’s influence in relation to fashion has been three-fold. Its most popular influence is the wearing of locks. While historically only a single sect initially wore locks and Rastafarians were more known for eschewing the shaving of the beard (earning the early moniker “beards man”), dreadlocks have become an identifying marker worn by Rastafari across the world. Many Black people across the world have also adopted the style of locking the hair, often

as a celebration of Blackness but sometimes merely as a fashion statement.

Rastafari has influenced clothing. The most obvious impact is in the use of the red green and gold but the militaristic cut and the celebration of camouflage has also had an impact especially in popular Jamaican fashion. Much of this influence has come through the Cooyah clothing line which greatly valourises a Rasta aesthetic.

The community’s approach to food is also distinctive. The sect is largely vegetarian, but while some members do consume fish and chicken, pork is generally abhorred. Additionally, some Rastas believe that salt should be avoided and therefore prepare their food in a manner that is called “ital”, that is, without salt. Increasingly Rasta restaurants can be found across the island, catering not only to Rastas, but also to other Jamaicans and visitors.

While a Rastafari community no longer inhabits Pinnacle, other Rastafari communities have been established. Today there are three main Mansions or Orders of Rastafari: the Theocracy Reign Order of the Nyahbinghi, the Ethiopia Africa Black International Congress (also known as the Bobo Shanti) and the Twelve Tribes of Israel. The main Nyahbinghi communities are at Scott’s Pass in Clarendon and at Pitfour in Montego Bay. The main Bobo Shanti community is located at Bobo Hill, St. Andrew while the main Twelve Tribes community can be found at Hope Road in St. Andrew. In the Blue Mountains there is also the H.I.M. Haile Selassie I School of Vision; there is the Rastafari Indigenous Village in Montego Bay and also Camp David, also known as Natty Farm Yard, in Linstead, St. Catherine. There are also several Rastafari organizations through which the community functions in Jamaica. These include the Royal Ethio-Judah Coptic Church, the House of Dread Youth Foundation, the Haile Sellasie Theocracy 1<sup>st</sup> Government, the 1<sup>st</sup> Order of the Dreaded Nyahbinghi, the Rastafari Youth Initiative Council, and the Ethio-Africa Diaspora Millennium Union Council which has been the umbrella organization for the majority of the Rastafari communities in Jamaica since 2007.



Jamaica Memory Bank / ACIJ

Andrea's House

## ETHNIC POPULATIONS

Although there are others, the Chinese, Indians, Jews, and Lebanese make up the largest groups and the most distinctive.

### The Chinese

The Chinese arrived in Jamaica in two distinct waves. The first wave arrived as indentured labourers between 1854 and 1888. Although it was illegal for Chinese nationals to leave their country up to 1894, faced with famine and other harsh conditions many took the risk for the possibility of attaining wealth and returning to China. The second wave of Chinese came as free migrants in the 20th century. The first Chinese females arrived on the island in 1884.

The first group of 267 labourers who had been directly contracted in China to work in Jamaica arrived at the Kingston Harbour in 1854. Later that year, an additional 472 were sent from Panama to Jamaica, fleeing from Malaria and other diseases which were decimating the population. Others would later arrive from Trinidad and British Guiana (now Guyana). Many died on the way or shortly after the journey. Of a total of 800 Chinese labourers sent from Hong Kong and Panama, only 200 were still alive after eight months. They faced very hard labour and living conditions. Bound in three year contracts, they were housed in oppressive, overcrowded barracks and worked six-day weeks at one shilling and six pence a day. Despite the harsh conditions under which they worked, many of the Chinese served the length of their contract. Subsequently, many sought employment from sponsors and other members of the Chinese community. Capital to start small businesses was raised either through loans or aid received from more established Jamaican Chinese.

By the mid-19th century many Chinese businesses had been established, with many building their residencies above the business. Downtown Kingston became known as Chinatown and the Chinese gradually branched out into bakeries, laundries and restaurants. Many Chinese established small grocery shops across the island. This trend proliferated to the extent that it was believed that a town could not prosper without the existence of these small shops. Their popularity and success was largely related to the fact that the store owners sold goods in small affordable quantities, were willing to barter and extend credit, and would provide service on Sundays and holidays.

Through great frugality many Jamaica-Chinese-owned businesses were established. Many of these have developed into major Jamaican conglomerates, some growing from the small bakeries and groceries originally established. Many second generation Jamaican Chinese moved away from family businesses and other traditions in the mid-20th century. The community continues to commemorate some of its traditions including the celebration of the Chinese New Year.



Chinese Benovolent Association

Ferdie Wright, JNHT

### Indians

In 1845, after a 17-week voyage from Calcutta, 261 Indians (200 men, 28 women and 33 children) disembarked the *Blundell Hunter* in Old Harbour Bay marking the start of Indian immigration to Jamaica. Over the next 76 years, between 1845 and 1921, 36,000 Indians, the majority of them Hindus, arrived on the island as indentured labourers. While the indentureship agreement included the possibility of repatriation, only approximately one-third returned to India, in part because the Jamaican and later the Indian government discouraged the practice due to the associated costs.

While many of the Indians had journeyed to Jamaica seeking the possibility of economic improvement, once they arrived they found very squalid conditions. The majority of the Indian labourers were sent to St. Mary, Portland, Clarendon, St. Thomas, and Westmoreland, where the populations remain mostly concentrated today. They travelled first by wagon and later with the arrival of the railway, by overcrowded, seat-less freight cars, often having to walk from the station to the plantation. The workers were forced to work six days a week and were paid one shilling a day from which two shillings and six-pence per week was deducted to pay for rations of rice, flour, dried fish or goat.

Generally, very little attention was given to their welfare. They were housed in congested dingy barracks often without proper sanitary conveniences or water supply. The labourers received very little healthcare and often faced fines or even imprisonment if they were unable to work. They often suffered from tropical diseases such as yaws, hookworm and malaria, which were incurable at the time.

Ingrained prejudices and laws against non-Christian religions had a marked impact on the practicing of their customs as they were considered heathens. Even so, Indian culture has had a significant impact on Jamaican culture, and Indo-Jamaicans have successfully managed to maintain discrete cultural and religious identity while melding with the rest of the society. The infusion of curried goat into Jamaican cuisine is one of these markers of its impact on the wider society while concepts such as a Coolie 'Duppy' (ghost) speak to resonances with the folk culture. Indian culture has also had some influence on Rastafari. Ganja, (the local term for the Marijuana which is of Hindu origin) is used by members

usually in religious rites. The group introduced both the plant and the smoking thereof to the island.

Indians currently make up the largest minority group on the island, with a population of over 70,000. Indians in Jamaica have influenced development in various fields such as farming, medicine and politics.

### Jews

The first arrival of Jews in Jamaica is recorded in 1530 and is linked to the persecution of Jews under the Spanish Inquisition. Under the reigns of King Ferdinand II of Aragon and Queen Isabella I of Castile many Jews fled from persecution to other locations in Europe as well as to the New World. The introduction of compulsory Christianization under King Manuel I of Portugal saw a similar exodus from that country. While Jews in Jamaica have celebrated over 350 years of free worship, there were severe restrictions under Spanish rule.

The remains of Jewish cemeteries in places as disparate as Port Royal, Spanish Town, Falmouth, Savannah-la-Mar and Port Maria speak to the spread of Jewish communities across the country. The Jewish cemetery in Hunts Bay, St. Andrew, dating back to the 17th century, is one of the oldest in the Western Hemisphere and the oldest denominational cemetery in the island. Historically, most of the Jewish population entered in the fields of trading (gold, silver, pimento, pepper, vanilla, cocoa) and money changing. By the 19th century some mercantile Jewish families expanded into shipbuilding and construction. As their businesses flourished and their economic power grew, they eventually achieved greater political power in 19th century when they earned the right to vote.

In modern Jamaica, there are approximately 250 practicing Jews [2001 census]. However, it is estimated that over 400,000 Jamaicans are of Jewish heritage. The Shaare Shalom Synagogue (United Congregation of Israelites) is the only remaining Jewish house of worship on the island. Originally built in 1907, it was later destroyed in the Great Kingston Earthquake. It was rebuilt in 1912 by the Henriques Brothers. The dramatic white building is one of the few synagogues in the Western Hemisphere with a sand floor, reflective of times of Jewish persecution when sand was used to muffle their footsteps and prayers to ensure secrecy.

### Lebanese

While they constitute one of the smallest ethnic minorities in Jamaica, the Lebanese wield great economic power having become giants in retail, tourism, manufacturing and horse racing. They are often referred to by Jamaicans as Syrians, because Palestine and Lebanon were a part of Syria, at the time of the arrival of these first migrants. The Lebanese, the majority of them Christians and a few others Jews, arrived on the island seeking refuge from religious persecution,

fleeing from the Muslim Turk reign under the Ottoman Empire. It is believed that many heard about Jamaica through the success of the event dubbed as the Great Trade Exhibition held in Jamaica for 4 months in 1891 and which spoke to numerous opportunities in Jamaica. Once the first migrants arrived, stories of success brought new ones who employed family and friends in the pattern termed 'chain migration'.

On arrival, many of the Lebanese started commercial life as peddlers, offering door to door service to specific neighbourhoods. Once they raised sufficient capital, they would expand the business, graduating from foot to donkey and cart, to horse and buggy and eventually to a dry goods store.

## TRADITIONAL FOLK FORMS

Most of Jamaica's traditional forms are built on the rhythm and movement of Africa, sometimes blended with those of Europe to create diverse and unique forms that represent the energy and resilience of the people. Most of these forms are a combination of dance and song integrated as an organic whole.

### Bruckins Party

Bruckins Party began circa 1834 as a way of celebrating emancipation from slavery. The dance takes the form of a play and presents rival kings and queens and a mock sword play. In its earliest forms (it was first performed on August 1, 1834, the first Emancipation Day) it comprised a long processional party which went from house to house showcasing the elaborate costumes. The members of the pageant are separated into two groups –one set dressed in blue and the rival party in red. Each party is led by a King and Queen. In today's Jamaica, Bruckins Party can only be found in Portland.

### Buru

Buru is a form of social commentary usually performed at Christmas in different communities. Some scholars have argued that the Nyabbinghi style of drumming is influenced by Buru and Kumina drumming. Buru music is accompanied by three drums (funde, bass and repeater) along with scrapers, rattles and other percussion instruments.

### Dinki Mini

It is believed that Dinki Mini came to prominence at the nine night celebration held for Tacky, a folk Hero in the 18<sup>th</sup> Century. The observance is predominant in St. Mary, St. Ann and St. Andrew. Dinki Mini is usually performed at nine nights (wakes) to send the spirit of the deceased to the other world and to cheer up the bereaved family.

Dinki Mini belongs to the Wake Genre. It supports the philosophy of recreation, hence it defies death. Circular pelvic movement in the dance celebrates life.

The associated instruments include the grater, the Benta and the Tambu drum. The Benta is made from bamboo; a calabash (gourd) forms a resonator. It is related to instruments such as the berimbau of Brazil and it is believed to have antecedents in the Congo.

### Diwali

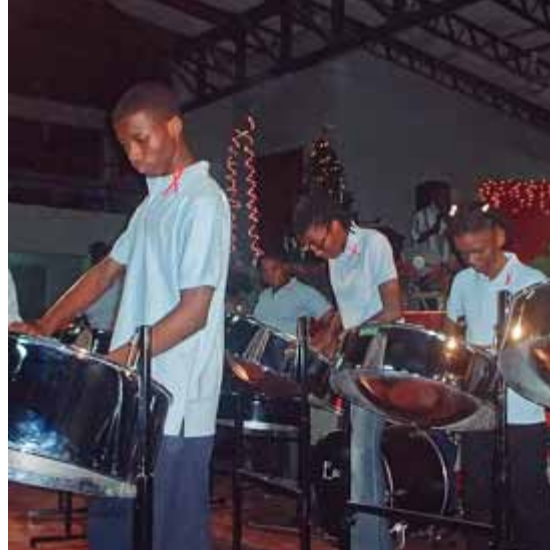
Diwali, the festival of lights, is one of the folk traditions maintained by the Indo-Jamaican population. The festival is celebrated either in late October or early November on the darkest night of the year. The festival is of Hindu origin and is linked with the victory of good over evil, reaping of grain and the return of Prince Rama from an exile of 14 years. During the festival, houses are cleaned and brightly lit. It is a 'newcomer' having only been celebrated in Jamaica for about 30 years.

### Ettu

Ettu is of Yoruba origin, and is found in the parish of Hanover. It is usually performed at weddings, feasts and nine nights. An integral element is 'Shawling', a ritual of appreciation for the dancer's skill. The Queen throws a scarf around the neck of the dancer, who is then ceremoniously dipped back from the waist for strength. Then the shawler, the person placing the shawl around the dancer, raises the dancer's arm in salutation and congratulation. Songs are accompanied by drumming on the lead drum (the Achaka, a kerosene pan which is laid horizontally and beaten with the bare hands). The Achaka is accompanied by the Irre, an oval two-headed drum. The most important ceremony of Ettu is the 40 night ceremony after a person's death. This is to send the departed to the other world.

### Gerreh

Gerreh is found mainly in the Western end of the island, particularly in the parishes of Westmoreland and Hanover. It is one of Jamaica's wake/death rituals, and usually takes place the first two nights after the death, when participants are said to 'jump Gerreh'. The dance is lively and celebratory with vigorous yet subtle movements. The dance is done in the form of a ring play mainly with couples.



### Hosay

Hosay is an (East) Indian Tradition in Jamaica. It is a mourning celebration. It is an activity celebrated in late August. In its original form, and in other places in the world, the festival is commemorated between January and February, in the first ten days of the lunar cycle. During the first nine days of the Hosay, a replica of Hosein's tomb, the Tazia of Tadjah, is built from paper and bamboo. The building is ac-

companied by the sound of mourning songs and on the tenth day it is taken in a large colourful procession led by Tasa drummers and stick and horse dancers to the river or sea. The celebration is most common in Clarendon. Today, many Afro-Jamaicans also participate in these activities. Interestingly, despite its Muslim origins, the majority of the celebrants in Jamaica are Hindi.

### Jonkunnu

Jonkunnu has its origins in English Mimicry and African tradition. Jonkunnu is a form of masquerade. During its heyday, it was an important part of Christmas celebrations but today it is only performed on specially commissioned occasions.

The Jonkunnu masquerade is performed to music played by the fife, which is its lead instrument, along with rattling drums and grater. Though its origins are in Africa, the masquerade also features European characters, some of which were incorporated as a form of satirizing the plantation masters. The main characters included in a Jonkunnu masquerade are Pitchy Patchy, Devil, Horse Head, Cow Head, and Actor Boy. Other characters include Set Girls, Jack in Di Green, Belly Woman and the Police (one of the more recent characters).

Because it was initially used on plantations, it experienced the zenith of its acceptance in the early 19th century. During the 18<sup>th</sup> Century competitions between the Jonkunnu Bands of the different plantations was a feature at Christmas. But because both the drums and the conch shell had been used as communication instruments by the Africans there was also growing fear of large numbers of Blacks congregating. Later, post-emancipation, many Christian groups attempted to clamp down on the form. In Jamaica today however, many recognize Jonkunnu as a valid aspect of Jamaican culture.

### Kumina

This form originated in the Parish of St. Thomas. It falls in the category of African-Jamaican: African because the music, dance and worship associated with it are very West African in form and context



(especially in the more sacred songs). Its presence in the island is linked to the indentured Africans who arrived between the 1840s and the 1860s and many of whom settled in St. Thomas.

A Kumina ritual features two general types of songs. “Bailo” is the more recreational and therefore also more public form. “Country” is the sacred, and therefore often considered the more serious form. Singing, dancing and drumming are three important elements of a Kumina. During a Kumina ceremony, practitioners call upon ancestral spirits which are controlled by the drums.

Players and instruments are anointed with rum and an incantation before the ceremony. There are two kinds of Kumina drums: the Kbandu (male drum) and the Playing Kyas (female drum) which is smaller. The Kbandu is played by two musicians. One sits astride the drum and while beating out a rhythm with his hands, he uses his heels to change pitch and tone. The second drummer sits behind the Kbandu and, using sticks, beats out a complex rhythm on the body of the drum. During a Kumina, persons can enter a Myal, the act of becoming possessed by the ancestral spirit. Kumina ceremonies are always performed for specific purposes, which include wakes, entombments, births and anniversaries.

### Maypole

The Maypole is a retention from the British May Day parade. The Maypole generally features from 12 to 16 dancers who dance around a pole. Coloured ribbons are plaited during the dance into patterns such as the grand chain, basket weave, and cobweb. The dance ends when the plaits are unravelled. This dance, while it keeps the form of the May Pole dancing, has been dramatised by the rhythms and movement vocabulary.

### Mento

This form is a product of plantation life in Jamaica with the music described as displaying the melody of Europe and the rhythms of Africa. There are two styles: Camp and Ball Room. Ball Room is the more European style which is akin to what was performed in the Courts of Europe. Camp Style is the more creolised with some African elements in the Music and Dance.

In the early 20th Century, Mento was a popular form of music, but in today’s Jamaica, it is often viewed as a part of our folk culture. It evolved from the fusion of European and African cultures. The most noted instrument is the distinctive rhumba

box. However, Mento also uses the flute, bamboo fife, PVC pipes, guitar, banjo, bamboo fiddles, double bass and rhythm sticks amongst others.

### Quadrille

The quadrille is a European flavoured Jamaican folk dance. It originates from the European quadrille which was extremely popular in Europe in the 18th century. In Jamaica, there are three distinct styles: Camp, Contra, and Ballroom. The Ballroom style particularly retains the rigidity of stance and style of the European dance. Additionally, costume for the Ballroom style quadrille is formal dress. Camp style is a far more rhythmic and free form break away from the rigidity of the Ballroom style. In this style, improvisation is encouraged and it has a distinctive Jamaican character.

### Revivalism

Revivalism has been for years the archive of African Jamaican culture. It has been the well spring from which all the latter forms have been nourished. The Rastafari aesthetic and the Reggae Music Dance have been influenced by Revivalism in form and context.

African Jamaican folk beliefs, rituals, music, dance, and worldview have been maintained and spread across the diaspora through the Revival Network. The success of the Tacki Rebellion, the Sam Sharpe and the Morant Bay Rebellion has been assisted through Myalism/Revivalism (see also “Religion” text).

### Tambu

The Tambu, which takes its name from the drum which is its chief musical instrument, is predominant in Trelawny and performed mainly for entertainment, though it is believed to have originally been a way of contacting the ancestral spirits. During the performance of the complex Tambu rhythms, the drummer applies his heel to the head of the drum to change the pitch. Another musician applies Catta Sticks to the body of the drum to play another rhythm. Not only is this drumming technique, similar to that of Kumina, but Tambu practitioners claim lineage with Kumina practitioners and like that group also refer to themselves as Kongo people.

There are three main styles that comprise the Tambu. The Shay-Shay features rotating hips and shuffling feet. The Salone features an intense roll, trembling and a leg lift. The third element is the Mabumba which is a sudden “break”.



Watt Town, St. Ann Revival

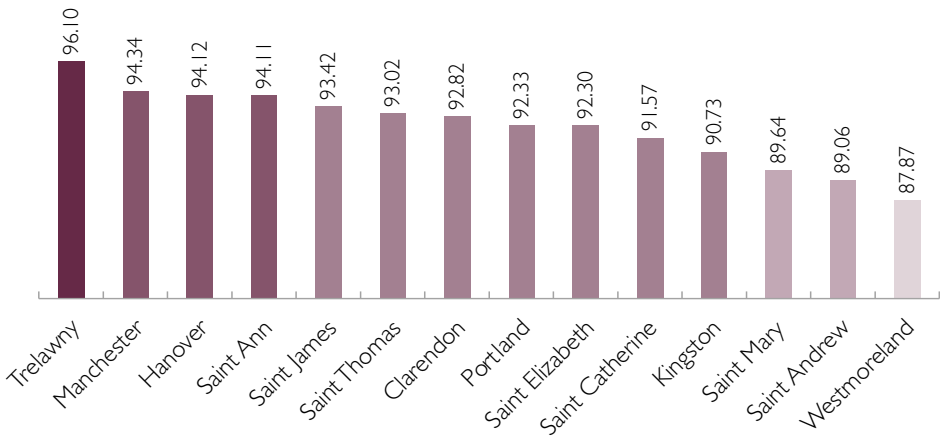
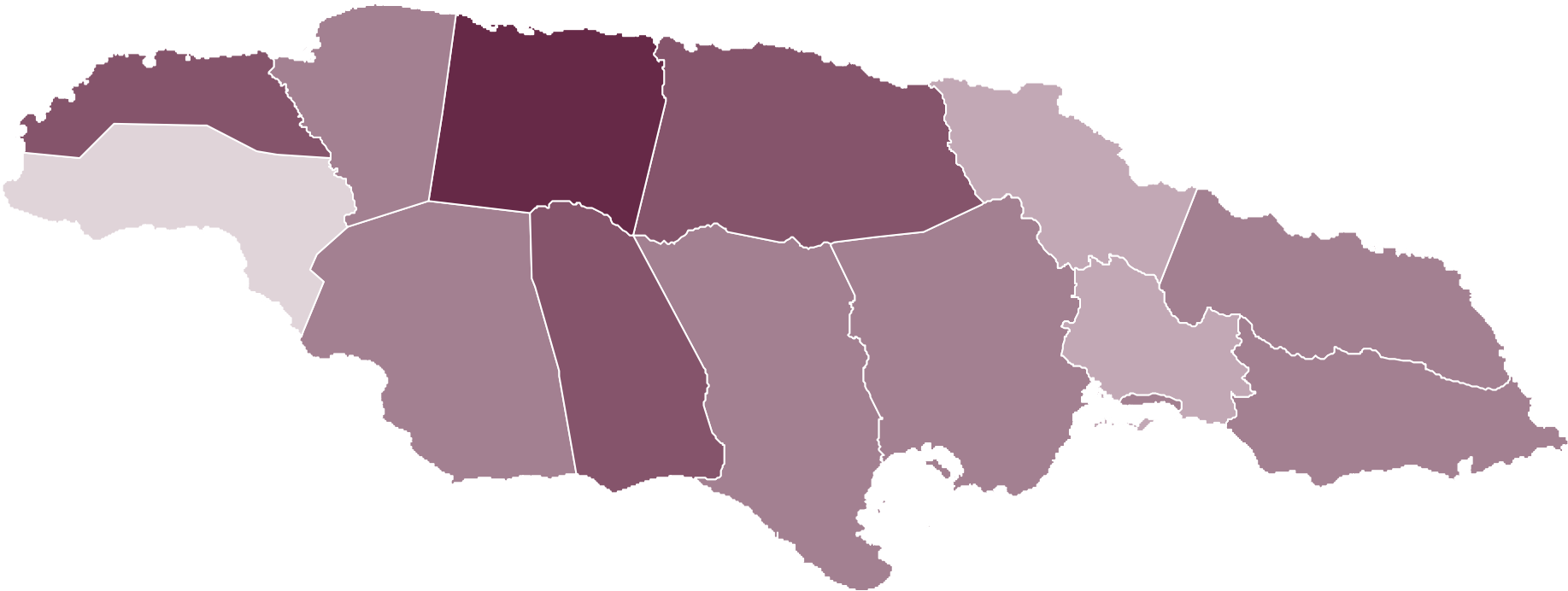


POPULATION OF BLACK ORIGIN

According to the information provided by STATIN, the population of black origin is predominant in all of the parishes of Jamaica. In 2001 the parish with the highest percentage was Trelawny with 96.10, followed by Manchester with 94.34 per cent, while the parishes with the lowest concentration of population of black origin were Westmoreland with 87.87 per cent and Saint Andrew with 89.06 per cent.

Source: The Statistical Institute of Jamaica (STATIN)

	%	# of parishes
1	from 85.00 to 89.00	(1)
2	from 89.01 to 90.00	(2)
3	from 90.01 to 94.00	(7)
4	from 94.01 to 95.00	(3)
5	from 95.01 to 97.00	(1)



MAROON SITES

Maroon Site

- |     |                                      |
|-----|--------------------------------------|
| 1.  | Comfort Castle                       |
| 2.  | Mammee Hill                          |
| 3.  | Marshall's Hall                      |
| 4.  | Charles Town                         |
| 5.  | John's Hall                          |
| 6.  | Cornwall Barracks / Cornwall Pen     |
| 7.  | Moore Town                           |
| 8.  | Watch Hill                           |
| 9.  | Nanny Falls                          |
| 10. | Pumpkin Hill                         |
| 11. | New Crawford Town                    |
| 12. | Gun Barrel                           |
| 13. | Brownsfield                          |
| 14. | Old Crawford Town                    |
| 15. | Guy's Town                           |
| 16. | Seaman Valley                        |
| 17. | Katta-a-Wood                         |
| 18. | Nanny Town                           |
| 19. | Accompong                            |
| 20. | Flagstaff                            |
| 21. | Scott's Hall (Katch Hall)            |
| 22. | Johnson Mountain (Johnston Mountain) |
| 23. | Look Out Hill                        |
| 24. | Bowden Pen                           |
| 25. | Dinner Time                          |
| 26. | Hayfield                             |





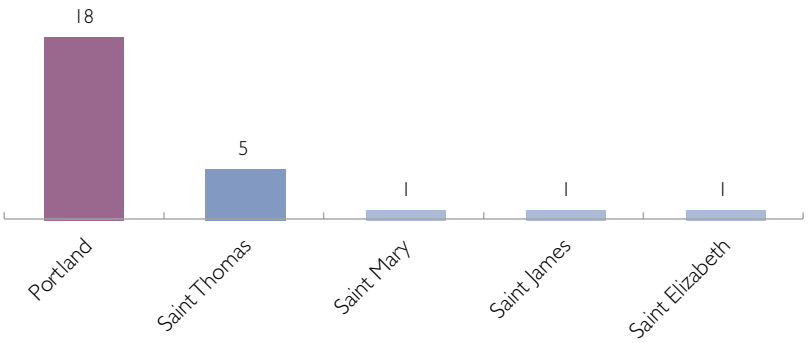
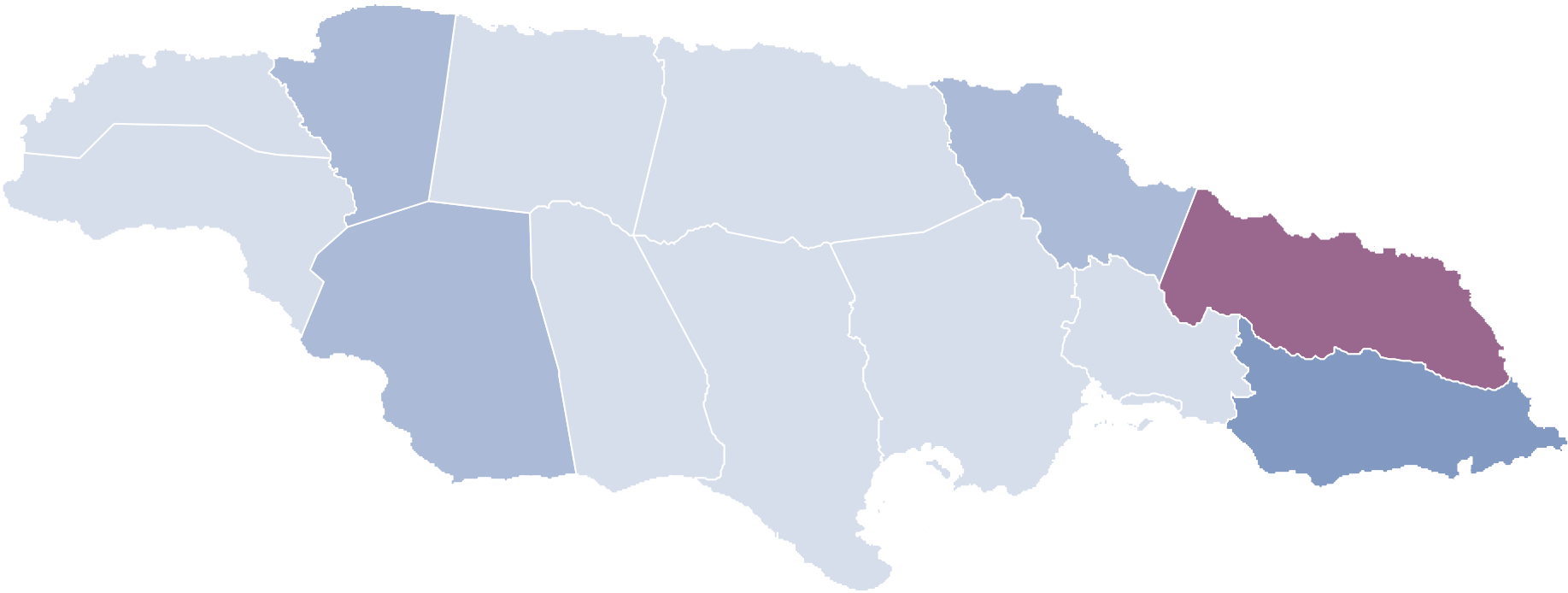
# MAROON SITES BY PARISH

There are 26 maroon sites registered in the Cultural Information System of the Americas database, out of which 18 are found in the parish of Portland. The other eight are scattered among the neighbouring Saint Thomas with 5, and one in Saint Mary, Saint James and Saint Elizabeth, respectively.

Source: Cultural Information System of the Americas

1	none	(9)
2	one	(3)
3	from 2 to 5	(1)
4	from 6 to 21	(1)

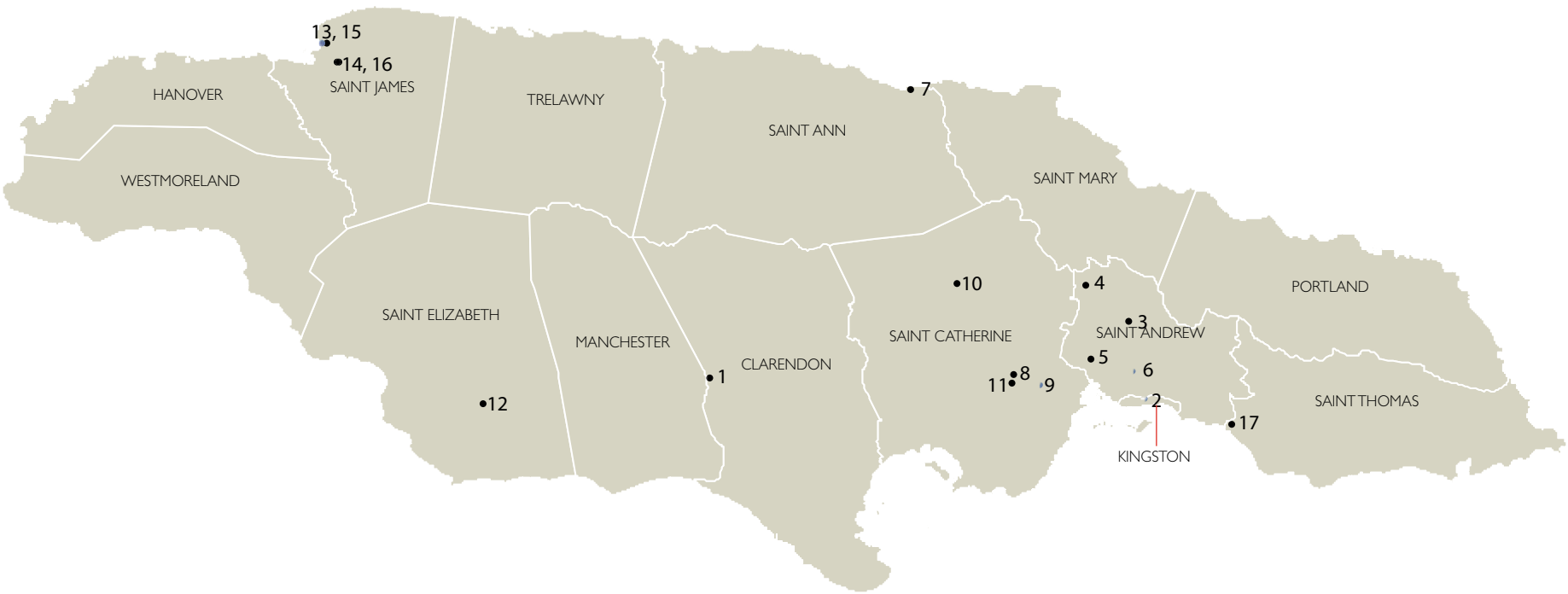
# of parishes



RASTAFARI SITES

Rastafari Site

- 1. Scott's Pass
- 2. House of Dread
- 3. Youth Rastafari Initiative Council
- 4. Ethiopian World Federation
- 5. Haile Selassie School of Vision
- 6. Twelve Tribes of Israel Centre (Headquarters)
- 7. Great Pond
- 8. Niah Binghi (Tredegar Park)
- 9. Pinnacle
- 10. Camp David
- 11. Haile Selassie Cleopatra Government
- 12. African Liberation Centre
- 13. Rastafari Indigenous Village
- 14. Pitfour Nyabingi Centre
- 15. Ethiopian World Federation
- 16. Granville
- 17. Bobo Hill





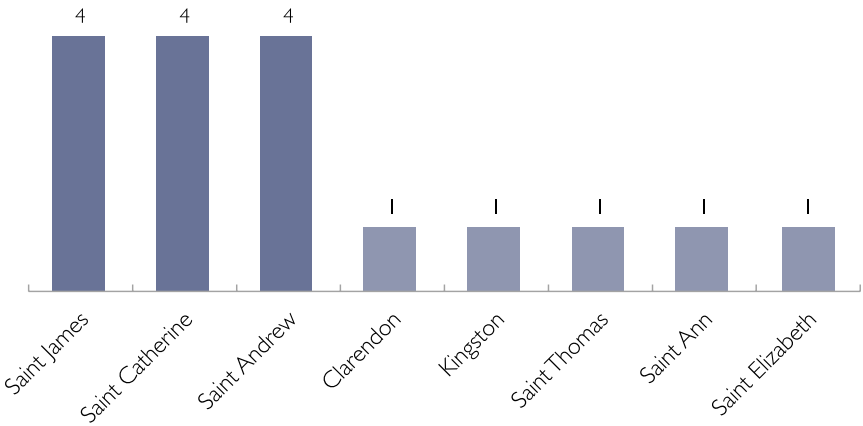
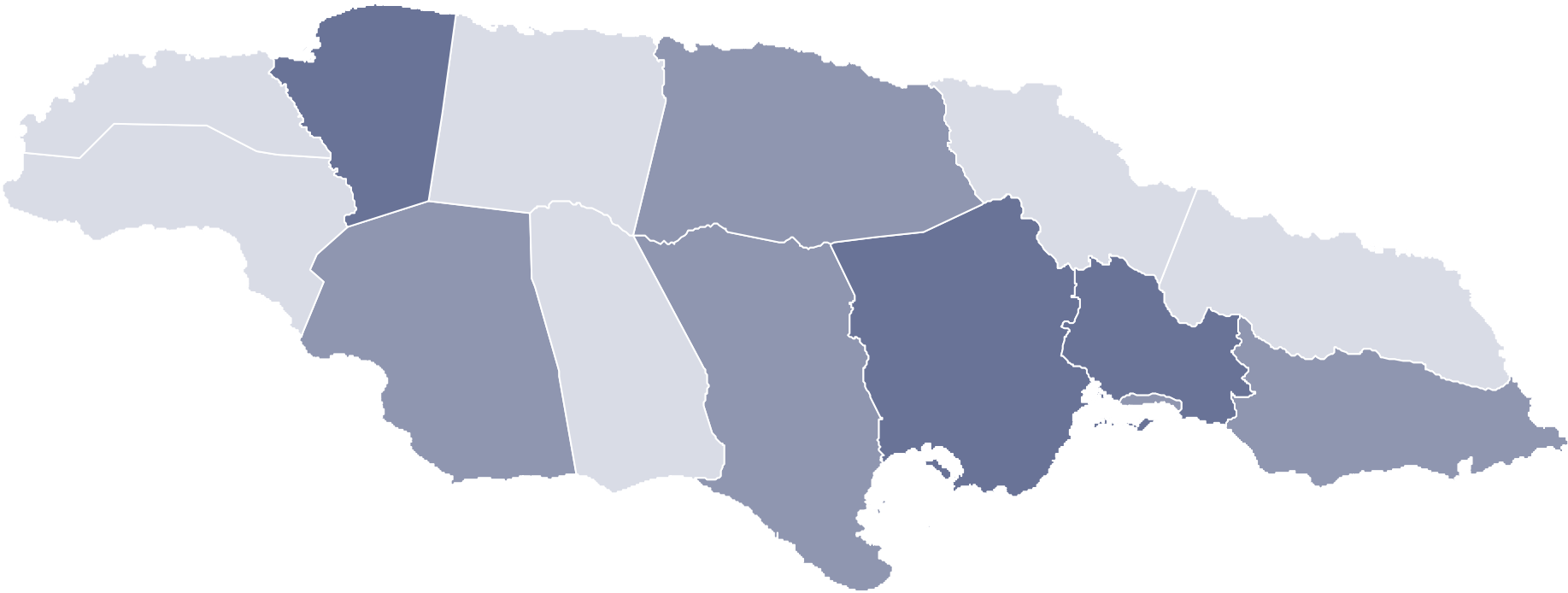
# RASTAFARI SITES BY PARISH

There are 17 Rastafari sites registered in the Cultural Information System of the Americas database distributed as follows: 4 in Saint James, Saint Catherine and Saint Andrew, respectively, and one in Clarendon, Kingston, Saint Thomas, Saint Ann, and Saint Elizabeth each.

Source: Cultural Information System of the Americas

1	none	(6)
2	one	(5)
3	from 2 to 4	(3)

# of parishes





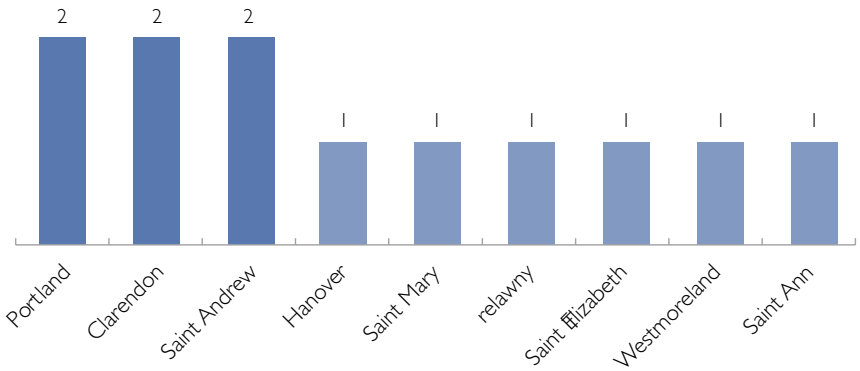
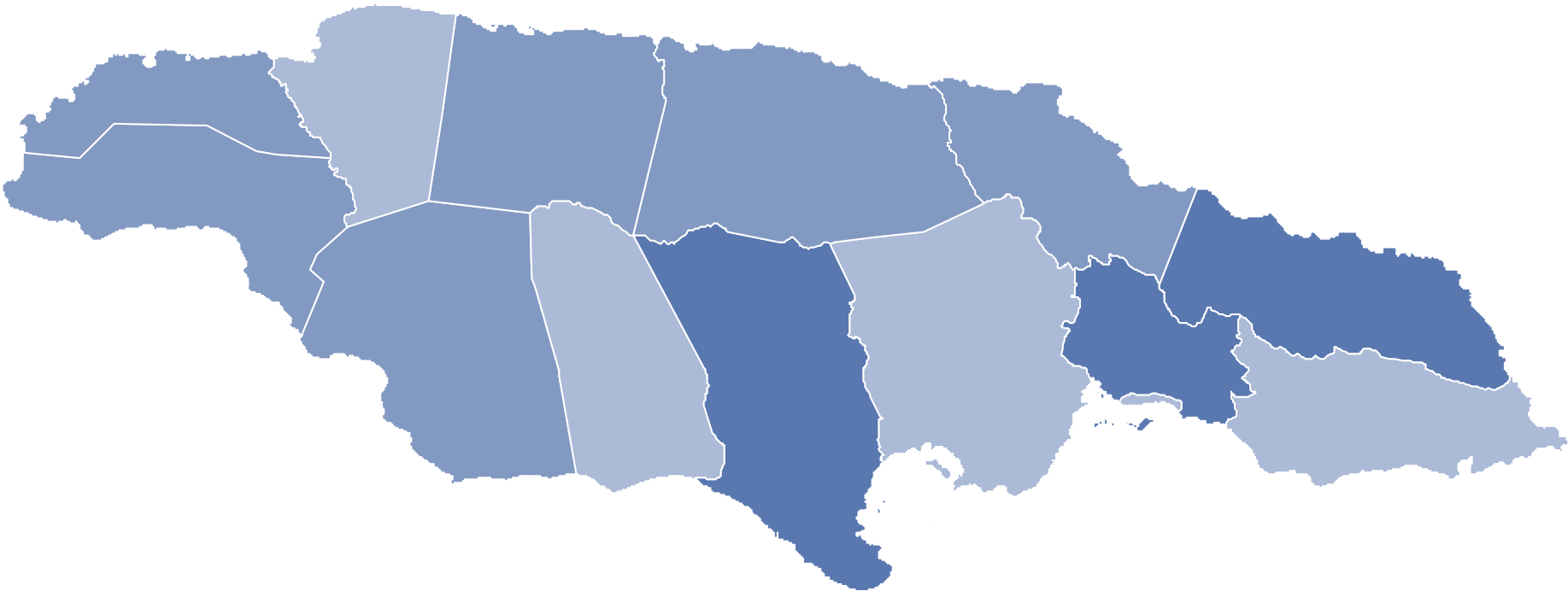
# TRADITIONAL FOLK FORMS BY PARISH

There are 20 traditional folk forms registered in the Cultural Information System of the Americas database. Eight of them can be seen throughout the country. Portland, Clarendon and Saint Andrew have 2 more different ones each and Hanover, Saint Mary, Trelawny, Saint Elizabeth, Westmoreland and Saint Ann one more each.

Source: Cultural Information System of the Americas

1	only at national level	(5)
2	one more	(6)
3	two more	(3)

# of parishes



# THREE

## RELIGION

### CHRISTIANITY

Christianity is the largest religion in Jamaica. Jamaica has over 1,600 congregations (of which approximately 900 have been registered in the Cultural Information System of the Americas).

Indeed, Jamaica is reputed to have the Guinness World Record for the most churches per square mile, though it has been pointed out that this is a mere myth, as the category does not exist. The proliferation of this idea, however, points to the prevalence of congregations in the Jamaican landscape. Most of the island's churches are Protestant, with Roman Catholics accounting for only 2.6 percent of the population, and Evangelical denominations accounting for a vast majority of the population, a shift which began in the late 1960s to early 1970s.

Nonetheless, the religious landscape is a diverse one, and there is largely a culture of religious tolerance. In addition to the majority Christian population there are Muslims, Jews, Buddhists, Mormons and Bahai.

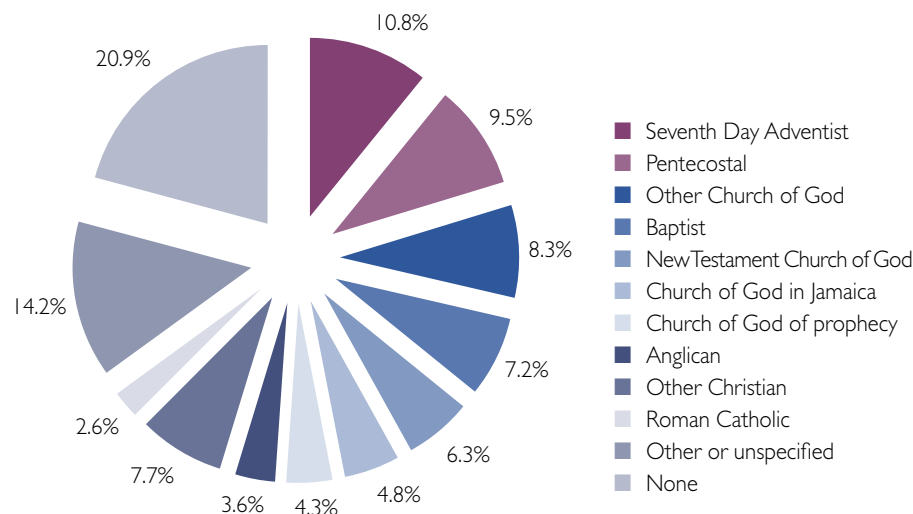
Additionally, while the religious expressions of the Taino, the island's first inhabitants, were extinguished with those populations as they fell to the sword, disease and overwork of the Europeans, the island has since produced indigenous religious expressions which have come out of a fusion of African and Christian religious influences. As such, though they do not have large populations the indigenous Afro-Jamaican creations of Rastafari and Revival are very important to the Jamaican cultural landscape.



Port Maria, St. Mary Anglican Church

Jamaica Tourist Board

Chart I  
Christian churches affiliation  
Percentage



Source: 2001 Census.

It must also be noted that religion has been heavily linked to resistance in Jamaica. Non-conformist (non-Anglican) missionaries were important to the fight against slavery, and Samuel Sharpe, Paul Bogle and George William Gordon (three of Jamaica's national heroes) were leaders in the Baptist church. Indeed, the island's first Baptist church was built by an American ex-slave, George Leisle. Additionally, the indigenous religious expressions of Rastafari, Bedwardism and Revival may easily be viewed as manifestations of cultural resistance.

The church has also been intrinsically linked to the country's social development, especially since the arrival of the first non-conformist (non-Anglican) missionaries in the 1700s. The church was responsible for the establishment of the first free villages post emancipation, the establishment of the first credit union and has also been responsible for the development of much of the country's educational infrastructure. As a result, numerous prominent high schools across the country are church run, as is one of the nation's increasingly prominent universities. The majority of the country's teacher training institutions have also been established and continue to be run by the church. Many small churches also host infant or basic schools for very young children.



St. Mark's Anglican or Mandeville Parish Church

## ANGLICANS-CHURCH OF ENGLAND

Of course, when the English took control of Jamaica, Catholicism was no longer allowed and the island's official church became The Church of England (Anglican). The Spanish Town Cathedral (The Anglican Cathedral of St. James) was built in 1666 on the site of the Chapel of the Red Cross, using some of the material from the original building. It was destroyed by hurricane in 1712, rebuilt in 1714 after which it fell into disrepair and was restored in 1901 only to be damaged by earthquake in 1907. It was again restored in 1908.

The St. Peter's Church (Alley Church) and The St. Andrew Parish Church are also two of the earliest Anglican foundations on the island. The St. Peter's Church of Alley in Clarendon is the third oldest Anglican Church in the Jamaica. It was built between 1671 and 1675. The St. Andrew Parish Church was completed in 1700, but the church registers date from 1666. The St. Andrew Parish Church was a replacement for an earlier church destroyed in the 1692 earthquake.

Numerous Anglican edifices across the island have become significant to Jamaica's architectural and cultural heritage. Among these is the St. James Parish Church (Montego Bay) which was constructed between 1775 and 1782. The building, once described by the artist and architect James Hakewill as the finest church in the island, is in the form of a Greek cross with a bell tower at the western end. The Falmouth Parish Church (The Anglican Church of St. Peters) is the oldest church in Trelawny as well as the parish's oldest public building. It was built in 1795 on lands donated by Edward Barrett, one of the parish's richest residents and relative of the English poet Elizabeth Barrett-Browning. Kingston Parish Church, officially The Parish Church of St. Thomas, was constructed between 1908 and 1911. It has been so important an aspect of the city's life that its clock has been used to identify true born Kingstonians who identify themselves as "born under the clock". The original church was erected prior to 1699 (the exact date is unknown) but was destroyed in the 1907 earthquake.

Like the Roman Catholics, the Anglican population in rural Jamaica is reasonably small. Most of its congregations are concentrated around the largest population centres of the island in Kingston and St. Andrew (30,800), and St. Catherine (12,305). St. Elizabeth (8,167) and Manchester (7,957) also have notable populations with congregations in other parishes ranging from between 5,500 to 1,500 persons (2001 census).

## BAPTISTS

The Baptist movement in Jamaica comprises independent churches as well as those affiliated with the Jamaica Baptist Union (JBU), which began in 1849. The denomination originated with George Leisle, a freed black man from the United States, who arrived on the island in 1783. Currently, there are 322 churches under the Jamaica Baptist Union in Jamaica.

Numerous Baptist churches are of historical significance, and have become important landmarks and heritage sites. Among these is the Knibb Memorial Church (formerly Falmouth Baptist Church) which was built in 1837 and destroyed by hurricane 1944. It was rebuilt in 1948 by public funds on the site of William Knibb's chapel and is named in honour of William Knibb. A Baptist missionary and anti-slavery activist, Knibb had been deemed a trouble maker for his anti-slavery sentiments and his first chapel was destroyed by the militia in 1832 following the Sam Sharpe rebellion, also known as the Christmas Rebellion and the Baptist War. The Knibb Chapel was one of the spaces across the island where hundreds of slaves gathered in an all night vigil awaiting the arrival of full-freedom on August 1, 1838. The Kettering Baptist Church (Trelawny) named after his birthplace in England, is also associated with William Knibb who, in 1838, founded the Kettering Free Village. Knibb died in Kettering in 1845.

Due to their association with the anti-slavery movement, numerous Baptist (and Methodist) churches were destroyed after the 1832 Baptist revolt. The Rio Bueno Baptist Church was the first to be rebuilt and re-opened. Made twice the size of the original building, the new church opened in November 1934.

Other Baptist churches which are national monuments include, but are not limited to, the Annotto Bay and Phillipo Baptist Churches. Annotto Bay was built in 1824. The Spanish Town Baptist Church, more popularly known as Phillipo Baptist, is another such. Reverend J.M. Phillipo, a celebrated Baptist missionary was pastor at the church for over 50 years and was responsible for establishing several churches and free villages. While the congregation dates from 1819, the building was completed in 1827. One of the historic graves included in the church yard is the burial site of instruments of slavery, effected by members of the black congregation.

The largest Baptist congregations can be found in Kingston and St. Andrew (36,622), St. Catherine (32,165) and Clarendon (20,520). St. Ann and St. James also have notable populations of approximately 17,000 adherents each (2001 census). The smallest congregations can be found in Hanover (4,503) and Portland (6,170) while approximately 7,000 to 10,000 Baptists live in each of the remaining parishes.

Coke Methodist Chapel



## METHODISTS

Methodism in the British West Indies started in Antigua reportedly by a shipwright, John Baxter and an Antiguan planter, Nathaniel Gilbert. The Methodists later came to Jamaica where, in fact, it is strongly believed that the true founders were actually three enslaved women named Mary Alley, Mary Leadbetter and Bessie. However the official records maintain that Coke Methodist Church in Downtown Kingston, stands on the site of the first Methodist chapel (originally the Wesleyan Methodist) built on the island and that the founder of the Methodist missions in the British West Indies was Dr. Thomas Coke, who had opened the first chapel subsequent to his arrival in the island in 1789, and for whom the aforementioned church was named. The original chapel was opened in 1790 but was closed for seven years after a Grand Jury ordered it closed, declaring it a threat to peace and quiet. Dr. Coke, like other non-conformist missionaries, also preached to the non-white population and he managed to raise the ire of sections of the white community when he preached the text "Ethiopia shall soon stretch out her hands unto God."

The chapel was reopened in 1814 and the Coke Chapel built in 1840. Like numerous other buildings, the brick building was badly damaged in the 1907 earthquake. The current building dates from that time, and has become one of Kingston's landmarks. At present there are 171 congregations of Methodists across the island.

The largest segment of this population resides in Kingston and St. Andrew (13,961) with St. Ann and St. Catherine having the second and third largest but with approximately half the number of adherents of 7,709 and 6,753 respectively. Most other parishes have populations ranging from approximately 1,500 to 2,500 persons with the exception of Portland and Hanover, which have less than 100 practitioners with 46 and 63 persons respectively.

## PENTECOSTALS

The spread of Anglican churches across the breadth of the island is directly related to the fact that the Church of England was Jamaica's official church. Between 1655 and 1872 the country was divided into parishes (an ecclesiastical division) and each parish was designated a parish church. However, numerous historical accounts have indicated that the inhabitants of the island were traditionally indifferent. On the other hand, the spread of Pentecostalism, which is the fastest growing religious movement in the country, is quite significant.

In its origins in the island, dating back to as early as 1918, early practitioners of Pentecostalism mainly came from the island's poor. However, a much larger cross-section of the population currently attend the churches. The Pentecostal faith, which includes churches designated as Apostolic, Church of God, Church of God in Jamaica, Church of God of Prophecy, New Testament Church of God and Pentecostal, accounts for well over 20% of the population. It has been argued that the spread of Pentecostal churches was related to the fact that much of the population felt alienated from the established churches. Indeed, the faith, which began in the United States in 1901 and focuses on baptism by immersion and 'speaking in tongues', would have found much in common with the indigenous religions and native Baptists.

Given the diverse groupings which fall under the Pentecostal faith, there are various organizational groupings. The Church of God of Prophecy, dating back to the 1920s, originally began as the Bible Church of God with the first such congregation established in 1929 at Main Ridge (Clarendon). In 1935 the Bible Church of God conformed to the international Church of God movement to become the Church of God of Prophecy first established at Danvers Pen (St. Thomas). There are approximately 290 Church of God of Prophecy churches across the island. According to the 2001 census, the largest Church of God of Prophecy population lives in St. Catherine (26,131) with other notable populations in Clarendon (17,350) and St. Andrew (16,020).

The New Testament Church of God (Jamaica and the Cayman Islands) has 361 churches across the island, and is the largest grouping of the Pentecostal churches, with the largest population of Pentecostal worshippers in eight parishes. The first church Morgan's Forest New Testament Church of God (Aenon Town, Clarendon) was established in 1925 with 62 members. Three years later New Testament Church of God congregations were established in several parishes with the first national convention taking place that year. Interestingly, according to the 2001 census, the largest New Testament Church of God population remains in Clarendon (28,035). Other large populations can be found in St. Andrew (22,495) and St. Catherine (22,437).

The first street meeting of the Church of God in Jamaica reportedly took place in 1907 shortly after the arrival of the missionaries George and Nellie Olson. It was held on the corner of Barry and Fleet Street. The first church was established at Highholborn Street in 1914 and by 1932 there were 66 churches across the island. The Church of God in Jamaica is the largest Pentecostal church in Kingston and St. Andrew with (49,794) persons practicing the faith (2001 census). Clarendon also has a notable number of persons adhering to the faith with 11,691 followers, according to the 2001 Census.

## ROMAN CATHOLICISM

Roman Catholicism was the first European Orthodox Religion on the island. It was brought by the Spanish who established churches - first in New Seville and later in Spanish Town. Two chapels, The Chapel of the Red Cross and The Chapel of the White Cross were established in Spanish Town, but both were destroyed by the English. The central congregation for the Catholic faith now resides at the Holy Trinity Cathedral in Kingston. Erection of the current Holy Trinity commenced 1908 after the 1907 earthquake destroyed the original church (located at the intersection of Duke and Sutton Streets). Located on North Street adjoining the St. George's College, the building has a striking Romanesque architecture. It was opened February 5, 1911.

Kingston and St. Andrew also account for the largest population of Roman Catholics in the country and a sizable population also exists in St. Catherine. Throughout the rest of the island, the population of Roman Catholics is reasonably small, with the smallest pockets appearing in St. Thomas, Trelawny and Hanover, where less than 1,000 Catholics live, according to the 2001 Census.

Despite its small population, the impact of the Catholic Church continues to be felt as the community established and continue to run several of the nation's most prominent high schools, the majority of which are located in Kingston.



Our Lady of Perpetual Help

## UNITED CHURCH

The United Church of Jamaica and the Cayman Islands has resulted from the union of three separate denominations –Presbyterian, Congregational and Disciples of Christ– each of which has had long and valuable presence in Jamaica. First, in 1965 there was the merging of Presbyterian and Congregational; then in 1992 the Disciples of Christ joined the union. Today the United Church has 200 congregations in Jamaica organized in three administrative regions with total active members numbering approximately 13,000.

According to the United Church website (<http://ucjci.com>), Presbyterianism came to Jamaica first in 1800 when the Scottish Missionary Society sent three Church of Scotland missionaries. Resistance from planters as well as death of one hindered their intended work among the slaves. But through an invitation to the Society another missionary was sent (1824); he established a church at Hampden (Trelawny), the oldest Presbyterian structure in Jamaica. Other missionaries followed in the 1800's and set up churches. In the early days they were constantly harassed by the Colonial Church Union but persisted in their missionary work.

The Disciples of Christ, a United States religious body, sent five missionaries to Jamaica in 1839 and they established missions in the hills of both St. Andrew (Oberlin) and St. Mary (Mount Regale). Between 1870's and 1950's Disciples of Christ grew to over thirty congregations mainly in rural St. Andrew, St. Mary, and Kingston.

In 1834 the London Missionary Society sent six missionaries who introduced Congregationalism to Jamaica. The missionaries worked over most of the island: on the south between Kingston and Manchester, on the north in St. Ann and Trelawny, and in north Clarendon (Chapelton). The Four Paths United Church is regarded as the oldest of the former Congregational Churches in Jamaica. Congregational missionaries worked closely with the ex-slaves, traveling with them to the hills to spread the gospel, often under dire circumstances.

All three antecedents that have come together to form the United Church are noted for their priceless contribution to Jamaica's development, starting in the 1800's and continuing today. This contribution is demonstrated to a large extent by the number of educational institutions which they founded, fostered, and continue to support and/or run. These range from primary to tertiary level and include some of our leading schools.



## SEVENTH DAY ADVENTISTS

The Seventh Day Adventist Church (now the Jamaica Union Conference) began in 1893 with the arrival of the first missionaries to the island, Pastor A. J. Haysmer and his wife. Their arrival had been prompted by the request of Mrs. Margaret Harrison to the General Conference in Michigan two years earlier. The first church was established in Kingston in 1894 and the denomination grew speedily.

To date, the Seventh Day Adventists has the largest percentage of the population with an estimate of over 600 churches and over 200,000 active members. The denomination is administered according to five conferences (broken into districts and individual churches) across the island. The largest is the Western Jamaica conference which has 38 districts across four parishes (Hanover, St. Elizabeth, St. James and Westmoreland). The Eastern Jamaica Conference has 30 districts across Kingston, St. Andrew and St. Thomas. The Central Conference has 20 districts across three parishes (St. Catherine, Clarendon and Manchester). The Northeast has 18 districts in St. Mary and Portland while the Northern Jamaica Conference is the smallest with 14 districts in two parishes (St. Ann and Trelawny).

There are approximately 50,000 adherents to the Seventh Day Adventists faith in Kingston and St. Andrew. St. Catherine has an almost equal number of practitioners with a population of 48,528. St. James (34,604) and Manchester (23,149) also have very large populations, but it should also be noted that most parishes, with the exception of St. Thomas and Trelawny have a minimum of 12,000 adherents to the faith.



Portland Parish Church

## BAHA'I

The Bahá'í faith is headquartered in Kingston, but tiny communities are also located in St. James, Portland, and St. Catherine. The community of the Bahá'í began with the arrival of Dr. Malcolm King of Portland, Oregon who taught the faith to Marion Maxwell (the first Jamaican Bahá'í) and William Mitchell. Mitchell, who had been an accountant in Marcus Garvey's Universal Negro Improvement Association (UNIA) was the Jamaican delegate to the Bahá'í All-American Convention in 1944. The first Bahá'í Spiritual Assembly of Jamaica was elected in 1943.

The first National Spiritual Assembly was elected in 1961, on the eve of Jamaica's National Independence. In 2003, the faith received public recognition by way of the then Governor General, Sir Howard Cooke, proclaiming National Bahá'í Day, July 25, which, since then, has been celebrated annually.

There are 833 Bahá'í adherents living in Kingston and St. Andrew. Sprinklings of the faith are scattered across the island with less than 50 in each parish, and eight parishes having 10 or less practitioners.

## JUDAISM

While it is estimated that approximately 400,000 Jamaicans are of Jewish heritage, and practitioners of the faith have been on the island since the reign of the Spanish, there are only approximately 300 practicing Jews in Jamaica today. The Shaare Shalom Synagogue (United Congregation of Israelites) is the only remaining Jewish house of worship on the island. The Synagogue was originally built in 1907 but was destroyed in the Great Kingston Earthquake. It was rebuilt in 1912 by the Henriques Brothers. The dramatic white building is one of the few in the Western Hemisphere with a sand floor, reflective of times of persecution when sand was used to muffle the footsteps and prayers of practitioners to ensure secrecy.

Kingston and St. Andrew have a population of 231 Jews. However, all other parishes with the exception of St. Catherine (with a population of 39) and St. Ann (17) have less than 10 adherents to the faith, according to the 2001 Census.



Nazareth, Moravian

## INDIGENOUS RELIGIONS

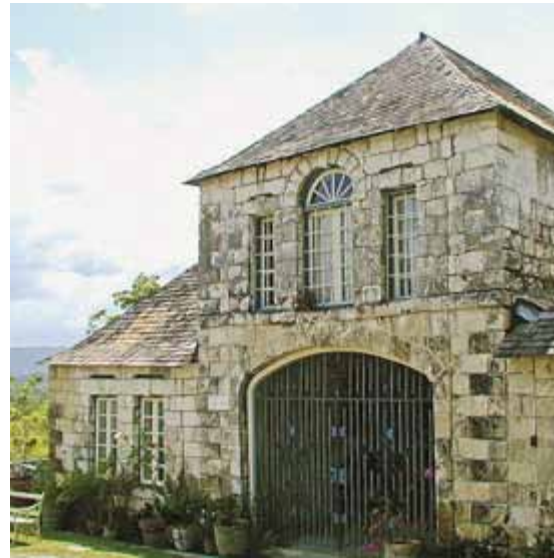
### Rastafari

Rastafari is credited as the only new religion to emerge in the 20th century. It emerged in Jamaica in the 1930s as a distinct response to the growing disenfranchisement of the poor black population, especially in Kingston. The movement has also been credited as the most modern expression of African thought in Jamaica. As such, though it emerged in the urban centres, and therefore away from traditional communal roots, it has clear influences from Afro-centric traditions in Jamaica.

The Rastafari faith is monotheistic with God or Jah as the singular Supreme Being. There is acceptance of the Trinity (embodied in Jah) and some acceptance of Jesus Christ but the name Yahshua is preferred as it is believed devoid of Western corruption. However, the faith embraces mysticism and a connection between the body and nature. For some, Haile Selassie (Emperor of Ethiopia from 1930-1974) is the earthly manifestation of the godhead and the resurrected Christ. Indeed the religion takes its name from Haile Selassie's title (Ras Tafari) prior to his coronation. Additionally, many Rastas take the title 'Ras' as a part of their name, be it their given name or a newly adopted name when they enter the faith.

Like Christianity, Judaism and Islam, Rastafari is an Abrahamic religion but with numerous syncretic influences, most of which are from Africa and several from the Hindu religion. Adherents place particular emphasis on the New Testament Book of Revelation and there is great interest in the Amharic Orthodox version of the Bible. Additionally, many adherents believe that the King James Version has numerous chapters omitted and therefore cannot provide the full truth. Yet many Rastafari beliefs come from the Bible and much of the antagonism with Christianity is centred on the Catholic faith rather than Christianity in general. Indeed, Christianity and Rastafari particularly merge at the juncture of the Ethiopian Orthodox faith, which is headquartered in Kingston on Maxfield Avenue.

Trelawny, Parish Church of St. Peter The Apostle at Falmouth



One of the fundamental beliefs is that Africans are living in exile, in Babylon, while Africa—particularly Ethiopia—represents Zion. Babylon is also used to describe oppressive forces especially those of the state and church, or the west. However Babylon has almost come to epitomize the police which has had a very antagonistic relationship with practitioners as the police, especially in the early days, was instrumental in attempts to clamp down on the spread of the faith.

Many of the food taboos observed in Rastafari are derived from ancient Hebrew beliefs, which is not surprising as Rastafari often define themselves as the Israelites of modern times, seeing themselves in a form of exile with hopes of one day returning to Africa/Zion. Food taboos include a general shunning of meats, especially pork. Meat is sometimes referred to derisively as ‘*deaders*’. The faith instead promotes the consumption of fruits, roots, grains, vegetables and fish. Additionally, food is often prepared without salt, and is referred to as Ital. The origins of this view has been linked to the BaKongo belief that if one consumes salt it would prevent one from being able to fly back to the home land.

Rastafari valorizes and celebrates thought and the seeking of inner consciousness. Indeed an important element of the religious practice involves reading the Bible and meditating in order to achieve greater understanding. This element is linked with the smoking of marijuana (often referred to as ganja, weed, or herb). Smoking ganja is considered a spiritual rite, a practice adopted from Hindus in Jamaica, who reportedly introduced the practice. While it is not imbibed by all Rastas, it is considered a tool for gaining insight and understanding.

While it was not initially a practice for all Rastas, the growing of dreadlocks has become one of the fundamental practices. Dreadlocks have become a symbol of the faith across the world, regardless of the race of the practitioner. The exact origins of the practice remains contested. One theory is that it was inspired by photographs of Ethiopian warriors during Italy’s 1935 invasion of their country. Another is that the practice was copied from East African Masai. Many Rastas however cite the Bible as the source.

Though there are core tenets that bind the faith together, beliefs vary. Additionally, Rastafari converge into various groups, often called Mansions. These include Twelve Tribes of Israel, Bobo Shanti, Coptics, Nyabinghi, and Fulfilled Rastafari. It is noted that the Nyabinghi Mansion, started by Leonard Howell was the first to be established on the island (1933). The Bobo Shanti were established in 1958 and Twelve Tribes in 1968. Important dates for the Rastafari faith include the date of Haile Selassie’s visit to Jamaica, April 21-24, as well as the Birthday (July 23) and Coronation days (November 1-2) of Haile Selassie. The latter are holy days observed by the Twelve Tribes of Israel.

The largest population of Rastafari remains where the religion first took root, Kingston and St. Andrew, with 17,551 adherents. The numbers spread across the island rarely amount to 2,000 practitioners except in St. Catherine (3,496) and Clarendon (2,101). Yet, the impact of the religion and culture on the wider Jamaican society easily belies its small size.

There are several spaces for worship, tabernacles, for Rastafari across the island. Most of these centres are on sites belonging to the order of the Nyabinghi but Rastas from other mansions convene there and engage in Nyabinghi ceremonies (‘binghi’)

which can last up to a week, such as the one held in commemoration of Haile Selassie’s visit to Jamaica.

Central to these spaces is the Scott’s Pass (Clarendon) tabernacle where the Nyabinghi headquarters is housed. The centre lies on 3.5 acres of land which had been donated by Rita Marley, wife of the late Bob Marley. The Nyabinghi Mansion had previously been headquartered at Pinnacle, where it was established by Leonard Howell. The Pinnacle site had been subject to numerous police raids, and in the 1970s, a small group of Rastafari elders left Pinnacle and took refuge at Tredegar Park where they established a Nyabinghi tabernacle and continued to adhere to Howell’s teachings.

There are also tabernacles at Great Pond (St. Ann), Pitfour (St. James), Spanish Town (St. Catherine) among others. Other important spaces of worship for the Rastafari faith are the Ethiopian Orthodox Church (Kingston) and the Church of the Royal Judocoptic which is also in Kingston, and the headquarters of the Twelve Tribes of Israel in Kingston.

## Revival

Revival resulted from the synthesis of religious influences from Europe and Africa. However, the roots of Revival can be traced to Myal, which embodies African practices of divination and ritual dance to draw on the powers of the ancestors in order to heal or alleviate misfortune. Myal, prominent during the 1840s, placed particular emphasis on spirit possession which is arrived at through the use of music and dance. Myal possession or “going into Myal” can also be found in Maroon and Kumina practices. The religion also influenced the development of Rastafari.

The religion, however, got its name from the Great Revival of 1860-61. While the Great Revival had started in Christian churches, it was increasingly overtaken by African elements. The syncretism of African and Christian elements had begun through the Native Baptist movement which began with the arrival of Leisle in the 1700s. While not the only inclusive non-conformist tradition, the Baptists in Jamaica were particularly inclusive and greatly appealed to the Africans on the island. As the native forms developed, Christianity was reinterpreted to more “appropriately” reflect the lives and beliefs of its practitioners. The Native Baptist movement therefore fueled the Great Revival.

Revival embraces two different strands: Revival Zion (or the 60 Order) which features a greater share of Christian influences and Pocomania (Poco or the 61 Order) which represents greater levels of African elements in worship and practice.

Since its inception, the practice has often been derided and described as heathenistic with its practitioners described as deluded and dangerous and noisy. Some of the detractors of the movement have suggested that Pocomania translates to “little madness” in Spanish. However, scholars of the movement, point to the absence of any association with Spanish and instead suggest that the original form of the name is Pu-Kumina, and therefore promote the spelling pukkumina which makes clearer reference to its Afrocentric origins.



Jamaica Tourist Board



The most notable or easily recognizable elements of the religion are the colourful robes and turbans (the colours are selected according to the occasion), the wheeling dance used to gain spirit possession, and the complex drumming.

Revival practitioners believe that the spiritual and temporal world are a unified whole. This belief is similar to that of Kumina, and highlights the retention of the West African belief system. The faith acknowledges belief in God the Father, the Son and the Holy Spirit, but it places greater emphasis on the Spirit, which is sometimes also called the *Messenger*. There are several spirits in Revival which include great dead Shepherds and Shepherdesses (the leader of a group), Old Testament prophets, The Apostles, archangels, and the devil.

A Revival group is called a ‘bands’ and can be led by either a man or a woman. In Pocomania the male leader is referred to as a *Shepherd* and the female a *Mother* while in Zion the male leader is called a *Captain*.

Meetings are held at a Mission Ground, which is usually a part of the leaders Yard. Three distinct types of meetings are generally held: prayer meetings, for divine worship; rituals for special occasions such as baptismal or death rites, healing, dedication of a new church; and street meetings which are generally held to gain new followers.

Revival churches are spread throughout the island. However, each first Thursday of March, numerous bands, robed in different colours journey to one of the most significant sites in the Revival tradition, Watt Town, deep in the hills of St. Ann. Watt Town is credited as being the birthplace of Revivalism in Jamaica. The Watt Town Zion Revival Church is set on a steep hill and on the first Thursday the hills boom with the sound of the drums and singing as hundreds of practitioners arrive and flow into the church. The small school room, as it is called, is insufficient to contain their numbers and as such the entire grounds become a part of the day’s activities.

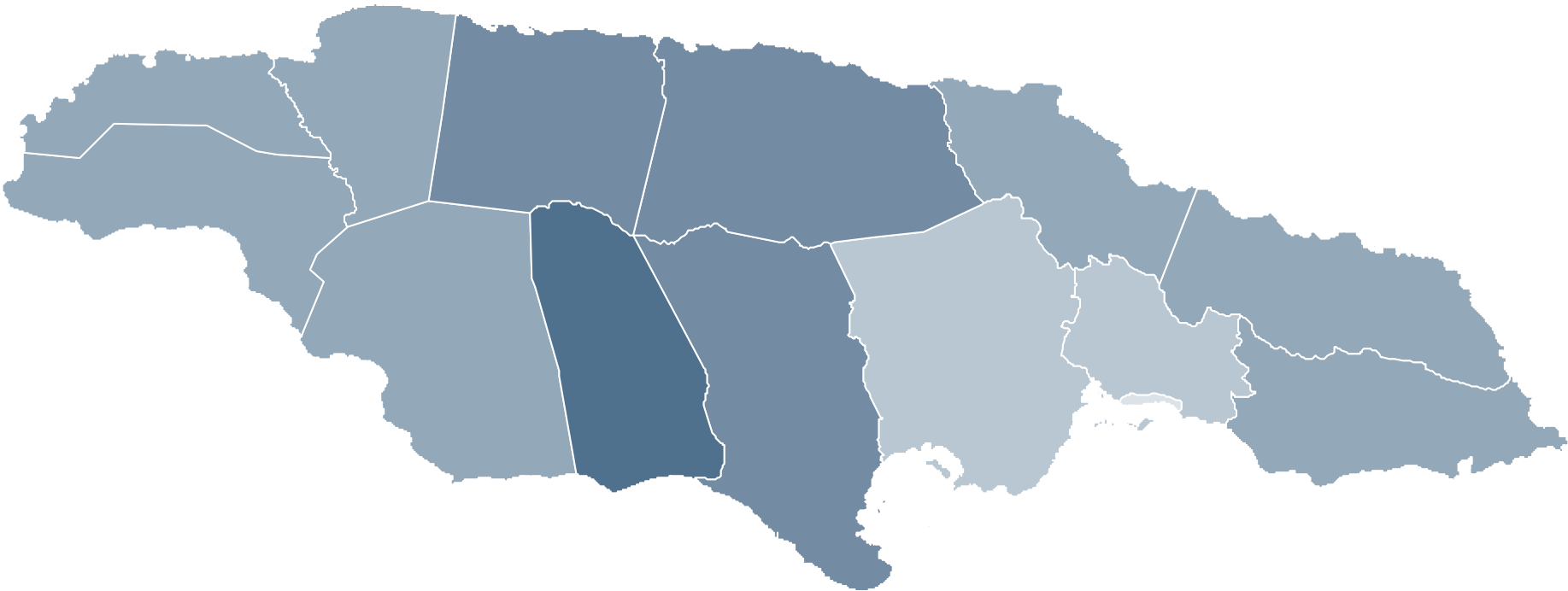


RELIGIOUS PRACTICE BY PARISH

According to the information provided by the Statistical Institute of Jamaica, in 2001 the parish with the highest percentage of religious practice was Manchester with 85.54 followed by Saint Ann with 83.20. The lowest percentages of practicing inhabitants were in Kingston with 63.74 and in Saint Andrew with 71.10.

Source: The Statistical Institute of Jamaica (STATIN)

		%	# of parishes
1	from 60.00 to 70.00	(1)	
2	from 70.01 to 75.00	(2)	
3	from 75.01 to 80.00	(7)	
4	from 80.01 to 85.00	(3)	
5	from 85.01 to 90.00	(1)	





CHURCHES AND PLACES OF WORSHIP



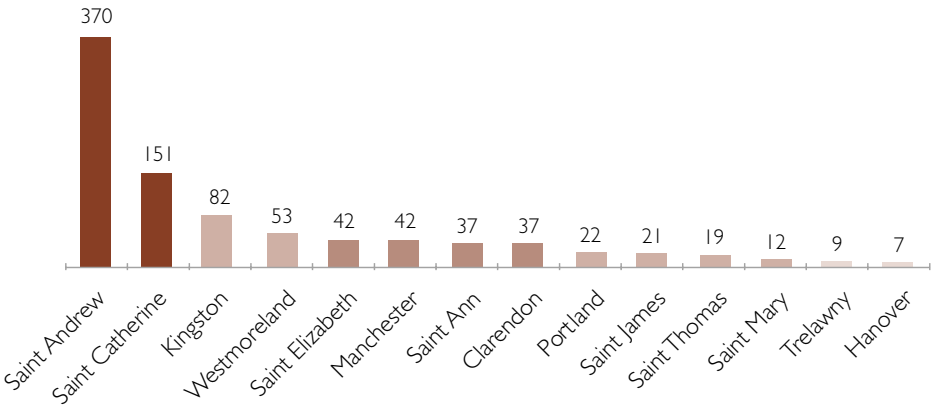
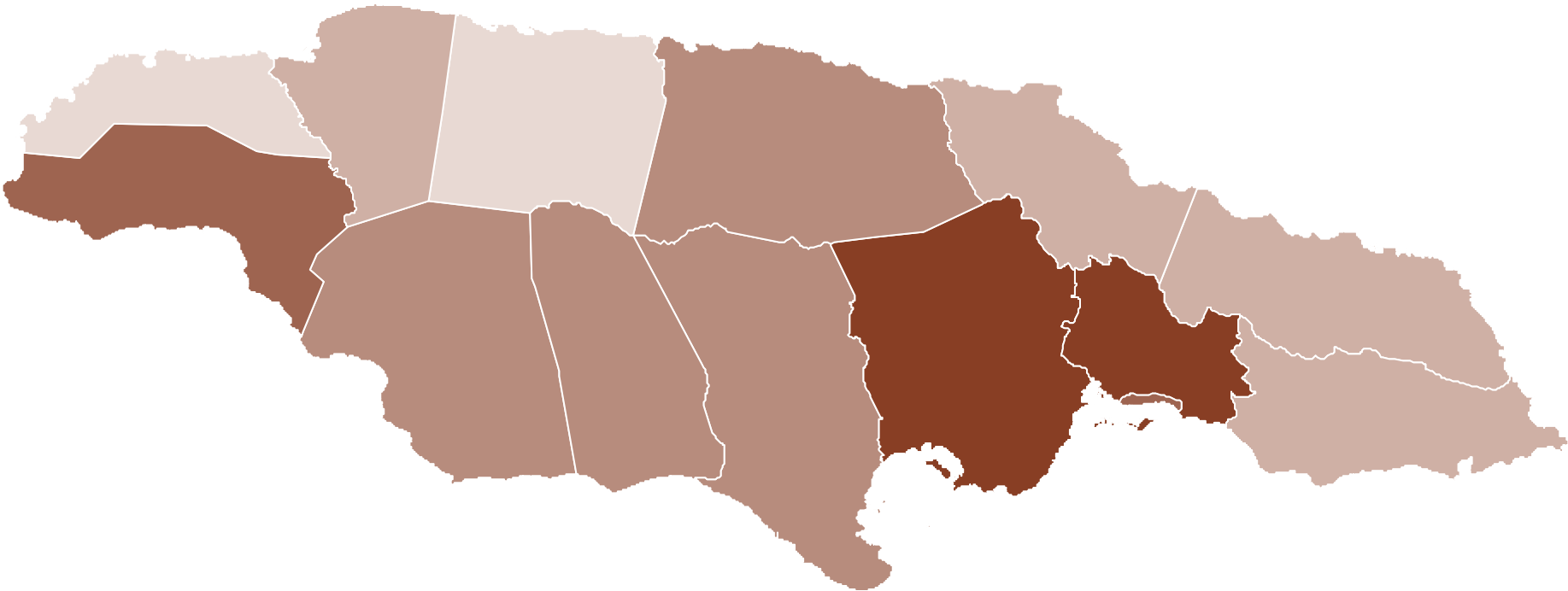
# CHURCHES AND PLACES OF WORSHIP BY PARISH

There are 904 churches and places of worship in Jamaica registered in the Cultural Information System of the Americas database. Out of those, 370 are located in Saint Andrew followed by Saint Catherine with 151.

Source: Cultural Information System of the Americas

1	from 1 to 10	(2)
2	from 11 to 30	(4)
3	from 31 to 50	(4)
4	from 51 to 100	(2)
5	from 101 to 400	(2)

# of parishes

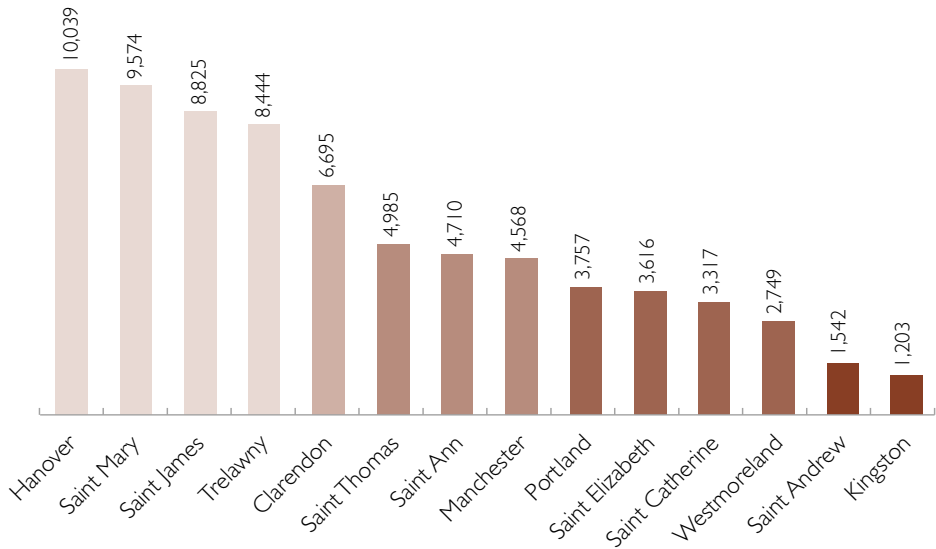
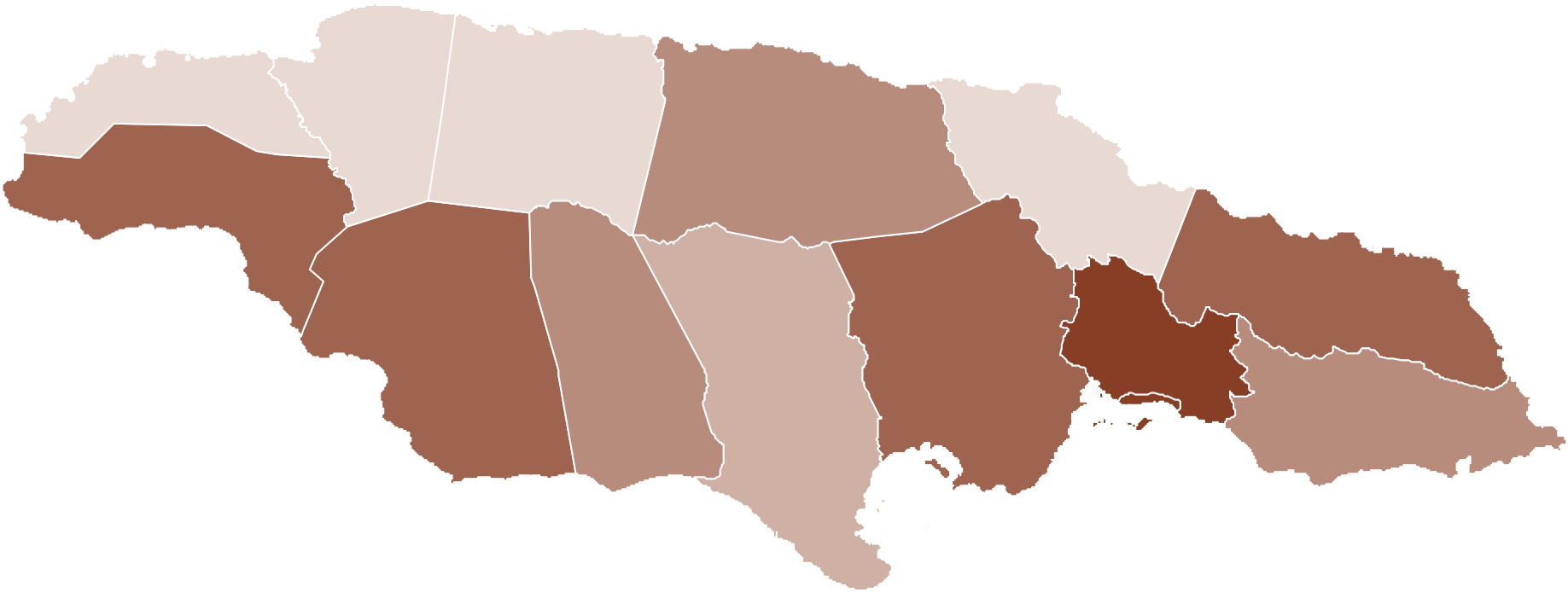


POPULATION PER CHURCH AND PLACE OF WORSHIP  
BY PARISH

There are 10,039 inhabitants per church and places of worship in Hanover, followed by Saint Mary with 9,574. On the other hand, Kingston has 1,203 inhabitants per church, and Saint Andrew 1,542.

Source: Cultural Information System of the Americas

1	from 1,200 to 2,500	(2)
2	from 2,501 to 4,000	(4)
3	from 4,001 to 5,500	(3)
4	from 5,501 to 7,500	(1)
5	from 7,501 to 10,050	(4)



## FOUR

# NATURAL PATRIMONY

## BIO-DIVERSITY AND NATURAL AREAS

Jamaica has extraordinary diversity in its flora and fauna, land and water habitats, and wild and human landscapes. The ecological diversity of the country ranges from natural forests, coral reefs, wetlands and coastal habitats including mangroves, beaches, and cays. There are currently approximately over 2,200 indigenous species of plants and animals on the island and approximately 40% of these are found only in Jamaica, that is, they are endemic to the island.

Species endemic to Jamaica include the red-billed streamertail hummingbird, known locally as the Doctor Bird, which is one of the country's national symbols. The giant swallowtail butterfly, one of the largest swallowtail butterflies in the Americas is also endemic to the island, while the smallest butterfly in the world, the Antillean Pygmy Blue has also made its home here amongst the 120 species of butterflies to be found on the island. Additionally, there are approximately 230 species of orchids native to Jamaica and of these 60 are found only on the island.



## PROTECTED NATURAL AREAS

Protected natural areas are established to protect Jamaica's biological diversity and are recognized as especially important due to the high levels of endemism. At present, Jamaica's protected natural areas cover approximately 18% of the country's land mass and 15% of its archipelagic waters [Jamaica National Ecological Gap Assessment Report]. These protected areas encompass various biologically important ecosystems, communities, habitats, plants and animal species and can be grouped into six categories.

Wilderness Areas or National Nature Reserves are lands or waters with unique flora and fauna and other ecological values. These reserves include sites of specific scientific interest such as butterfly habitats and iguana nesting sites as found in spaces such as Discovery Bay, the Bowden Shell Bed and the Mason River Scientific Reserve.

National Parks and Marine Parks are perhaps Jamaica's most marked natural areas. They are important to the protection of biodiversity as well as to sustaining resources for tourism, recreation, education and scientific research. Two of the nation's most important such areas are the Blue and John Crow Mountains National Park and the Montego Bay Marine Park.

Sites or features that are of exceptional natural, historical, cultural and aesthetic significance are also deemed deserving of protection as natural landmarks or monuments. These sites are given protection in order to preserve their natural and cultural value in relation to public access, research and education. While this category also includes built environments such as Spanish Town or the Port Morant Light House, the natural spaces such as the Bog Walk Gorge, the Blue Lagoon, the Negril Royal Palm Reserve and Fern Gully are also included.

Ensuring the country's ecological diversity, especially of endemic species, also means that certain sites both on land and at sea must be managed for the purposes of conservation in order to ensure the maintenance of habitats of these species. These sites are designated habitat or species management areas such as Portland Bight Protected Area, Coral Spring Mountain Spring and Palisadoes.

Over time the interaction between people and nature can produce a distinct trait with considerable cultural, aesthetic and ecological value. These are deemed natural protected landscapes and seascapes and encompass spaces with distinguished scenic or other natural values important for outdoor recreation.



Managed Resource Protected Areas such as the Morant and Pedro Cays (the country's first protected site) and the Palisadoes in Port Royal, are those related to forestry, fishing and water supply that have to be controlled to achieve sustainable consumption as they also have important natural and environmental values. It is therefore important that consumption be balanced against environmental conservation.

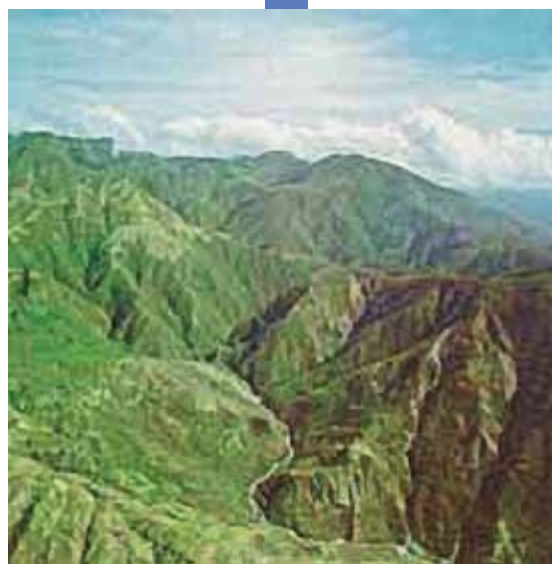
## BIODIVERSITY ECO REGIONS

Biodiversity relates to the variation of living organisms, whether flora or fauna, living in an ecosystem. The country's tropical rainforests are a significant part of its biodiversity eco regions. Tropical rainforests generally present dynamic ecosystems and Jamaica's are no different. While Jamaica possesses less than 0.1% of the world's tropical rainforest, they are very significant to the region's biodiversity, as they contain numerous endemic and indigenous species.

### The Blue and John Crow Mountains National Park

The Blue and John Crow Mountains National Park, which covers approximately 196,000 acres, was created in 1990 as the nation's first national park. The mountains dominate the view on the eastern side of the island and the park actually comprises three mountain ranges, the Port Royal, Blue and John Crow Mountains. The Park currently provides refuge for several of the island's endangered and endemic species including the Jamaican Boa, and the Giant Swallowtail Butterfly, where its last two habitats can be found. The mountain range is also home for many Jamaican birds including all the endemic species and numerous migratory birds. The Blue and John Crow Mountains are also habitat to many endemic orchids, bromeliads, and fern among other plants.

The Blue and John Crow Mountains is of significant cultural value to Jamaica, having been a point of refuge for and the space from which the fighting Maroons of Jamaica could wage war against the brutal regime of slavery. Additionally, the park houses the watershed for Kingston and all the communities in the eastern section of the island, thereby supplying over 40% of the nation's population with domestic water.



Blue Mountains

### The Cockpit Country

With its peaks, potholes and caves, the undulating Cockpit Country is an extraordinary vista, a wonderful example of karst formations. The rugged, and historically inaccessible area, was, like the Blue and John Crow Mountains, a place of refuge for the Maroons. Today, the forest's unique geography allows it to once again be a point of refuge, this time to many of Jamaica's endemic flora and fauna, several of which are on the endangered species list. Indeed, the Cockpit Country has an unusually high level of endemism for both flora and fauna.

The high level of humidity in the Cockpit Country coupled with rapid drainage through fissured limestone has allowed it to become the perfect habitat for numerous lizards, butterflies, land snails and frogs. Of the 514 land snails found in Jamaica, 505 are endemic and many of these are localized to the Cockpit Country. The over 300 caves to be found in the area, 100 of which have their own ecosystem, provide a habitat for many of the 21 species of bats (five of which are endemic) to be found on the island.

There are approximately 1,500 plants that can be found in the tropical forest, of which at least 65 are endemic to the area. Additionally, in relation to its size, the Cockpit Country contains more species of fern than any other tropical rainforest in the world. This important forest also provides a habitat for 27 of Jamaica's endemic birds as well as 79 different species of butterflies, two of which are endemic to the area.

### Portland Bight

Portland Bight, the largest embayment on the island, straddles the parishes of Clarendon and St. Catherine. The largest protected area on the island, it encompasses 519.8 miles<sup>2</sup> of land – more than half of which remains wetlands and limestone forests (Hellshire Hills, Portland Ridge and Brazillito Mountain) – as well as 1,356.4 km<sup>2</sup> of marine territory. This area includes Jamaica's largest remaining mangrove system (including Galleon Harbour, West Harbour, the Goat Islands), which when combined with extensive sea-grass beds, sandy and muddy areas and coral reefs, provide the largest nursery area for fish, crustaceans and molluscs on the island.



Portland Bight also provides habitat for numerous fauna populations, including the West Indian whistling duck, the manatee and the American crocodile. Portland Bight is also Jamaica's major nesting site for hawksbill turtles. A few green turtles also continue to nest in the area. At least 28 of Jamaica's endemic birds (including 14 sub-species) are residents of the salt marshes, mangroves and dry limestone forests of the Bight.

### The Hellshire Hills

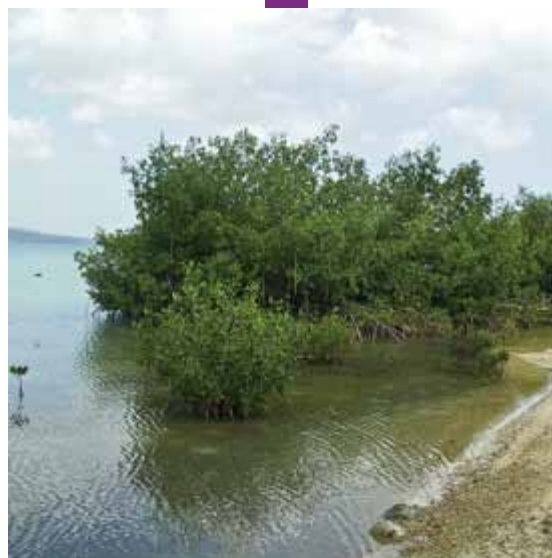
The Hellshire Hills is the sole known habitat for several endemic reptiles and frogs. The tropical dry forest is the only known habitat for the Jamaican

Iguana, which had previously been thought extinct, as well as the blue-tailed galliwasp. Populations of the coney (Jamaican hutia) and the yellow snake (Jamaican boa) are also found within the hills. The over 50 caves in the area are home to numerous bats including the fish-eating bat. Additionally, 271 plant species have been identified in the Hellshire Hills, of which 53 are endemic to Jamaica.

### Mason River

On the border between Clarendon and St. Ann, and 2,500 feet above sea level, the Mason River peat bog abounds with plant life found nowhere else in the island. Now devoid of the dense forest that once covered the area, the Mason River reserve is home to over 400 species of fern and flowering plants. Study of plant life in the Mason River since the late 1950s uncovered shrub species previously unknown in science and 12 plant species previously unknown in Jamaica.

Importantly, the Mason River is a favourable habitat for locally restricted plants such as the sundew, an insectivorous plant native to the tropics. The sundew has not been found anywhere else on the island. The area is also a favourable habitat for regionally restricted species such as the passion flower, found only in Jamaica and Cuba, and the Greater Antillean long-tongued bat, which is endemic to the Greater Antilles and the southern Bahamas. The reserve also provides a refuge for the white-crowned pigeon, a popular bird with bird shooters. While further research is required, the area has also been identified as a potentially critical habitat for the Connecticut warbler and other migratory wood warblers.



## RAMSAR SITES

Jamaica has three sites that have been designated under the Convention on Wetlands (Ramsar, Iran 1971) called the Ramsar Convention. The Ramsar Convention is an intergovernmental treaty through which member countries express their commitment to not only maintain the ecological character but also plan for sustainable or “wise” use of the wetlands in their territory that are of international significance. Once considered spaces that promoted disease, the wetlands, commonly called morass, have been found to be important habitats and are among the Caribbean’s most biologically productive ecosystems. These wetlands have multiple uses. They protect the shoreline from storm surges as well as protect the coral reef from sedimentation and pollution from land. Additionally, low lying coastal wetlands that support mangrove growth provide important marine nurseries and are important sources for harvesting shellfish.

### The Black River Lower Morass

The Black River Lower Morass, St. Elizabeth, was the first of Jamaica’s wetlands to be declared a Ramsar site in 1997. The wetland, which has public and private ownership, is bound by the Lacovia Gorge to its north from where it stretches down to the sea.

The Santa Cruz Mountains are to the east and the Black River and Santa Cruz main road are to the west.

The Black River, which enters the sea at the capital town which bears its name, passes through the morass. The Broad and Punches River (on the east) and the Middle Quarters and YS Rivers (on the west) are the main tributaries feeding into the area. Additionally, there are two large ponds, the Parotee Great Salt Pond and the Wally Wash Pond in the southern section of the wetland area. Parotee is a hyper saline pond while Wally Wash is a fresh water body. Several blue holes have been identified in the eastern section of the morass.

Shrimping, fishing and farming are the major activities which take place in the vicinity. The wetland supports a diverse number of indigenous flora and fauna. The southern section of the Morass contains stands of red mangrove that support species of shrimp, crab, and fish, as well as the American crocodile and



Palisadoes, Portland

numerous water birds. Indeed, the Morass is the only location in Jamaica where the flamingo continues to nest occasionally. Snapper, snook, tarpon, jack, and several species of fresh and brackish water shrimps are among the commercially important species which currently use the wetlands as a nursery.

### The Palisadoes-Port Royal

Declared on World Earth Day in 2005, the Palisadoes-Port Royal wetlands was the second site on the Ramsar list. Located just outside of the country’s capital city, Kingston, the area hosts a variety of wetland types that had been previously under-represented on the Ramsar List.

Stretching over approximately 7,523 hectares, the Palisadoes-Port Royal wetlands feature cays, shoals, mangrove lagoons and islands, coral reefs, sea grass beds and shallow waters. The wetlands are particularly important as it provides some refuge for a number of endangered and vulnerable species such as the American crocodile, the green and hawksbill sea turtles, the West Indian manatee and the bottlenose dolphin. The wetlands are also high in endemism with twenty-six endemic new species having been discovered in the area.

The Palisadoes-Port Royal wetlands are also of significant historic and cultural value. The area includes forts on the dunes and the city of Port Royal,

once the wealthiest and “wickedest” city in the Americas. Part of the city sank during the 1692 earthquake and is now a unique under-water archaeological treasure.

### The Portland Bight Wetlands and Cays

The Portland Bight Wetlands and Cays joined the list of declared Ramsar sites in 2006. The area includes one of the largest remaining contiguous mangrove stands in Jamaica, approximately some 8,000 hectares of coastal mangroves. The designated area also includes a salt marsh, several rivers, offshore cays, coral reefs, seagrass beds and open water.

The wetlands and cays are a part of the Portland Bight protected area that provide habitat for fauna populations such as the West Indian whistling duck, the American crocodile and the manatee. The area is also Jamaica’s major nesting site for hawksbill turtles and a few green turtles also continue to nest in the area.

### Game and Forest Reserves

The name Jamaica comes from the Taino word Xaymaca, which means land of wood and water. This naming speaks to the abundance of wooded mountains and the numerous streams which flowed through them. The first forest reserves at Clydesdale and Hardware Gap were established in 1937, upon the creation of the Forestry Department when the government began the process of setting aside a portion of its land as a forest reserve. This portion currently amounts to approximately 10% of the island's land mass (111,000 hectares).

The Blue and John Crow Mountains, and Cockpit Country contain two of the country's largest forest reserves. However, with the exception of Kingston, there are reserves of various sizes, ranging from the 6 hectares of Little Goat Island to the 41,939.87 hectares of the Blue Mountains, the largest forest reserve. Medium sized reserves include Mount Diablo (St. Ann), the Hellshire Hills (St. Catherine), and Stepheney-John Vale, part of Dry Harbour Mountain (St. Ann).

The Forest Reserves are created to conserve naturally existing forest as a source products; to preserve soil and water resources; to provide parks and other recreational facilities; as well as to protect and conserve endemic flora and fauna.

In Jamaica, all forest reserves are game reserves. There are an additional 17 declared game reserves across the island as follows: Kingston and St. Andrew Game Reserve, Knapdale Game Reserve (St. Ann), Glistening Waters Game Reserve (Trelawny), Bogue Lagoon Creek Game Reserve (St. James), The Black River Upper Morass (St. Elizabeth), The Black River Lower Morass (St. Elizabeth), The Great Morass Game Reserve (Westmoreland), Mason River Savanna Game Reserve (Clarendon), Cabarita Point Game Reserve (St. Catherine), The Great Morass Game Reserve (Parotee, St. Elizabeth), The Great Morass Game Reserve (Holland Bay, St. Thomas), Amity Hall Game Reserve (St. Catherine), Alligator Pond Gut River and Canoe Valley Game Reserve (Manchester), West Harbour Peak Bay Game Reserve (Clarendon), Long Island Game Reserve (Clarendon).

The Negril Royal Palm Reserve is a part of the Negril Great Morass which accounts for one-fifth of Jamaica's wetlands. The wetland forest was initially created in the mid-1980s as a part of the



Castleton Gardens

Petroleum Corporation of Jamaica's attempt to extract peat from the Negril Great Morass. The reserve, approximately 120 hectares, was established to preserve the Morass royal palm, which is endemic to Jamaica and restricted to the western parishes. Three distinct swamp forest types are present –the royal palm forest, buttonwood forest and bull thatch forest. The reserve is home to butterflies and numerous birds such as doctorbirds (hummingbirds), herons, egrets, endangered black parakeets, and the Jamaican woodpeckers.

### Caves

Some of the caves which dot Jamaica's landscape have been declared national monuments due to their historical significance. Some have enriched our knowledge of the Tainos. The Mountain River Cave (St. Catherine) located in the lush green terrains of Cudjoe Hill is one such. The fairly accessible cave has a large collection of 148 identifiable Taino drawings and four or five rock carvings (petroglyphs). It was first reported in 1897 by J. F. Duerden but it was not until 1954 that its position was pinpointed by J. W. Lee aided by Robert Cooper, whose family owned the land. The Archaeological Society of Jamaica acquired the property in 1976, and with the assistance of some private individuals and institutions began to develop it.

The cave itself is relatively small, measuring 100 feet in length, 30 feet in depth and with a ceiling ranging from 10-15 feet. It is located in a thickly wooded area with the sound of water cascading down a rock face in the river bed. Researchers are unsure as to whether the Tainos ever inhabited the cave but are sure that it was visited regularly. The exact age of the artwork is unknown, but experts estimate that they may be between 500 to 1300 years old.



Green Grotto Cave

### Botanical Gardens and Zoos

Jamaica currently has four public gardens of historical significance. These gardens display much of the variety of plants that can be found on the island, as well as imported varieties. The first botanical garden in Jamaica (and the second in the Caribbean), the Bath Botanical Garden (St. Thomas), was established in 1779. The garden was originally under the care of Dr. Thomas Clarke, a botanist who was also in charge of the Bath hospital. The gardens at Bath also served as

a nursery and several plants that would later become staples on the island were initially planted there. These included the breadfruit, ackee and Otaheite apple which had been brought to the island by Capt. Bligh. The croton, jacaranda and bougainvillea were also first planted at Bath.

Unfortunately, frequent flooding in the 19th century by the Sulphur River wreaked havoc on the gardens. Additionally, it was later realized that the soil was not as nutrient rich as initially speculated. As such, the gardens were relocated to Castleton Botanic Garden in 1862. Bath Gardens is still maintained for its historical value.

The Royal Botanical Gardens rest in the shadow of the mist shrouded Blue Mountains. Located in St. Andrew, the gardens provide a much needed respite from the bustling capital city. Also known by its original moniker, Hope Gardens it is the largest botanical garden in the country. Indeed, with boundaries spanning some 200 acres, the Hope Gardens is actually the largest botanical garden in the Caribbean. It's history dates back somewhat to the start of English rule of the island. The Hope Gardens were a part of Major Richard Hope's estate, which he had been granted as a reward for his service in the battle with the Spanish. The estate once stretched to as far back as New Castle in the hills above Kingston. Remnants of its colonial history can be seen in the Hope Aqueduct (pieces of which can also be seen in Mona Heights, Mona Road) which was built by Richard Elleston Hope to supply water to his estate.

In 1881, two hundred acres of Hope Estate was purchased by the Government to establish an experimental garden. Fifty acres of the land was devoted to the development and distribution of new varieties of sugar cane, and ten acres for planting teak, Liberian coffee, Trinidad cocoa and pineapples. It later became The Hope Gardens. The Gardens was renamed the Royal Botanical Gardens in honour of the visit of Queen Elizabeth II to Jamaica in 1953.

The Garden is currently undergoing renovations. It features a cactus garden, orchid house, ornamental pond, an avenue of sago palms and greenhouses. The grounds also contain a bandstand, the remains of a former amusement park (Coconut Park) and the Hope Zoo.

Nestled in the Blue Mountains, the Cinchona Gardens (St. Andrew) lies more than 5,000 ft above



sea level. The garden was established in 1868 and is named after the Cinchona plant which had been brought to Jamaica from Peru by the Spanish. The garden proffers a vista of the Blue Mountain Ridge and parts of Kingston. It was originally planted with Cinchona plant from which quinine, used to fight malaria, is extracted. The Spanish had learned of this property from the Peruvian Indians. While quinine then fetched a high price and the project was initially profitable, the general inaccessibility of the location made it unsustainable. Later there would be an attempt to plant tea on the property, but this project would also end in failure. Cinchona also featured a European garden where camphor, cork, oak, juniper, rubber trees and garden flowers which thrive in northern climes can be found.

The Castleton Gardens in St. Mary once boasted the best collection of plants on the island, featuring over 4,000 species of plants from England's famed Kew Gardens. It lies on 10 hectares of land and is located on both sides of the Junction main road. Like the Bath Botanic Garden which it replaced, Castleton Gardens acted as a nursery and was the place from which plants such as the Poinciana (1869), the Bombay mango (1869), the navel orange and tangerine (1870) were introduced to the rest of the island. The Wag Water River runs through the property.

St. Ann lives up to its name as the Garden Parish by having several privately held gardens which are of interest. The Enchanted Gardens, located on 8 hectares of land, rests on a natural river gorge and offers 14 waterfalls, an aviary, scenic ponds and a sea water aquarium. The gardens feature numerous plants including heliconias, palms, anthuriums, lilies, ferns, orchids and bromeliads. The hill top situated, sprawling Shaw Park Gardens (10 hectares) boasts a waterfall as well as lush tropical trees and flowers. The Coyaba River Garden and Museum features jade, ginger, traveller's palm and numerous orchids. The museum is dedicated to the Taino period. On the other hand, the Craighton House Estate combines a working coffee estate with gardens boasting hibiscus, bird of paradise and gardenia.



Heron at Black River Ramsar Site

## UNDECLARED NATURAL SITES

Not all the sites in Jamaica that are deemed to be of significant natural, cultural and/or aesthetic significance have been declared. These fall into various categories and while some are owned and operated by government entities, others are not.

The Rio Cobre (Bog Walk) Gorge is a meandering stretch that runs alongside the seemingly lazy green Rio Cobre River. It is part of the roadway connecting Spanish Town to Ocho Rios, just after Angels and before one reaches Bog Walk. The Gorge was discovered in the 1660s by Carey Helyar who hacked his way down the stream, and later named the locale Bybrook. The first road through the Gorge was opened around 1770 and it is also home to The Flat Bridge, one of the oldest bridges in Jamaica. The bridge was originally constructed of logs. One of the distinctive features along the gorge is the huge rocks along the river bed, many of which were probably thrown there by the earthquake of 1692.

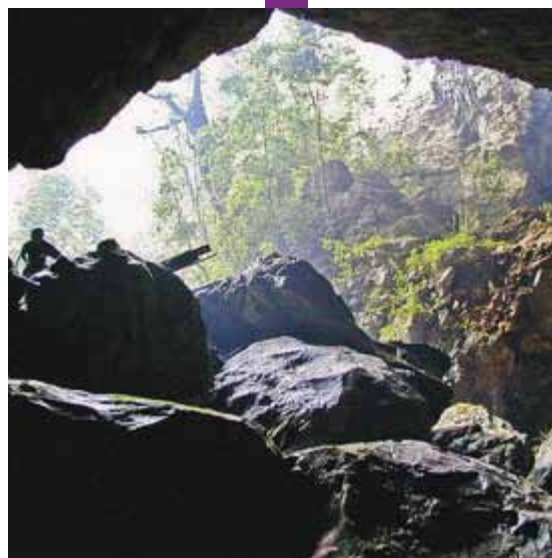
Jamaica's most famous lagoon is the 52 metre deep Blue Lagoon, known to locals as Blue Hole, in Portland. Its iridescent colours ranging from cobalt blue to emerald green makes the swimming hole a striking sight. Its mystique is enhanced by the legend that it is bottomless and that a dragon lives in it. The lagoon offers the unique experience of fresh and salt water as it is fed by fresh water mineral springs at about 40 metres (131 feet) deep, while also opening to the sea through a narrow passage. The Blue Lagoon's fame was further enhanced by a well-publicised Jacques Cousteau dive and part of the 1980 film *The Blue Lagoon* starring Brooke Shields.

The dark, shaded Fern Gully curving lazily towards Ocho Rios reportedly features approximately 300 species of the 500 fern species to be found in Jamaica. The fern line the gully banks along with other towering trees which keep the approximately three miles of roadway almost in complete shade. Its origins are said to be a river course from an under-

Bogwalk Gorge



Holland bamboo



ground limestone tunnel whose roof was eventually eroded. The gully was first planted out in the 1880s.

Godswell is a natural well with waters ranging from bright blue to dark blue near Milk River, Manchester. Described as “a thing of awesome beauty”, the well is nestled at the foot of a hill, with a 90 foot drop from the top to the water. The sides are sheer and the rock surface is exposed.

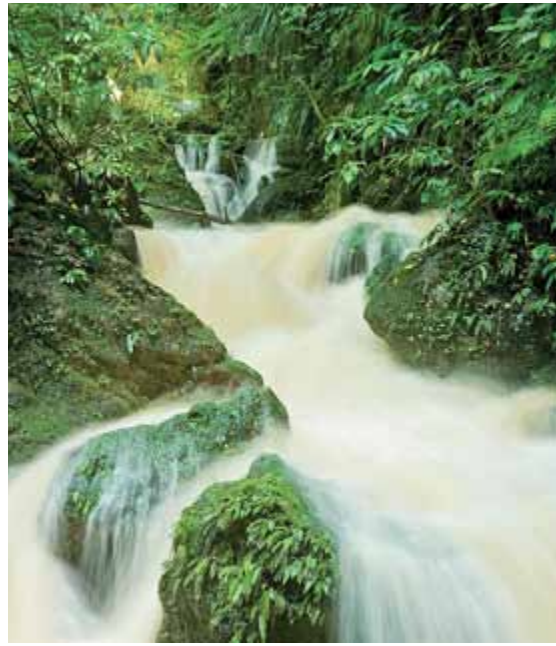
Between Middle Quarters and Lacovia in St. Elizabeth lies Holland Bamboo, a three mile bamboo grove. Originally planted in the 17th century by the then owners of the Holland Estate, the grove presents a lush archway of bamboo plants that stretch up to 40 feet creating a green canopy above the road.

Hollywell National Park is a part of the Blue Mountain Forest Reserve. Often shrouded in mist, the park is a wonderfully cool respite overlooking nearby Kingston. Located about 4000 ft above sea level, Hollywell provides sanctuary to various species of birds such as Petchery, Woodpeckers, Hopping Dick and the Glasseye. The cool temperatures also allow it to host a variety of ferns, flowers and trees rarely seen in the rest of the island.

## Caves

Jamaica's topography is made up of two-thirds limestone. This feature has resulted in a proliferation of over 1,200 caves of various sizes across the island. Many of these caves have played an important role in Jamaica's history. The Tainos used the caves as ceremonial and burial sites and petroglyphs (rock carvings) and petrographs (paintings) can be found in some of them. Canoe Valley (Manchester) reputedly had the largest examples of cave art in the island. Cave art can also be viewed at Pantrepant (Trelwany) and Mountain River Cave (St. Catherine).

The Nonsuch Caves (Portland), a system of separate stalagmite and stalactite chambers also features Taino Indian drawings and other archaeological remains. The cave system has 14 decorated chambers as well as a “Gothic-Scale” Cathedral chamber where



Falls at Cranbrook Flower Farm



YS Falls

bats can be seen hanging from the 13m high ceiling. The stalagmite formations are said to resemble forms of a pope, bishop, and a nude female emerging from a shell.

The historical significance of caves also continued through to the colonial period. Buccaneers and pirates would also have found the island's cave systems useful for hiding loot and men. Additionally, the enslaved Africans and maroons both used the island's cave systems to aid escape as well as to hold secret meetings. Gourie Cave (Trelawny), a river cave situated in Gourie Park Forest Reserve is one such, having provided a hideout for runaway slaves. It is the longest known cave system on the island at 3,505 metres, but is liable to flooding as it follows the channels of an underground river.

The Green Grotto Caves (St. Ann) served the Tainos as a living space, the enslaved Africans and the Spanish as a hiding place, and the Jamaican government as a storeroom for rum towards the end of World War II. It is 1,525 metres long and 12 metres deep and is named for the green algae that grow along its walls. The main feature is a large central convoluted limestone cave with stalactites, stalagmites and a crystal-clear underground lake. There is a series of interconnected chambers and passageways, including a largely unexplored section. Owned by the Urban Development Corporation, the Green Grotto Caves was used in the filming of the 1973 James Bond film *Live and Let Die* and is one of the few caves developed for tourists. The Roaring River Cave is also developed for commercial tourism. However, for caving enthusiasts, the Jackson Bay Great Cave in Portland Ridge is one of the most fascinating.

## Falls

Waterfalls are an important feature of Jamaica's landscape and several of them have gained commercial importance through tourism. The 1,000 foot-high, terraced waterfall of Dunn's River is the most famous of these, attracting approximately 3,000 visitors daily, during the tourist season. Dunn's River Falls is one of the very few worldwide that empty directly into the sea. One of its most attractive features is that the terracing allows visitors to easily climb up the falls. Additionally, the Dunn's River Falls have been included in the James Bond flick *Dr. No* as well as *Cocktails*. It is owned and operated by the Urban Development Corporation.

Tacky Falls (St. Mary) falls at the other end of the spectrum. Hidden in the dense forest and surrounded by the hills of St. Mary, it is named for the Coromantee slave Tacky, who led the slave rebellion in 1760. Legend has it that Tacky, fleeing his captors, leapt from the falls to his death. Today, water leaps through angled sunlight down to a shaded shelf. From there it flows through a series of rills and pools to another drop.

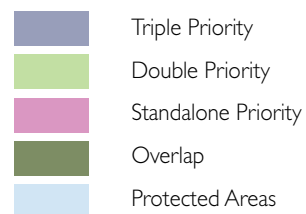
Other well-known falls across the island include Somerset, YS, Reach, Cane River, Langleys, Llandoverly, and Roaring River.

CURRENT  
PROTECTED AREAS  
NETWORK

Source: Jamaica's National  
Ecological Assessment Report

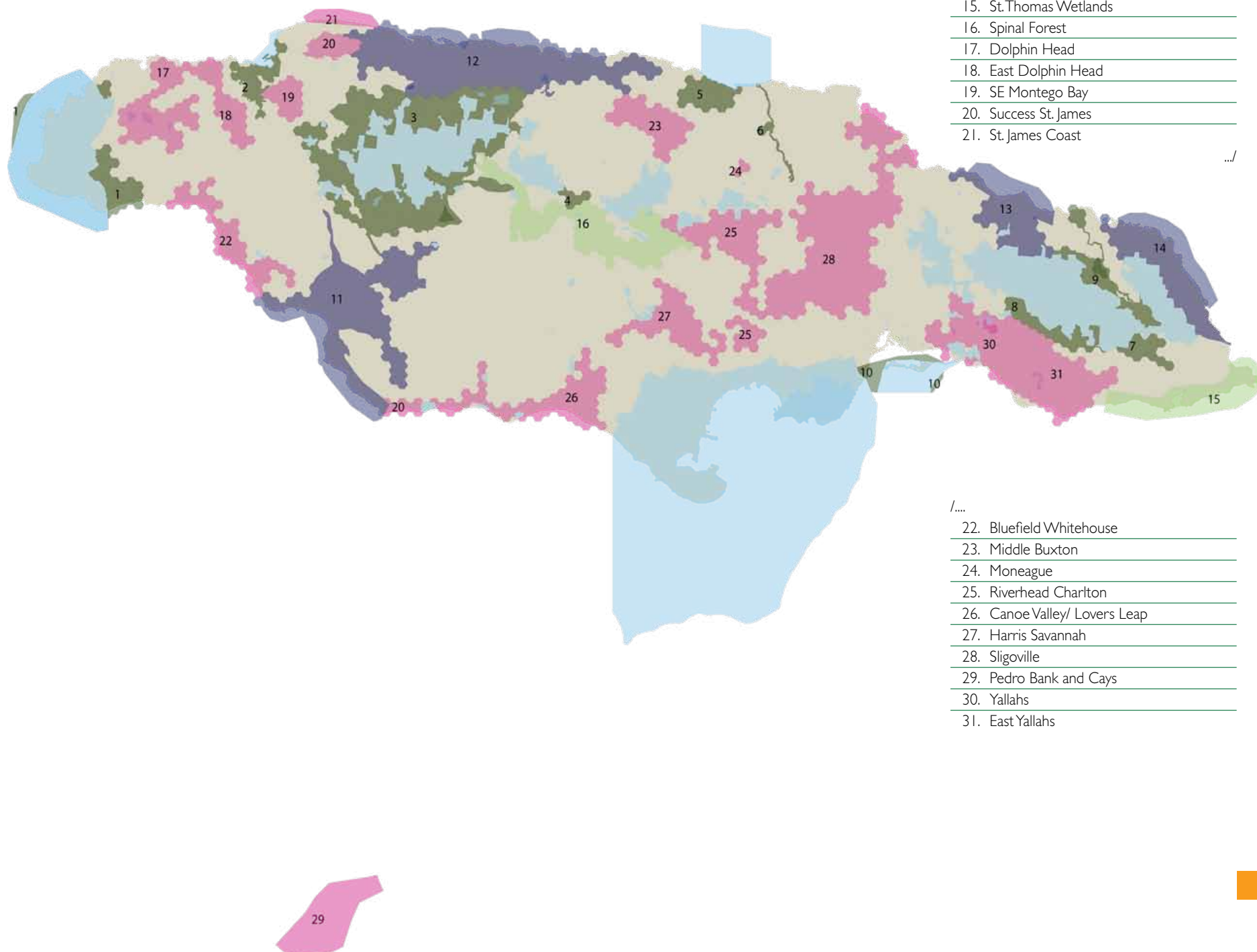
1	Hudson’s Bottom	25	Pennants Douces	49	Armadale
2	John Anderson	26	Fort Steward	50	Jericho
3	Lover’s Leap	27	Chepstowe	51	Litchfield Mathesons Run
4	Lloyd’s	28	Caenwood	52	Jericho
5	Hellshire Hills	29	Peckham	53	Burnt Savannah
6	New Forest	30	Kellets Camperdown	54	Jericho
7	Lloyd’s	31	Blue & John Crow Mountains	55	Hyde Mountain
8	St. Jago	32	Treadways	56	Content II
9	Rockfort	33	Treadways	57	Reglan Mountain
10	Ramble	34	Camperdown	58	Bath Mountain
11	Elleston Run	35	Ruthven	59	Hyde
12	Ramstead	36	Greenock	60	Cockpit Country
13	Orchard	37	Industry Field-Rowkamp	61	Hyde
14	Bellevue	38	Dover	62	Baron Hill
15	Trumpet Tree	39	Pike and Ravens	63	Blenheim
16	Chesterfield	40	Mount Diablo	64	Windsor Lodge
17	Teak Pen	41	Troy	65	Portland Bight Protected Area
18	Pennants	42	St. Faith	66	Negril Marine Park
19	Peace River	43	Fiffe and Rankin	67	Negril Environmental Protected Area
20	Spring Vale	44	Fergis Ramsay	68	Palisadoes-Port Royal Protected Area
21	Petersville	45	Chesterfield	69	Coral Spring-Mountain Spring Protected Area
22	Bogue	46	Fergis Ramsay	70	Ocho Rios MarinePark
23	Bull Head	47	Stephney Johns Vale	71	Ocho Rios Protected Area
24	Denham Farm	48	Spring Garden	72	Montego Bay Marine Park
				73	Mason River Protected Area





# PROPOSED NATIONAL PROTECTED AREAS PORTFOLIO

Source: Jamaica's National Ecological Assessment Report



1. Negril Protected Area Add-on
2. Montego Bay Marine Park Add-on
3. Cockpit Country Forest Reserve Add-on
4. Litchfield Matheson's Run Add-on
5. Ocho Rios Protected Area Add-on
6. Ocho Rios Protected Area Add-on 2
7. BJCMNP Add-on E. St. Thomas
8. BJCMNP Add-on W. St. Thomas
9. BJCMNP Add-on Rio Grande
10. Portland Bight Protected Area Add-on
11. Black River Complex
12. North Coast Forest
13. Buff Bay
14. Driver's River
15. St. Thomas Wetlands
16. Spinal Forest
17. Dolphin Head
18. East Dolphin Head
19. SE Montego Bay
20. Success St. James
21. St. James Coast

.../

/....

22. Bluefield Whitehouse
23. Middle Buxton
24. Moneague
25. Riverhead Charlton
26. Canoe Valley/ Lovers Leap
27. Harris Savannah
28. Sligoville
29. Pedro Bank and Cays
30. Yallahs
31. East Yallahs



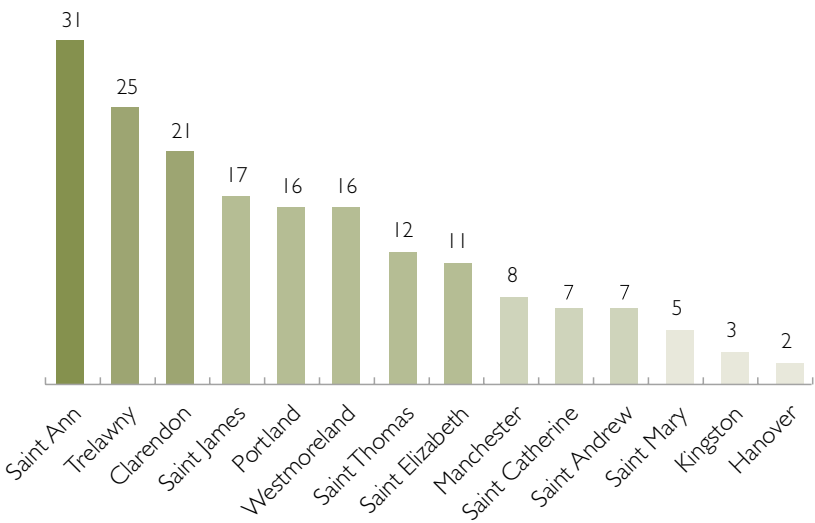
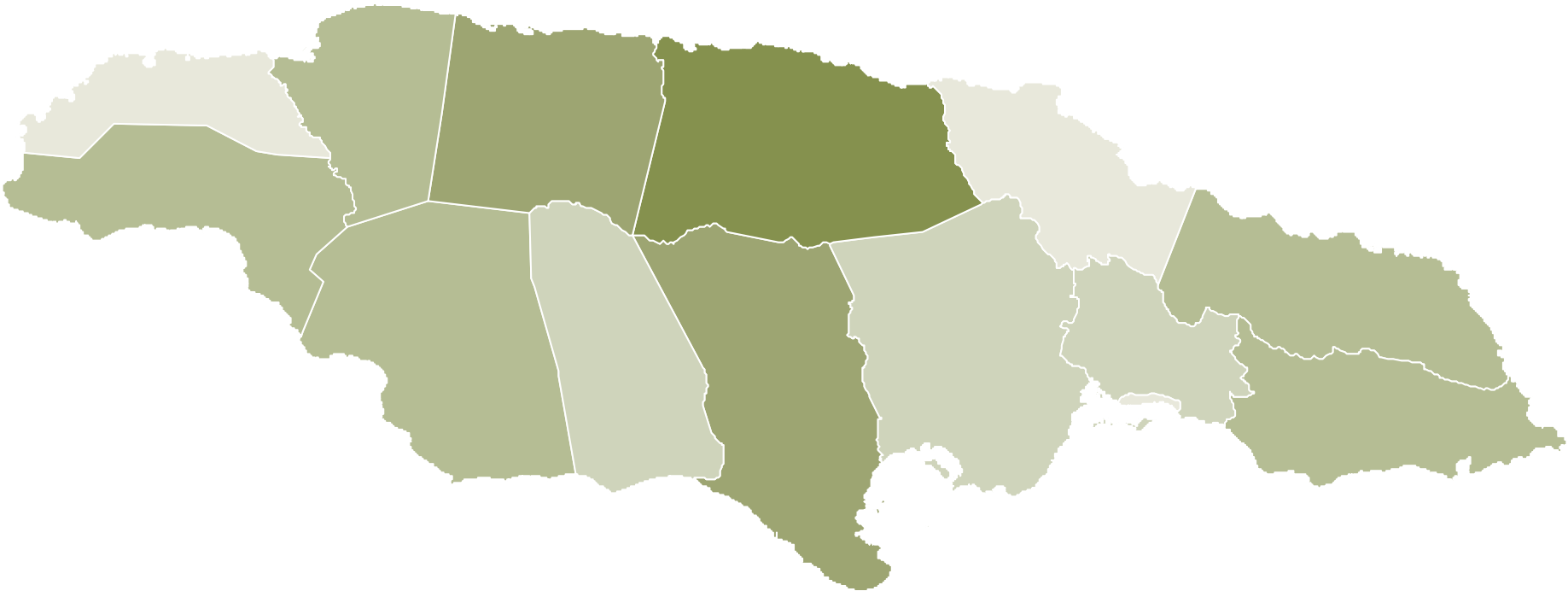
# SELECTED NATURAL PROTECTED AREAS

There are 181 selected natural protected areas registered in the Cultural Information System of the Americas database, 31 of which are located in Saint Ann, followed by 25 in Trelawny.

Source: Cultural Information System of the Americas

1	from 1 to 5	(3)
2	from 6 to 10	(3)
3	from 11 to 18	(5)
4	from 19 to 25	(2)
5	from 26 to 35	(1)

# of parishes

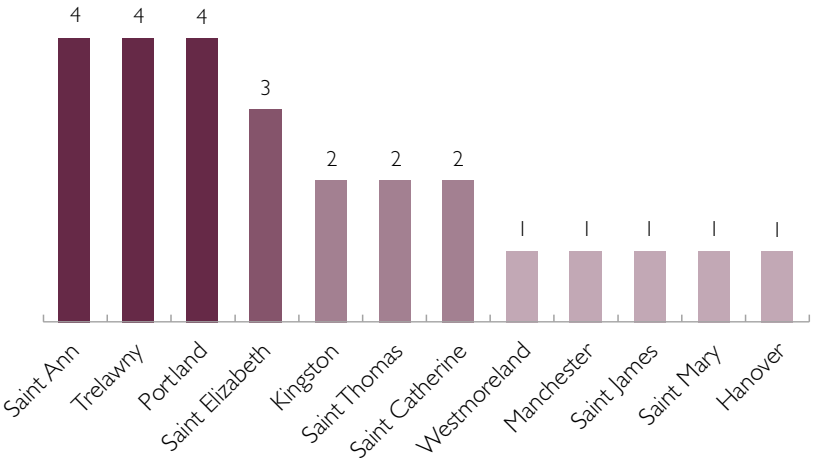
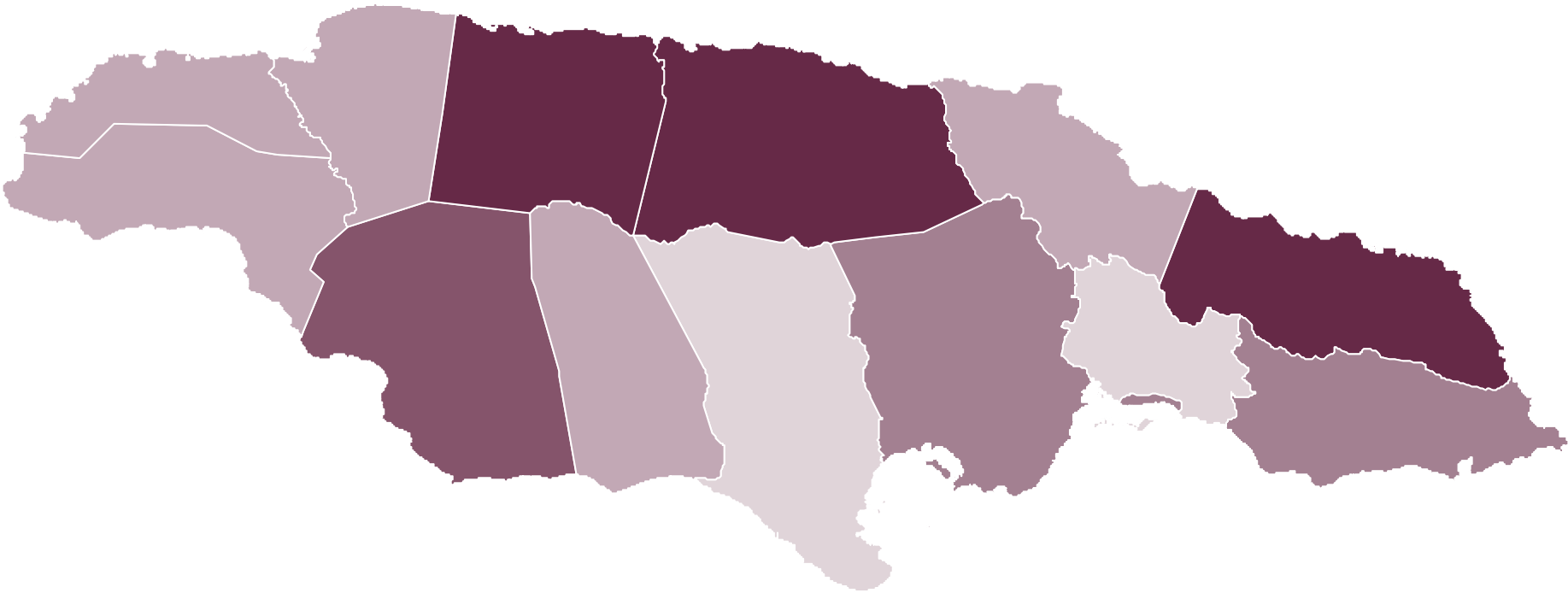
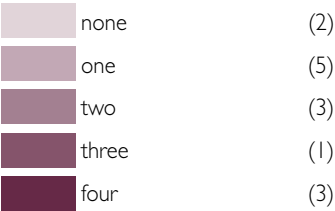




# UNDECLARED NATURAL SITES

There are 26 undeclared natural sites registered in the Cultural Information System of the Americas database. Saint Ann, Trelawny, and Portland have 4 of them each, Saint Elizabeth has 3, Kingston, Saint Catherine and Saint Thomas have 2 of them each, while Manchester, Westmoreland, Saint James, Saint Mary, and Hanover, one each.

Source: Cultural Information System of the Americas





BOTANICAL GARDENS AND ZOOS

Name

1.	Hope Botanical Gardens and Zoo
2.	Cinchona Gardens
3.	Coyaba Gardens and Mahoe Falls
4.	Shaw Park Gardens
5.	Turtle River Falls & Gardens
6.	Jamaica Zoo
7.	Castleton Gardens
8.	Bath Botanical Gardens



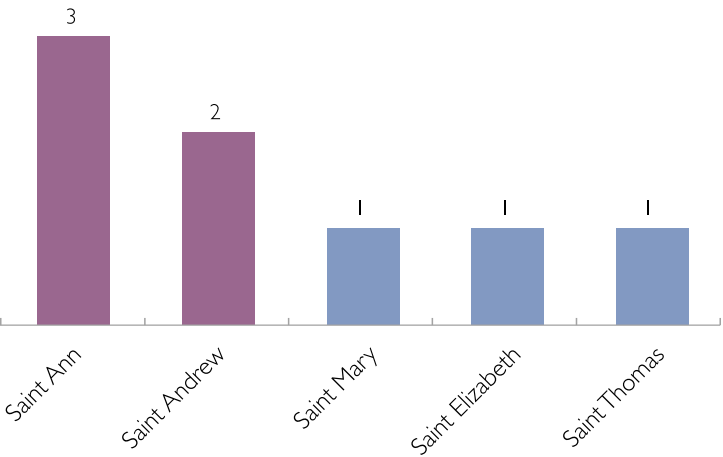
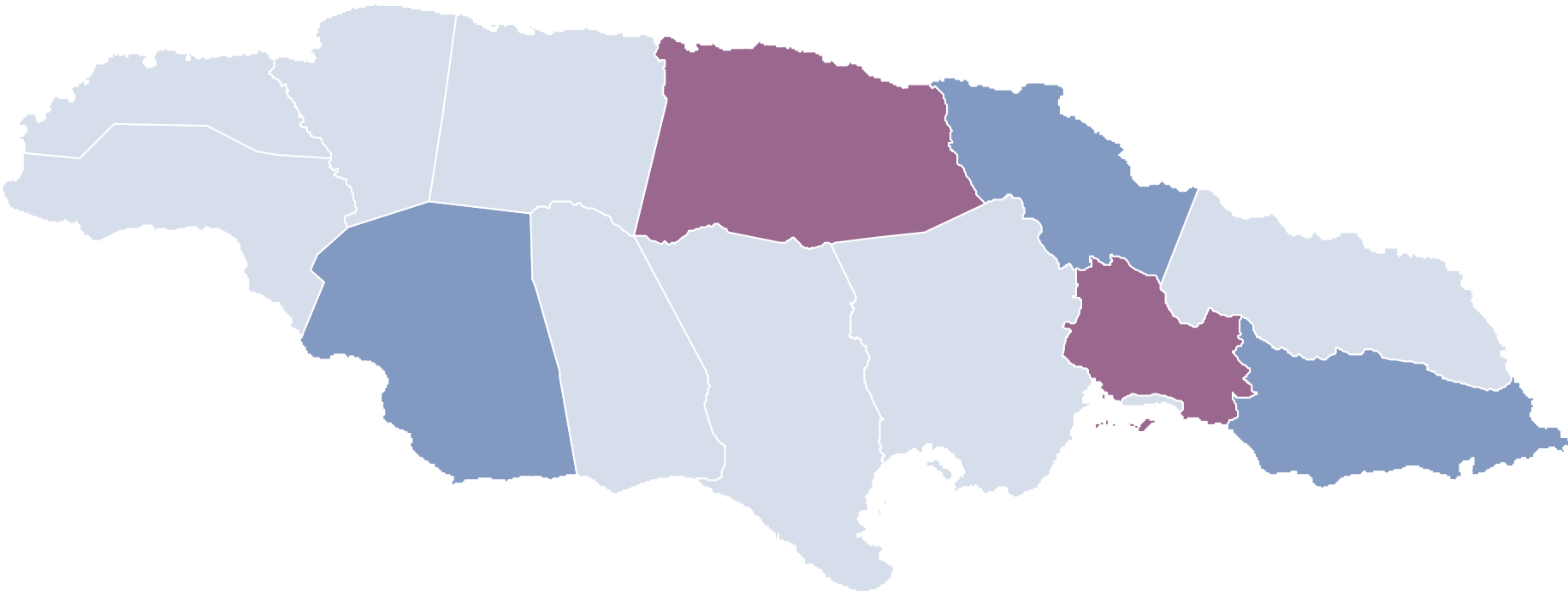


BOTANICAL GARDENS AND ZOOS BY PARISH

There are 8 botanical gardens and zoos in the database of the Cultural Information System of the Americas. Saint Ann has 3, Saint Andrew 2, and Saint Mary, Saint Elizabeth and Saint Thomas have one each.

Source: Cultural Information System of the Americas

1	none	(9)
2	one	(3)
3	from 2 to 3	(2)



## CULTURAL PATRIMONY

## DECLARED SITES

The Jamaica National Heritage Trust (JNHT) is one of the public cultural institutions on the island. The main responsibility of the JNHT is the preservation of the nation's heritage through the declaration of sites that are deemed of national and historical significance.

There are two main types of declarations: National Monuments and Protected National Heritage Sites. In the first category, sites declared as National Monuments, are those sites deemed by the JNHT to be of public interest, based on their historic, architectural, traditional, artistic, aesthetic, scientific or archaeological value. Protected National Heritage, on the other hand, are more than just sites, as this classification includes any species of animal or plant, place, place name or object so designated by the Trust. This section highlights the various sites that have been declared by the JNHT and have been subdivided into several categories: Natural Sites, Caves and Middens, Historic Sites, Forts and Naval and Military Monuments, and Buildings of Architectural and Historic Interest.

Jamaica has a wide range of ecosystems, from the misty temperate interior mountain ranges and lush hills to valleys, low-lying plains and breathtaking coastline. In this section are the natural sites, which are mainly botanical gardens and mineral springs. One of the most popular gardens on the island is the Hope Botanical Gardens. The Hope Botanical Gardens was established in the late 19<sup>th</sup> century and remains one of the last green spaces left in the parish of Kingston and St. Andrew. The island has a fair share of mineral springs which are believed to possess healing powers. A few of these springs are hot such as the Bath Mineral Spa in St. Thomas, and the Milk River Spa in Clarendon. However, most are cold springs like the Rockfort Mineral Bath and Spa in Kingston and St. Andrew. These three listed sites are still held in esteem by Jamaicans for their reputed curative properties.



Folly Ruins, Port Antonio

Four prehistoric sites have been listed as National Monuments, and categorized as “Caves and Middens”. The White Marl Taino site in St. Catherine is one of the most significant prehistoric sites on the island. To date, it is the largest and longest occupied, ranging from AD 800 to the period of the Spanish occupation (1494-1655). The site contains 18 middens, and excavations have unearthed 16 burial sites both from the middens and associated burial caves. Another site of note is the Mountain River Cave, also located in the parish of St. Catherine. Mountain River Cave houses the island’s largest collection of pictographs (rock paintings) and a few petroglyphs (rock carvings) believed to be dated to AD 1000.

The next category is Historic Sites, a number of which are associated with Jamaica’s seven National Heroes, the Right Excellencies Nanny of the Maroons, Samuel Sharpe, Paul Bogle, George William Gordon, Marcus Garvey, Alexander Bustamante and Norman Washington Manley. These sites include their birthplaces, childhood homes, and burial places and monuments or statues erected in their honour. Examples include Roxborough Castle Plantation, Manchester, and Blenheim, Westmoreland, which are the birthplaces of Norman Washington Manley and Sir Alexander Bustamante respectively. Stony Gut, St. Thomas and 32 Market Street, St. Ann are the childhood homes of Paul Bogle and Marcus Garvey correspondingly.

Defensive structures were considered a priority for the European colonizers. A number of these structures have been declared under the category of Forts and Naval and Military Monuments. The earliest fortified structures on the island are associated with the Spanish period (1494-1655). However very little structural evidence remains of these. The fortified Governor’s House at Sevilla la Nueva, St. Ann, and a lookout station on Port Henderson Hill, St. Catherine are two known examples. The Rio Nuevo Site in St. Mary once housed a Spanish stockade. The site however is known more for the battle between the Spanish and British forces in 1658 which led to Jamaica being officially conceded to England by the Treaty of Madrid in 1670. One of the earliest British defensive structures is Fort Charles, originally named Fort Cromwell located in Port Royal, Kingston and St. Andrew. Fort Charles is one of nine forts that once protected the Kingston Harbour and Port Royal. The other forts highlighted in this section were constructed later in the 18<sup>th</sup> century during an expansion of the island’s defences. These later forts include Fort George, Portland, Fort Montego Bay, St. James, Fort Charlotte, Hanover and Fort Balcarres, Trelawny.

The architecture on the island has been influenced by various styles namely Queen Anne or Early

Georgian (1702-1714), Georgian (1714-1830), Gothic revival (1750-1800s), Neo-Classical (1750-1900s), Victorian (1850-1900s), and the Jamaican Vernacular. Amongst the declared sites, “Buildings of Architectural and Historic Interest”, is an important category and these structures encompass Churches, Public Buildings, Schools, Great Houses, and Hotels and Taverns.

Jamaica is known not just for Reggae music and world class athletes but also for its many churches. The oldest churches on the island are the 16<sup>th</sup> century ruins of St. Peter Martyr’s Church, St. Ann, and the St. Andrew Parish Church, established in 1664, followed by the St. Peter’s Church in Clarendon founded in 1671 and the Cathedral of St. Jago de la Vega, St. Catherine which was built on the foundations of the Spanish Chapel of the Red Cross. The Cathedral of St. Jago de la Vega and Altenheim House both in St. Catherine are examples of the Queen Anne Style.

The most prominent historic architectural style is that of the Georgian which is well preserved in the Historic Districts of Falmouth, Trelawny and Spanish Town, St. Catherine. Noted Georgian structures include the early 18<sup>th</sup> century Cherry Garden Great House, Kingston and St. Andrew, the Rose Hall Great House and the Roehampton Great House, both constructed in the 1750s and located in St. James. Later examples of the Georgian influence are the Oakton House, Kingston and St. Andrew, the Marlborough Great House, Manchester and the Port Antonio Court House, Portland, which were erected in the mid to late 19<sup>th</sup> century.

Examples of the Gothic revival, Neo-Classical and Victorian influences include the St. Mark’s Anglican Church, Manchester, the Ward Theatre, Kingston and St. Andrew and the De Montevin Lodge, Portland correspondingly. The island is also noted for its creolized architectural styles, known as the Jamaican Georgian and the Jamaican Vernacular, reflected in structures such as the Mount Plenty Great House, St. Ann and Devon House, Kingston and St. Andrew.

In 1845 the Jamaican railway commenced operations and remained in service until 1992. The first line ran from Kingston to Spanish Town. As such, these are the oldest railway stations, being constructed in 1845. By the end of the 19<sup>th</sup> century the railway traversed the island to the western parishes of St. Elizabeth and St. James and the eastern parish of Portland. Over the past twenty years the only lines in operation were those associated with the transportation of bauxite. Structures and features associated with the railway are still very visible, as reflected by the abundance of Railway Stations on



Keniworth ruins, Hanover

the declared list. Most of the stations were built in the architectural style of the Jamaican Georgian, although the Kingston Railway Station is said to contain Victorian elements.

The Jamaica National Heritage Trust Act (1985) protects not only artefacts, features, structures and sites located on Jamaican land, but also those found in Jamaican waters. The island of Jamaica is actually an archipelago of isles, cays, shoals, banks and reefs. There is a rich heritage located offshore, and the Pedro Banks has been declared as an underwater cultural heritage site. Located southwest of Jamaica, the Pedro Banks has been an ecological and historical treasure for centuries. The area has been deemed as treacherous and numerous European vessels have been lost within the banks and sunken to the sea floor, which adds to the mystique of this offshore resource. The sites and structures highlighted in this section provide an interesting reflection on Jamaica's archaeological, historical and architectural development.

## SITES OF HISTORICAL AND NATURAL SIGNIFICANCE

The Jamaica National Heritage Trust (JNHT) is responsible for the protection and preservation of sites of historical, natural, cultural and archaeological significance across the island. The JNHT protects these sites primarily by declaring them National Monuments or by designating them Protected National Heritage. The declaration procedure is a multi-step process, which includes preparing the justification(s) for declaration, conducting detailed research on the property, consulting the public and gazetting the site. The act of gazetting entails publishing the list of proposed sites to be declared in the *Jamaica Gazette* and other daily newspapers with island wide circulation. The sites highlighted in this section are some that have been previously gazetted but have not as yet been protected under the JNHT Act through formal declaration or designation.

Many of these sites are popular attractions and are categorized as Natural Sites, Prehistoric Caves and Middens, and Historic Sites.

Heading the list of Natural Sites is God's Well, Manchester. This is actually a blue hole or cenote that plunges to a depth of 65m (213 feet), and has been a source of interest and curiosity for decades. The two other listed Natural Sites, Fern Gully and Dunn's River Falls, are located in the garden parish of St. Ann. Fern Gully has become a scenic attraction en route to and from the tourism mecca of Ocho Rios. The site gets its name from the abundance of ferns that grow on both sides of the road. It is also a testament to the high levels of endemism and diversity of ferns



Slave Hospital

in Jamaica, as the island can boast over 500 species. The impressive Dunn's River and its 183m (600 feet) waterfall has been a premier North Coast attraction for Jamaicans and tourists over the years.

The sites of historic interest highlighted on the gazetted list include properties associated with the island's historical development. They were once part of the sugar and coffee plantation economy and are associated with prominent Jamaicans. The country was once proliferated with sugar estates. Properties such as the Good Hope Estate, Trelawny, Kenilworth Works, Hanover, and Creighton Hall, St. Thomas

are symbols of the days of "King Sugar". The latter part of the 19<sup>th</sup> century gave rise to the expansion of coffee production on the island, particularly in the east as seen by the inclusion of the Richmond Vale Coffee Works, St. Thomas. One of the architectural gems on many of these estates was the aqueduct system used to channel water. A number of these aqueducts have been dated to the 18<sup>th</sup> century. An example is the Worthy Park Aqueduct in St. Catherine which was established in 1670. The estate itself remains one of the longest operating on the island. Another aqueduct system of interest was the Persian Water Wheel at Martha Brae, Trelawny. This elaborate system once served the town of Falmouth, resulting in that town becoming the first in the New World to have running water.

Poignant reminders of the plantation economy are the buildings and features associated with the enslavement of Africans. These range from the "Slave Hospital" at the Orange Valley Complex, Trelawny, which is admired for its Georgian architecture, to the "Slave Lock Ups" at Holland Estate, St. Thomas. The history of Jamaica is renowned with the heroic acts of enslaved Africans who rose to fight the system of slavery. Tacky is one such folk hero and freedom fighter who led the 1760 insurrection in St. Mary which began at the Frontier Estate and spread to other estates before being suppressed. In 1978, the JNHT erected a memorial in his honour at Port Maria, St. Mary.

There are several buildings that are of architectural and historic interest. These are categorized as Churches, Cemeteries and Tombs, Forts, Great Houses, Hotels and Taverns and Public Buildings. Churches, Forts and Great Houses in particular and their diverse architectural styles have been previously detailed in the declared section. Of interest in this section are the efforts of the JNHT in recognizing the contributions of Jamaicans of various talents such as pioneering artists, performers, musicians, scientists and literary scholars. The contributions of the internationally acclaimed writer and poet Claude McKay (1889-1948) are here honoured by the inclusion of his birthplace in James Hill, Clarendon on this gazetted list.

Buildings associated with Jamaica's political and social development have also been included. On the list is King's House in Kingston and St. Andrew, which is the official residence of Jamaica's head of state, the Governor-General. King's House was the residence of the British Governor from 1872 until Jamaica's independence in 1962. In close proximity to King's House is Jamaica House which is the official residence of the Prime Minister of Jamaica. Jamaica House was constructed in 1954, and is now used as the offices of the Prime Minister. There is also Gordon House, which was named in honour of the National Hero, the Right Excellent George William Gordon, that was opened in 1960 as the House of Parliament. Gordon House replaced Headquarter's House, now home of the JNHT, as the meeting place of Jamaica's Representatives. Also recognised is the National Stadium, which was opened to celebrate Jamaica's Independence. The Stadium Complex which was completed in 1966 is the home of major international and national sporting events, as well as national state and cultural events.

## ARCHAEOLOGICAL SITES

Jamaica has a rich archaeological heritage which dates back to the 7<sup>th</sup> century AD, and possibly earlier. The island has been blessed with a long and varied history of archaeological investigations that have been conducted by both amateur or avocational and professional archaeologists. Major cultural institutions and societies, such as the Institute of Jamaica, the Archaeological Society of Jamaica, the Jamaica National Heritage Trust and the University of the West Indies, have sponsored and supported numerous research projects. The thirty six sites listed in this section are reflective of the island's various chronological and cultural periods. The sites highlighted are mainly representative of the prehistoric, Spanish, Maroon and British periods. A number of these sites however contain cultural residues of more than one ethnic group or cultural period.

When Christopher Columbus landed in Jamaica May 1494, he encountered the indigenous population known as the Taino. The Taino culture developed particularly in the Greater Antilles after their earliest ancestors migrated from Central and South America. Jamaica was one of the later islands to be colonized by the ancestors of the Tainos, the Ostionan or Redware peoples from the neighbouring islands. The name Redware is attributed to its characteristic red slipped ceramic vessels. The exact date of colonization is unknown; however, radiocarbon dates have produced the date of 650 AD for the earliest settlements on the island. It



is believed that by 900 AD, another group known as the Meillacan or White Marl culture migrated to the island. The nature of the relationship between these early groups still eludes archaeologists, as to whether the earlier population was displaced, colonized or assimilated.

Majority of the prehistoric sites in this section are associated with the Meillacan period, which dates from the 10<sup>th</sup> century to Spanish contact. The exceptions include the sites found at Paradise Park, Westmoreland and Fairfield, St. James. The Paradise Park property houses an Ostionan site and Sweetwater, a Fairfield Complex site. Research has revealed that in Jamaica, particularly in the western section of the island, the indigenous populations developed their own variant of Meillacan culture. This variant is known as the Fairfield Complex, after the first place it was discovered at Fairfield, near Montego Bay. It is also known as the Montego Bay Style and dates from 1100 AD to Spanish contact. The fundamental differences amongst the three prehistoric periods are their pottery manufacture, technology and subsistence practices. The prehistoric sites noted are mainly middens, which are the refuses or garbage dumps of the villages which provide interesting insight in the activities and practices of the earliest inhabitants. Other types of sites include combinations of burial sites or caves and rock art sites that contain petroglyphs or rock carvings such as the Green Castle, St. Mary and Cuckold Point, Manchester sites.

The Spanish occupation of Jamaica (1494-1660) is one of the shortest in the island's history. Archaeological evidence of the Spanish can still be found at sites such as *Sevilla la Nueva*, St. Ann and *St. Jago de la Vega*, St. Catherine. Remnants of their *haciendas* and defensive structures are more elusive. In the case of the latter, a number of the British forts and batteries were built on top of Spanish fortified structures. At Orange Valley, St. Ann, the Spanish Ruin, which is a small fortified house attributed to the Spanish period is one such exception.

The Spanish period is also associated with the emergence of the Jamaican Maroons, symbols of resistance and freedom. The term Maroon is derived from the Spanish word *Cimarrón*, which means runaway slave or wild horse. The first bands of Maroons were Taino peoples who migrated into the inaccessible interior of the island to escape the brutality of the Spanish. These Maroon bands were later joined by African runaways, who became a thorn in the side of the British forces.

The Hispanic colonisers introduced the first enslaved Africans in 1513. When the British invaded Jamaica in 1655, the Spanish freed the enslaved Africans to gain their assistance in the battle against the British. Many however, joined the independent interior settlements. The Maroon settlements highlighted

in this section are associated with the 18<sup>th</sup> century, particularly those occupied during the First and Second Maroon Wars (1731-1739; 1795-1796). The mystiques of these sites are perpetuated by the strong oral tradition amongst the Maroons. Nanny Town, Portland, which is named in honour of the Maroon leader Queen Nanny, now installed as one of Jamaica's National Heroes is one such site. Nanny Town is not only of archaeological significance, as one of the few Maroon settlements excavated, but also of national importance.

During the 17<sup>th</sup> and 18<sup>th</sup> centuries, whilst the British were busy battling Maroon raids on land, there were another group of raiders creating havoc: the Pirates, Buccaneers and so called Privateers. One of the most infamous was Admiral Sir Henry Morgan (1635-1688), a Welshman who made Jamaica his home base and became Governor of the island (1675-1683). Morgan had many properties on the island, such as Llanrumney Estate, St. Mary, and off shore. A ruin found on the Great Goat Island was said to belong to him.

Piracy served as a beneficial commercial and defensive strategy for the British, against the likes of the Spanish and French powers. The British also invested in defensive structures across the island encompassing forts, batteries, and look-outs. Fort Clarence and Fort Deanery or Dean's Battery both in St. Catherine are two examples of late 18<sup>th</sup> century fortifications and are in pretty good condition.

Jamaica became the "Jewel of the British West Indies" during the predominance of the sugar industry (1655-1830). The island's production of sugar and rum made it a lucrative colony for Britain and soon the island was littered with sugar estates. Today, the abundance of Sugar Works, factories or remnants of where sugar cane was processed into commercial sugar is evidence of the importance of this industry in the island's history. Traditional sugar estates were powered by more than one source, namely animal, water and wind. Examples amongst the selected sites include Spot Valley, St. James, Mammee Bay, St. Ann and Paradise, Hanover. In the latter part of the 19<sup>th</sup> century steam power came to the fore, and estates such as Orange Valley, St. Ann and Point Estate, Hanover utilized this technology. Two of the sugar estates, New Montpelier and Tryall Estate both in St. James were destroyed during the 1831 Christmas War. This war was one of the most successful insurrections organized by enslaved Africans in Jamaica, and it was spearheaded by Samuel Sharpe, who was later executed. Sam Sharpe is a National Hero of Jamaica.

The final category of sites is associated with the Coffee Industry. Coffee was introduced in 1728 from Martinique, and expanded in the late 18<sup>th</sup> century when sugar production reached a plateau in the

British and French West Indies. In Jamaica, the coffee expansion, especially in the eastern section of the island was heavily influenced by the influx of French planters escaping the Haitian Revolution (1791-1804). The two coffee estates featured are Juan De Bolas, St. Catherine and Orange Vale, Portland. These two sites are also associated with the Maroons. The archaeological investigations of these sites, however, did not focus on the manufacture of coffee, but on the livelihood of the enslaved Africans. The sites highlighted in this section are just a sample of the hundreds of sites across the island. Other significant archaeological sites are noted in the World Heritage, Declared and Undeclared sites sections. These sites, however, highlight significant developments and events in Jamaican archaeology and the dynamics of the Jamaican culture.

## JAMAICA'S WORLD HERITAGE SITES STATUS

Having accepted the 1972 **Convention concerning the Protection of the World Cultural and Natural Heritage**, Jamaica became a State Party to the Convention on June 14, 1983. The Convention defines the natural or cultural sites which can be considered for inscription on the **World Heritage List**. It also outlines the duties/roles of **state parties** and allows them to identify potential sites within their country for nomination.

The process of inscribing a site on the list involves the preparation of a nomination file or dossier which is submitted to the UNESCO-World Heritage Center (UNESCO-WHC) based on at least one of ten criteria defined in the Convention. UNESCO's Advisory Bodies consist of three agencies that are involved in the evaluation of the sites and assisting in the decision process. The agencies include The International Union for the Conservation of Nature (IUCN), The International Council on Monuments and Sites (ICOMOS) and The

International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM). The UNESCO-WHC makes the decision at this point for or against inscription.

Jamaica currently has three sites on the World Heritage Tentative list. These sites are:

- ▶ 28/08/2006  
Blue and John Crow Mountains National Park
- ▶ 03/02/2009  
The Underwater City of Port Royal
- ▶ 02/03/2009  
Seville Heritage Park



Old King's House

### Blue and John Crow Mountains National Park (BJCMNP)

The Blue and John Crow Mountains National Park site was submitted as a mixed site, as it has both natural and cultural significance. The site is located in the eastern end of the island and represents 4.5% of Jamaica's land surface. Its importance is based on the wide range of indigenous flora and fauna contained within the site and its cultural significance as a place of refuge for the Maroons in their fight for freedom.

The area is 78,212 hectares (193,292 acres). The mountains of the Park dominate the skyline of eastern Jamaica, and incorporate much of the hinterland of the parishes of Portland, St. Thomas, St. Andrew and a small section of south-east St. Mary.

The integrity of the natural heritage of the Blue and John Crow Mountains has been secured by the steep and rugged nature of the terrain, the vast expanse of the landscape, and the early protection of the site as a Forest Reserve in 1950. Ecological assessment of the area indicates that 53.2% of the National Park has retained natural forest or "Closed Primary Forest with Broadleaf Trees". The vast majority of this forest is within the central and eastern mountain ranges and forms the Preservation Zone of the National Park.

The Blue and John Crow Mountain National Park is home to the last of two known habitats of the giant swallowtail butterfly (*Papilio homerus*), the largest butterfly in the Western Hemisphere; numerous endemic orchids, bromeliads, ferns and other plants (including many on the IUCN Red List). It is an important habitat for many Jamaican birds, including all the endemic species such as the endangered Jamaican blackbird (*Neospar nigerrimus*) and winter habitat for many migratory birds, refuge for Jamaican wildlife including the Jamaican boa (*Epicrates subflavus*) and the Jamaican hutia (*Geocapromys brownii*).

The area is also a component of the socio-cultural traditions of the Maroons and rural Jamaican communities. In the 1739 peace treaty signed with the British, the Maroons were granted land, thus the main Windward Maroon community at Moore Town is within the National Park's Buffer Zone and the other at Charles Town, is just beyond. The Maroons retain their sovereignty and traditions including language, music, dance, craft, religious rites and knowledge of medicinal plants.

### Site Status

The final corrections to the Nomination Dossier for BJCMNP were submitted to the World Heritage Center in 2010. In September 2010 the site was evaluated by the Advisory bodies of the World Heritage Committee, specifically Icomos and IUCN. On the completion of the evaluation mission, it was officially communicated that the cultural resources of the site needed further clarification.

The Jamaica Conservation Development Trust (JCDT) in collaboration with the Jamaica National Heritage Trust (JNHT) addressed these queries and provided Icomos with the clarifications on November 8, 2010.

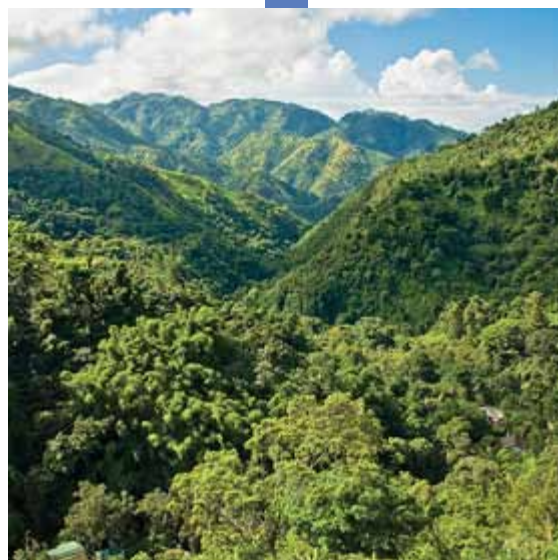
Since then, Icomos and IUCN have forwarded their Evaluation Report to the World Heritage Centre. The World Heritage Committee met in June 2011 in Paris, France, and the nomination of the Blue and John Crow Mountains National Park (BJCMNP) was deferred. This means that additional work on the dossier is needed and must be completed and submitted for assessment by the 36COM World Heritage Committee meeting in St. Petersburg, Russian Federation during the period 25 June to 5 July 2013.

### The Underwater City of Port Royal

Port Royal, Jamaica, commonly referred to as "the wickedest city on earth", conjures images of marauding pirates, daring naval conquests, looting, riches, destruction and devastation. It boasts an intriguing and turbulent history as it rapidly grew to become the most important trading post in the New World. At the height of its glittering wealth, on June 7, 1692, Port Royal was consumed by an earthquake and two thirds of the town sank into the sea. A series of fires and hurricanes followed and the town was never

restored to its former glory. After just 37 years of existence, the bustling city of Port Royal literally sank into the harbour in a matter of minutes, remaining perfectly preserved as it was on the day of the earthquake.

The Underwater City of Port Royal is a unique archaeological site and is the only site of its kind in the Western Hemisphere. The site is located in the Kingston Harbour and is found 10-15 meters below the sea's surface. Its signifi-



Blue Mountains



Port Royal, Underwater City

Jamaica Tourist Board



Fort Charles, Port Royal

cance is based on Port Royal's history of being a critical trading port of its time specifically during the time when much of the rivalries between the European powers were being played out in the Caribbean.

At its height, Port Royal represented the global centre of the British merchant trade in the 17th century. Typical of an English colonial port town, yet unique in its unprecedented consumer wealth, carousing buccaneers, and thriving middle class, Port Royal was unparalleled anywhere in the world. In 1692, without warning, the dazzling city fell to a great earthquake which engulfed the town in a matter of minutes leaving behind nothing but a detailed and permanent record buried under the sea.

Port Royal is located at the tip of an 18 mile peninsular known as the Palisadoes in Kingston and St. Andrew.

#### ■ Site Status

The Jamaica National Heritage Trust (JNHT) is the primary organization in Jamaica that protects and promotes the nation's rich material cultural heritage. The JNHT submitted the Underwater City of Port Royal to Jamaica's Tentative List in 2009.

Currently, the JNHT is preparing the Nomination Dossier for the site and have applied to the UNESCO-WHC for the international assistance necessary for this action. This process will include an assessment of the Sunken City of Port Royal, confirmation of the boundaries of the underwater site and its terrestrial and marine buffer zones.



Seville waterwheel

#### Seville Heritage Park

Seville Heritage Park is one of Jamaica's most significant cultural heritage sites and the area is regarded as the genesis of modern Jamaica. The site is the encounter point for Jamaica. It has been occupied since prehistoric times, and includes the archaeological remains of the indigenous Amerindian (Taino) village of Maima, the 16th century Spanish settlement of Sevilla la Nueva and the post-1655 British sugar plantation known as New Seville. In addition, the distinct landscape and flora that has emerged as a result of these interventions is evident throughout the site.

The Park comprises 121.4 hectares (300 acres) and is located on the north coast of the island, approximately two kilometres west of the town centre of St. Ann's Bay.

#### ■ Site Status

The vast quantity of work involved in the nomination process does not allow the nomination dossiers for the Underwater City of Port Royal and Seville Heritage Park to be prepared simultaneously. Therefore, the Underwater City of Port Royal has been made the priority site with Seville Heritage Park as the next site for preparation.



WORLD HERITAGE SITES TENTATIVE LIST

There are 3 sites included in the World Heritage Tentative List: Blue and John Crow Mountains National Park in Portland, the Sunken City of Port Royal in Kingston and Seville Heritage Park in Saint Ann.

Source: Jamaica National Heritage Trust

Site

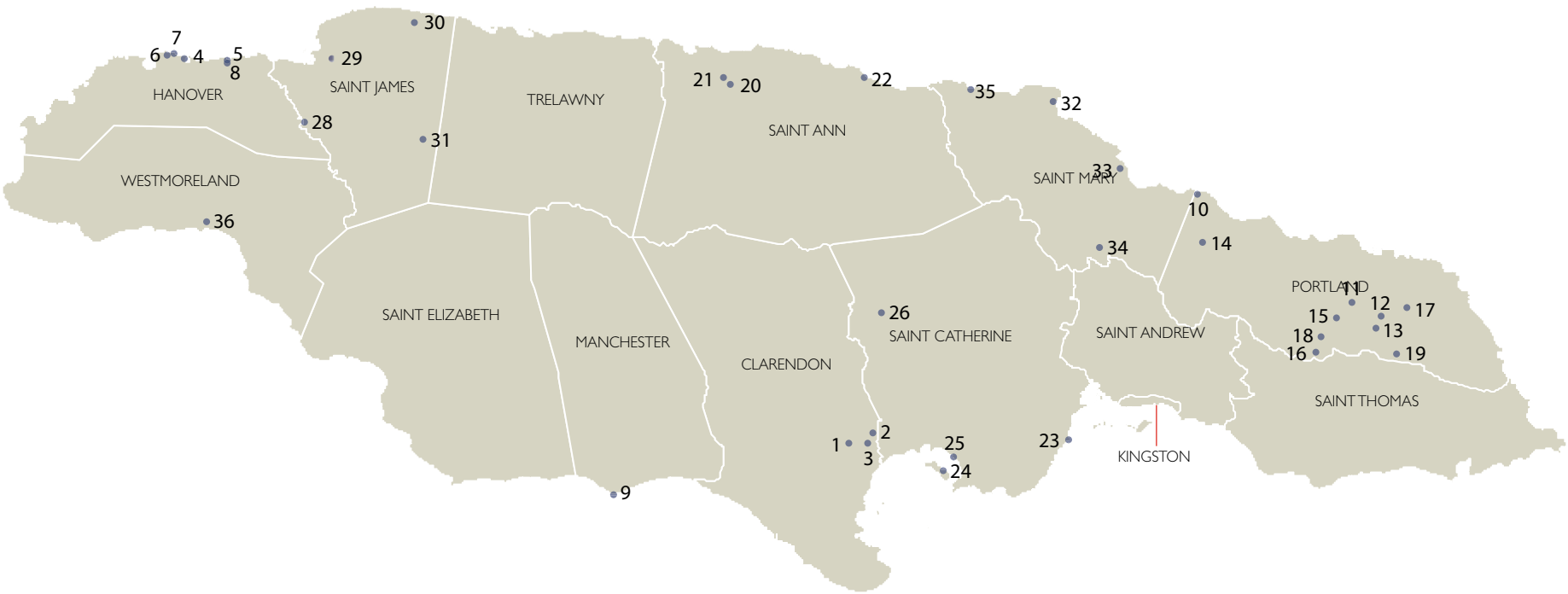
- 1. Seville Heritage Park
- 2. Sunken City of Port Royal
- 3. Blue and John Crow Mountains National Park



ARCHAEOLOGICAL SITES

Archaeological Site
1. Inverness Taino Site
2. Old Harbour Hill
3. Toby Abbott
4. Mosquito Cove Taino Site
5. Flint River
6. Paradise Sugar Works
7. Point Sugar Works
8. Tryall Sugar Works
9. Cuckold Point
10. Windsor Castle Sugar Works
11. Pumpkin Hill
12. Seaman's Valley
13. Brownsfield
14. Orange Vale Sugar Works
15. Mammee Hill
16. Guy's Town
17. Katta-a-Wood (Woman's Town/ Young Gal's Town)

Archaeological Site
18. Nanny Town Village
19. Marshall's Hall
20. Spanish Ruin
21. Orange Valley Sugar Factory
22. Mammee Bay Sugar Works
23. Fort Clarence
24. Great Goat Island Ruin
25. Dean's Battery
26. Slave Centre
27. Pedro Bank
28. Montpelier New Sugar Works
29. Fairfield Taino Site
30. Spot Valley Sugar Works
31. Parade Ground
32. Firefly Taino Site
33. Green Castle Taino Site
34. Scotts Hall Maroon Village
35. Rio Nuevo Taino Site
36. Paradise



• 27



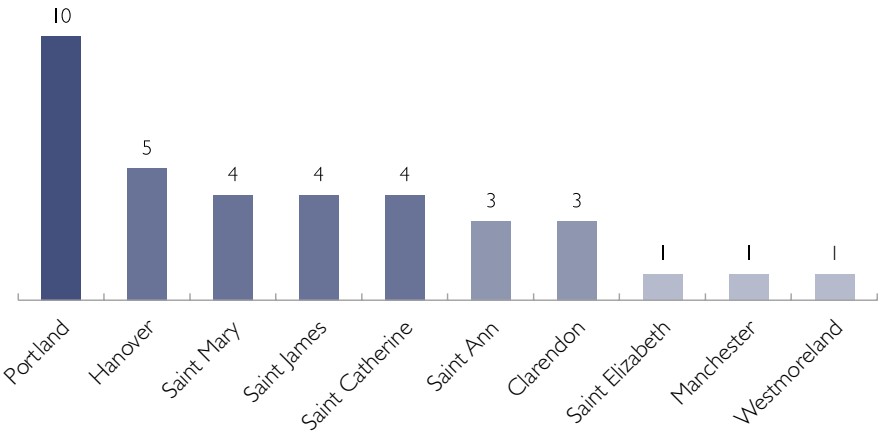
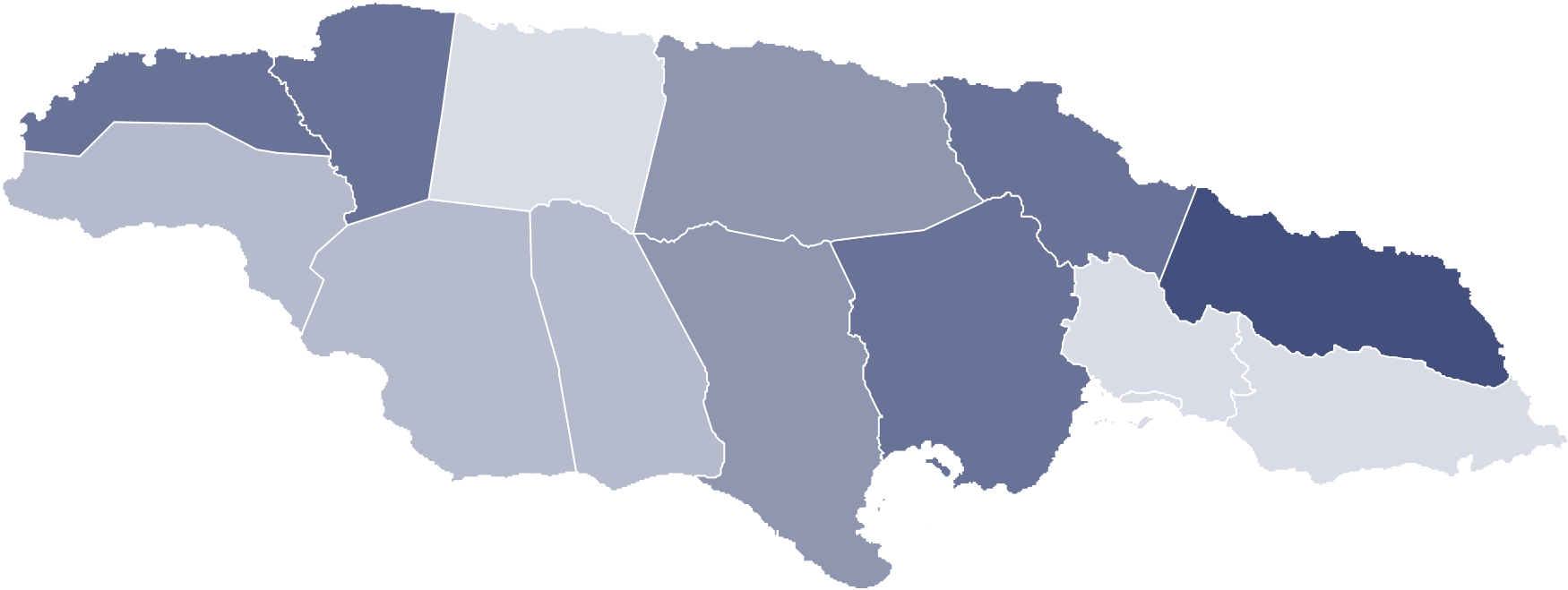
# ARCHAEOLOGICAL SITES BY PARISH

According to the information provided by JNHT, there are 36 archaeological sites in Jamaica registered in the Cultural Information System of the Americas database. Ten of them are in Portland and 5 in Hanover; while Saint Catherine, Saint James and Saint Mary have 4 each.

Source: Jamaica National Heritage Trust

1	none	(4)
2	one	(3)
3	from 2 to 3	(2)
4	from 4 to 5	(4)
5	from 6 to 10	(1)

# of parishes





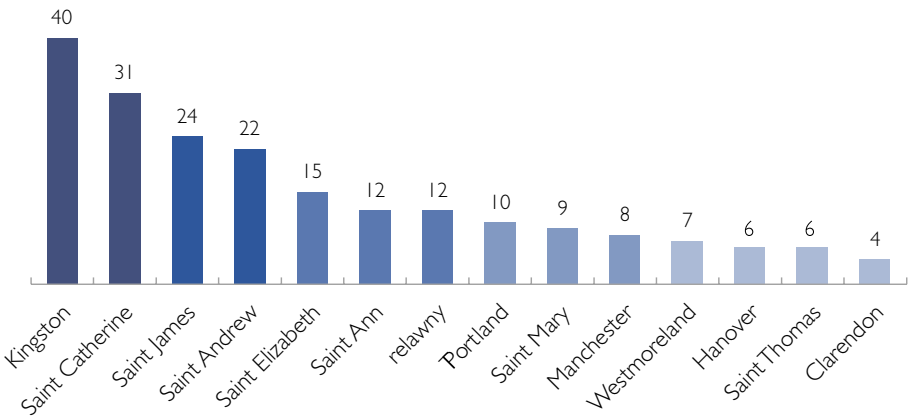
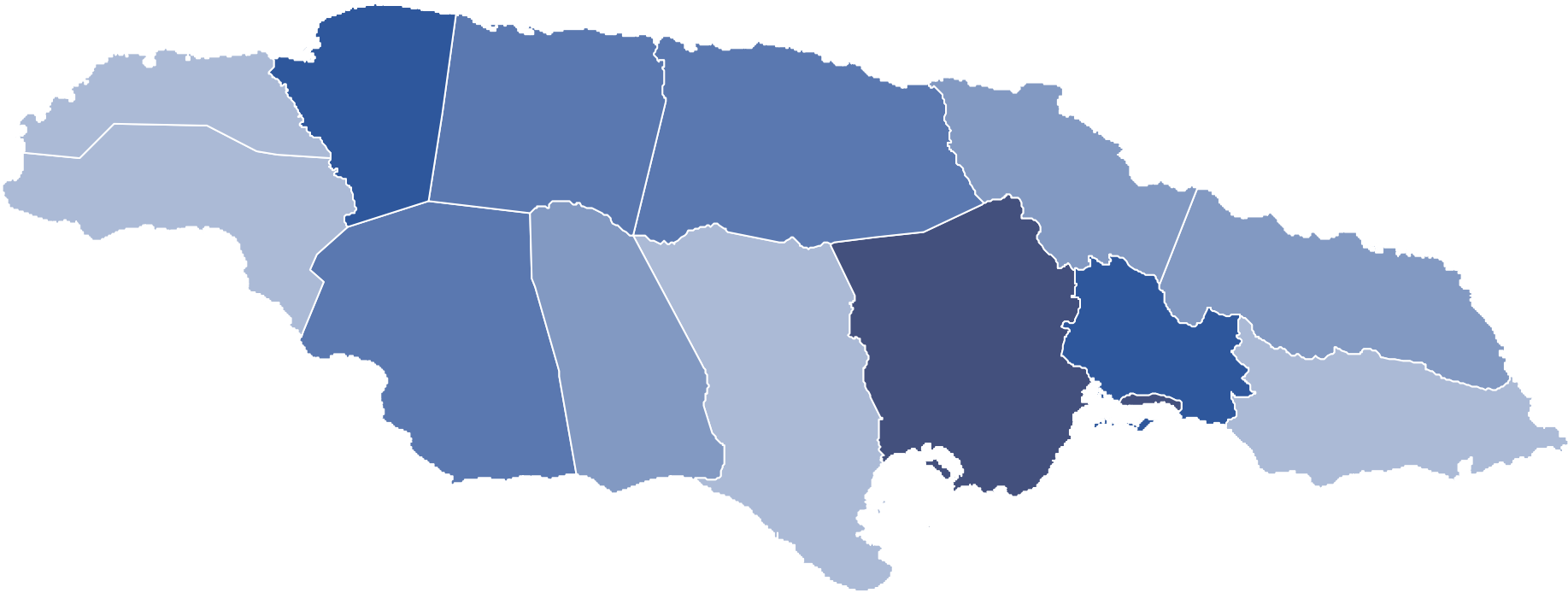
# DECLARED SITES BY PARISH

According to the information provided by the Jamaica National Heritage Trust, there are 206 declared sites in Jamaica. The parish with more declared sites is Kingston with 40, followed by Saint Catherine with 31 and Saint James with 24. The parish with the least declared sites is Clarendon with 4, followed by Hanover and Saint Thomas with 6.

Source: Jamaica National Heritage Trust

1	from 4 to 7	(4)
2	from 8 to 10	(3)
3	from 11 to 20	(3)
4	from 21 to 30	(2)
5	from 31 to 40	(2)

# of parishes





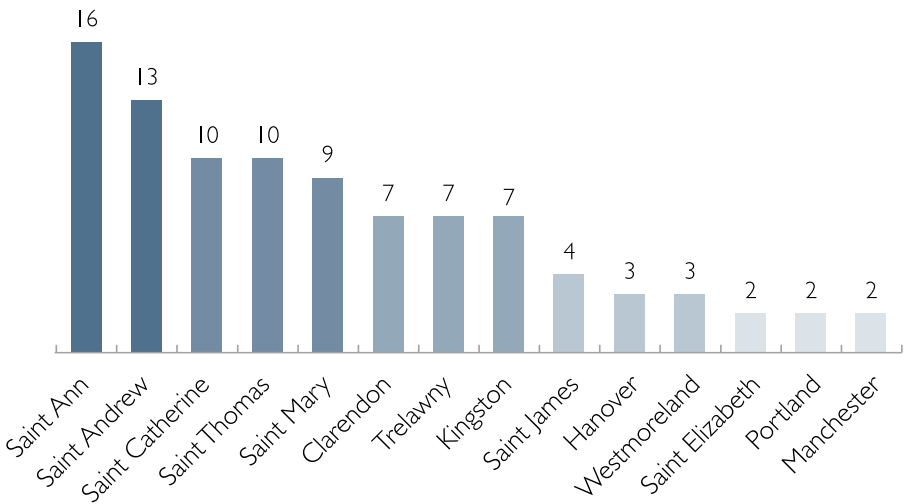
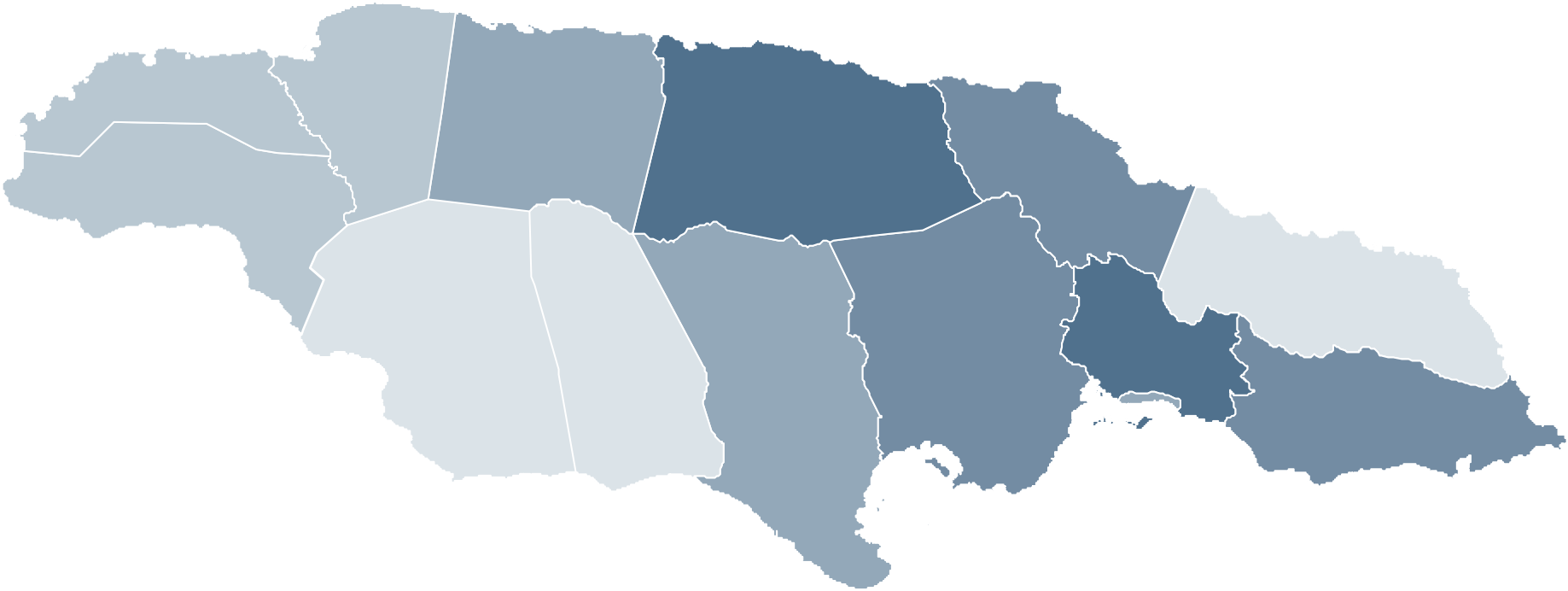
# SITES OF HISTORICAL AND NATURAL SIGNIFICANCE BY PARISH

According to the information provided by the Jamaica National Heritage Trust, there are 95 sites of historical and natural significance in Jamaica. The parish with more sites is Saint Ann with 16 followed by Saint Andrew with 13. The parishes with the least sites are Saint Elizabeth, Manchester, and Portland with 2 each.

Source: Jamaica National Heritage Trust

1	two	(3)
2	from 3 to 4	(3)
3	from 5 to 7	(3)
4	from 8 to 10	(3)
5	from 11 to 19	(2)

# of parishes



## SIX CULTURAL INFRASTRUCTURE

Jamaica's cultural infrastructure is a diverse mix of libraries, galleries, museums, theatres, cinemas, and of course recording studios, responsible for pumping out hundreds of Reggae tunes that sound the heartbeat of the nation.

Interestingly, much of the nation's cultural infrastructure began prior to Independence in 1962 while much development has taken place since. Some have been driven by the private sector, including cultural practitioners, while others have been spearheaded by the government. Indeed, a network of agencies functions as the nucleus of the country's cultural infrastructure, bearing responsibility for the management and development of culture. These agencies include the Jamaica Archives, The Jamaica Cultural Development Commission, The Jamaica National Heritage Trust, The National Library of Jamaica, The Cultural Production and Training Centre, The Public Broadcasting Corporation of Jamaica and the Institute of Jamaica, which has responsibility for the African Caribbean Institute of Jamaica/ Jamaica Memory Bank, The National Gallery of Jamaica, The Museums of History and Ethnography, The Jamaica Music Museum, The Natural History Museum, Liberty Hall: *The Legacy of Marcus Garvey*, and the Junior Centres.



Jamaica Tourist Board



Jamaica Tourist Board



Harmony Hall, Ocho Rios

## JAMAICA ARCHIVES

The Jamaica Archives and Records Department (JARD), currently a department of the Ministry of Youth, Sports and Culture, serves as Jamaica's main repository for the preservation of government records in paper, audiovisual and electronic formats, relating to the country's history and heritage. The Archives seek to ensure that primary materials of cultural value to Jamaica are preserved by collecting archival materials relating to Jamaica produced by government ministries, agencies and departments as well as persons of national importance, churches, charities and other organisations.

JARD has its origins in the colonial government with the establishment of the Island Secretary's Office (1659) as the then government's administrative and record keeping arm. The Island's Secretary Office was dismantled in 1879 and some of its functions were transferred to the Island Records Office (Spanish Town). The Jamaica Archives became a government department, in the IRO, just under a decade later in 1955. Clinton Black was the first government archivist. In 1982 The Archives became its own department on the passage of the Archives Act.

In the late 1980s, the Department's mandate was broadened and it took on records management responsibilities. The Department therefore establishes standards and procedures for management of official records in public sector entities as well as provides consulting services and training on information management. It also provides storage for non-current government records. The Department's name was changed to JARD in recognition of this expanded mandate. The audiovisual archive was established in 1997 with the divestment of the nation's first television station (the Jamaica Broadcasting Corporation) from government hands to a private entity. The holdings of the JBC were entrusted to the government archivist and ownership was later transferred (2006) to the Public Broadcasting Corporation of Jamaica (PBCJ).

JARD assists government entities to implement records management programmes that embrace international best practices, in relation to retaining, preserving and disposing of records. Assistance may be offered in various ways such as:

- ▶ Training through workshops and seminars for officers managing government records;
- ▶ Offering to government agencies, expert advice and professional guidance in the area of records management;
- ▶ Protecting and preserving government records;
- ▶ Providing access to those records which have significantly impacted on the development of Jamaica, the function of its government and the culture and heritage of its people;
- ▶ Offering temporary file storage for government records; and
- ▶ Regulating the use and access of audio-visual items in relation to Intellectual Rights guidelines.

JARD also promotes the importance of proper records management within the public sector. Government entities are encouraged to implement and adhere to various policies and procedures in the management of official records. These practices operate in accordance with the Archives Act of 1982, Archives Regulations of 1988 and the Financial Audit and Administrative Act (FAA).

There are currently three departments:

- ▶ **Archives Unit.** Corner of King and Manchester Streets, Spanish Town, St. Catherine. (*Housing historical records dating back to the 17<sup>th</sup> century*).
- ▶ **Audio-visual Unit.** 5-9 South Odeon Avenue, Kingston 10. (*Housing audio-visual collection of the Jamaica Broadcasting Corporation (JBC)*).
- ▶ **Government Records Centre.** 59- 63 Church Street, Kingston. (*Offers records management training and provides temporary storage*)

JARD caters to the needs of many individuals such as historians, students, film makers, planners, genealogists, authors, journalists, parliamentarians, ministers of government, among others. The collection includes maps, photographs, manuscripts, sound recordings, videos and films, newspapers, letters, diaries, ledgers, art, stories, etcetera.



Balaclava Public Library



Library, St. Catherine Parish

## LIBRARIES

Two major distinct library systems operate in Jamaica. They are the Jamaica Library Service (JLS) and the National Library of Jamaica (NLJ).

The JLS was established in 1949 and is an island-wide network of public and school libraries. The service is delivered on the framework of the parish and is administered centrally from a headquarters in Kingston and six Regional Offices. There are thirteen parish libraries, Kingston and St. Andrew being treated as one. The service is delivered at the parish level from a main library in the capital town of each parish, branch libraries and bookmobile stops.

Library services to Primary schools by JLS began in 1952 while service to Secondary schools began in 1969. The service, which includes rotating deposit of books to the school libraries and training for the school library staff, is delivered from a central headquarters in Kingston and a network of six Regional Libraries. The website for the Jamaica Library Service is <http://www.jls.gov.jm>

The National Library of Jamaica is mandated to acquire, preserve, catalogue and facilitate access to the national collection of print and non-print publications. The NLJ was designated a Legal Depository library in 2004.

The NLJ was established in 1978 and was formerly the West India Reference Library which had been established in 1894. In 2010, the NLJ was made autonomous of the Institute of Jamaica of which it had continuously been a division since 1894.

The library has a comprehensive collection of West Indian newspapers, significant historical manuscripts and maps as well as photographs. The NLJ has embarked on digital conversion of its print assets.

In addition to the above functions, the NLJ has a remit to coordinate the continued development of a network of libraries within the country. This obligation is delivered largely by way of the creation and maintenance of a national union catalogue and guidance in best practices to special libraries within the network of library networks named Jamaica Libraries and Information Network (JAMLIN). NLJ's website is [www.jls.gov.jm](http://www.jls.gov.jm)

Major universities libraries are to be found in the University of the West Indies, the University of Technology Jamaica, and Northern Caribbean University. The University of the West Indies operates a main and departmental libraries within a network named UWI-MINET. Significant collections within the UWI-MINET network are a West Indian collection of books, prints, post cards and manuscripts; a thesis collection and The Library of the Spoken Word, offering over 10,000 recordings (dating back to the 1950s) related to Caribbean culture and history, literature, politics, science and technology. The library's website is [www.mona.uwi.edu/research/](http://www.mona.uwi.edu/research/)

Libraries attached to the venerable Institute of Jamaica include the library of the Natural History Museum and the library of the African Caribbean Institute of Jamaica /Jamaica Memory bank (ACIJ). The focus of the former is the specimens and literature related to the flora and fauna of Jamaica while that of the latter is African retentions in Jamaica and the Caribbean. Its collections include recordings of traditional songs, oral history recordings and moving images of ceremonies, celebrations and activities of several of the island's folk groups.

## MUSEUMS AND GALLERIES

The largest museum collection is housed at the Museums of History and Ethnography which is a division of the Institute of Jamaica in Downtown Kingston. Its collection consists of over 15,000 historic, ethnographic and archaeological artefacts, including pieces that date back to the pre-Columbian era. Important items germane to telling Jamaica's history housed in the Museum's collection are as diverse as Marcus Garvey's walking stick, traditional music instruments, and jewellery-making tools used by East Indians.

The major collections under the Museums of History and Ethnography are as follows:

- ▶ **Taino Collection:** This collection of artefacts related to the island's earliest inhabitants comprise religious effigies and other ceremonial objects, household implements, as well as objects that relate to their political life.
- ▶ **The Slavery Collection:** This collection provides a gruesome window into the awesome brutality of the period of enslavement which lasted for over 400 years as illustrated through the tools for punishment and torture employed on the various plantations across the island.
- ▶ **The Folk Collection:** Objects representing post-emancipation Jamaican society are included in this collection which demonstrates the industry and creativity of free blacks in their efforts beat the odds and fashion a new life for themselves.
- ▶ **The African Collection:** African culture is very important to the development of Jamaican culture and it is important that Jamaicans understand the civilizations from which they came. This collection includes masks from Ghana, Nigeria and the Sahel, as well as wooden sculptures and bronze figures from Benin and Tanzania.
- ▶ **The Port Royal Collection:** In the main, this collection comprises artefacts recovered from underwater archaeological excavations and as such depicts the captivating history of Port Royal. The collection illustrates life before and after the 1692 earthquake; the notorious piracy era; as well as the industry and trade networks around the city.

In addition to the major collections housed at the Downtown Kingston head office, the Museums of History and Ethnography administers six historic and ethnographic museums that are spread across the island, namely the Taino Museum of the First Jamaicans, the Peoples' Museum of Craft and Technology, Museum of St. James, Hanover Museum, Fort Charles Museum, and the Military Museum.

Seafort Town Museum



National Gallery, Kapo Collection

Three major museums are also administered by the Institute of Jamaica. The oldest of these is the Natural History Museum which is dedicated to collections related to Jamaica's biodiversity and natural history. The museum houses a herbarium of 130,000 plant specimens, and a zoology collection of over 100,000 faunal specimens from Jamaica and the wider Caribbean. The NHMJ encourages investigations into and documents the linkages between Jamaican culture and the island's physical and biological heritage.

The Marcus Mosiah Garvey Multimedia Museum, operated out of Liberty Hall (Kingston) is the world's first museum dedicated to Marcus Garvey and the first fully multimedia museum in the Caribbean. The museum, opened in 2006, provides an interactive multi-media journey through Garvey's work and life using films and slides. The museum is accompanied by a gift shop which proffers books, compact discs, films, souvenirs and paintings produced by famous Jamaican artists.

The Jamaica Music Museum is the archive, research facility and exhibition space for Reggae and other Jamaican musical forms. It showcases an array of formats from rare musical recordings and oral histories of reggae, Jamaican music greats and the lesser known figures to musical scores, photographs, films, research files, business records, personal correspondence and musical instruments that belonged to eminent Jamaican musicians. The museum is still being developed but engages in staging talks, symposia, and concerts dedicated to showcasing the development of the music.



Various museums, most of them small, can be found across the island. Some of these, such as the Bob Marley Museum, The Bustamante Museum, and The Michael Manley Museum, are dedicated to commemorating the life and work of great Jamaicans. Others such as the Rio Nuevo Museum, the Bank of Jamaica Money Museum, Trench Town Culture Yard, and the Asafu Maroon Museum are dedicated to communities or institutions.

The National Gallery of Jamaica, a division of the Institute of Jamaica, is the oldest and largest public art gallery in the Anglophone Caribbean, having been established in 1974 with 200 pieces from the IOJ's collection. Its comprehensive collection includes early, modern and contemporary art from Jamaica. Its holdings also include a smaller collection of Caribbean and international art. Its exhibition programme comprises retrospectives of work by major Jamaican artists, thematic and guest-curated exhibitions, and touring exhibitions that originate outside of the island. It has two recurrent national exhibitions, the National Biennial and the annual National Visual Arts Exhibition and Competition, which is organised in collaboration with the Jamaica Cultural Development Commission. The Gallery also has a permanent exhibition that showcases major Jamaican artists.

Several other galleries can be found around Kingston. These include Gallery 128, Studio 174, Bolivar Gallery, Gallery Barrington, Grovesnor Gallery, Mutual Life Gallery, and the Olympia Gallery. Other galleries outside of Kingston include Harmony Hall (Ocho Rios), Gallery of West Indian Art (Montego Bay), and Wassiart Pottery Works (Ocho Rios). Interestingly, some artists, largely intuitives, choose to sell their art and other craft items like hammocks and woven mats and baskets, on the streets of Kingston rather than in the galleries. These "street artists" are mainly found on Oliver Road and South Avenue.

## THEATRES

Jamaica has a long and varied theatrical history which developed along two distinct and eventually entwined paths. Under colonial rule, there was the theatre of the plantocracy which was in the main imported pieces of popular theatre from Europe while enslaved Africans developed their own folk traditions, many of which had theatrical elements. Much of the theatrical spaces in Jamaica are located in Kingston and their limited number belie the island's strong dramatic tradition. Most of the theatres are small and can seat approximately 200-300 persons with limited facilities including lighting, seating and wings. Many of these are spaces converted from other buildings.

The Ward Theatre is the oldest theatre in the island, having opened in December 1912. The grand powder blue Victorian-styled theatre, which is built to seat approximately 800, is also the largest on the island. The Ward was built



Zoology Museum

Ferdie Wright, JNHT

on the site of two previous theatres since 1775. The first, The Kingston Theatre, was destroyed by fire while Theatre Royal was destroyed in the 1907 earthquake. As the home to the National Pantomime in its early years, the Ward theatre provided the stage on which the development of an indigenous Jamaican theatre took place. On that stage, the National Pantomime evolved from its focus on European folk tales and casts dominated by white Jamaicans, to Jamaican folktales with predominantly black casts. The evolution of the Pantomime was in many ways fuelled by Louise Bennett-Coverley and Ranny Williams. Interestingly, Williams also staged street theatre with His Excellency Marcus Garvey, who believed in the power of theatre as a tool for transformation on the road toward black empowerment. The Ward Theatre is currently being rehabilitated with a view to being re-opened for its 100th anniversary in 2012.

The Little Theatre is the second largest theatre on the island. It was built in 1961 on lands bought from the government of Jamaica. The funds to build the theatre had been raised by the Little Theatre Movement (LTM), founded by Greta and Henry Fowler. The LTM staged the annual National Pantomime. The theatre seats 600 and is currently the home of the Little Theatre Movement's National Pantomime as well as the National Dance Theatre Company.

The Little Little Theatre is also housed on the grounds of the Little Theatre. The Little Little Theatre was converted from the Little Theatre's rehearsal room to a theatre space in the 1990s.

In the 1960s, beginning with the performance group Theatre 77, there was a move toward the commercialization of theatre. Theatre 77, spearheaded by Yvonne Brewster and Trevor Rhone, developed The Barn Theatre (now closed). The Barn had been the converted garage of Brewster's family home. The Barn was the start of a new trend toward smaller theatre spaces, a number of which have opened and closed over the last few decades of the 20th century.

Other important theatre spaces around Kingston include the double complex of the Louise Bennett Garden Theatre and Ranny Williams Entertain-



Ferdie Wrighth, JNHT

Little Theatre



Ferdie Wrighth, JNHT

Emancipation Park

ment Centre, both of which are owned by the Jamaica Cultural Development Commission, but neither of which are comprehensive theatre spaces as seating, sound and lights, etc. have to be brought in. Both are also outdoor venues. The Ranny Williams Entertainment Centre is also more popular as a concert than theatrical venue. The grounds of the complex is also often used by the JCDC to host their major annual concerts as well as festivals, and exhibitions.

The Phillip Sherlock Centre for the Creative Arts has one of the best appointed theatres next to the Little Theatre. The theatre seats approximately 270, has an orchestral pit, comprehensive lighting capabilities and, unlike most of the small theatre spaces, it features traditional tiered theatre-style seating. Significantly smaller and less well appointed spaces include The Pantry Playhouse, The Centre Stage Theatre, The New Green Gables Playhouse, The Theatre Place and the Dennis Scott Studio Theatre. The Fairfield Theatre (Montego Bay) is the sole theatre outside of the capital city.

There are also auditoriums such as those found at the Bank of Jamaica, the Petroleum Corporation of Jamaica and the Institute of Jamaica that are sometimes used, but in the main for choral presentations. The Amphitheatre at the Edna Manley College is also a less used space, and most often hosts the Poetry Society of Jamaica and select musical performances. Roots plays and other theatrical performances are also often staged in ballrooms of various hotels including the Jamaica Pegasus and Olympia Crown Hotel (Kingston) as well as in numerous school and or church halls across the island.

## ENTERTAINMENT CENTRES & ALTERNATE ENTERTAINMENT VENUES

Jamaica has had a history of limitation in relation to venues created explicitly for performance. The cultural landscape involves use of numerous spaces which are not dedicated to performance. One of the most prominent of such spaces was Edelweiss Park located in Kingston, which was used by Marcus Garvey to showcase performances from the ordinary Jamaicans, some of whom later emerged as local stars. These include songster troubadours such as Slim and Slam.

## The Independence Park Complex

Spaces often used for entertainment purposes include the two arenas that are a part of the Independence Park Complex. The National Arena was built to accommodate wrestling and weightlifting events of the 1966 British Empire and Commonwealth Games. In its history, the National Arena has hosted a range of activities including expos, exhibitions, plays, the National Festival Song Competitions, and the annual performing arts concert that culminates the National Performing Arts Festival - Mello-Go-Roun. In a similar vein, the National Indoor Sports Arena, built in 2002 to host the 2003 IFNA World Netball Championships, has been used to host numerous concerts. Both venues are often used as there is no dedicated theatrical, indoor space with a similar capacity. The National Arena has a capacity of approximately 3,000 people while the Indoor Sports Arena holds approximately 6,000.

The two stadia operated by Independence Park Limited have also often been used to stage entertainment events. The National Stadium, located at Independence Park is the venue for the National Grand Gala event which commemorates Jamaica's Independence from Britain. It has also been used as a venue for large scale concerts such as the annual Dancehall mega concert Sting. The Trelawny Multi-purpose Stadium has also been used to facilitate entertainment events. Most recently, it has become the home for the annual Jamaica Jazz and Blues concert.

## Emancipation Park

The creation of the Emancipation Park in 2002 was an interesting addition to the available spaces for performances in Kingston. The park is entrusted to the National Housing Trust, and built on 7 acres of land granted to the government by neighbouring Liguanea Club. The park, managed by the National Housing Trust, includes an amphitheatre, and while paid performances are not allowed in the park, it has been a space where numerous concerts (some of which have been staged by the park management), exhibitions, and even film festivals have been staged. Emancipation Park has also been used for events as diverse as Jamaica Festival and album launches by individual artists.

### Hope Gardens

The Hope Botanical Gardens was created with a bandstand which has had varied uses as a concert venue. In recent years, the park has been further developed as a venue to host weddings, concerts, family fairs, launches and numerous other types of events.

### The Bob Marley Museum

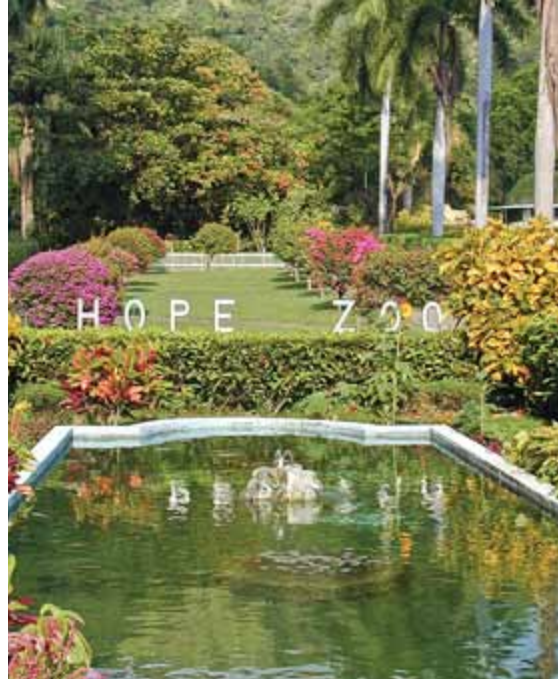
In addition to hosting an important window into the life of Bob Marley, The Bob Marley Museum has also hosted a multiplicity of events that cater to small audiences of 80 to 500 people. These events include concerts and album launches. The museum grounds also includes a small cinema where film festivals and private screenings for independent films have been held.

### Redbones the Blues Cafe

Redbones the Blues Cafe has been an important space for the development of local musical talent, especially for those who experiment with genres outside of Reggae. The cafe boasts a robust calendar with includes poetry events and concerts for various genres including Rock, R&B, Jazz, Blues and various experimental fusions. The Cafe also acts as a small museum and art exhibitions are often curated there.

Other important and known entertainment centres include Brooks Park in Mandeville. The park, is an open-air venue situated on 38 acres of land donated by Mr. S.E. Brooks to the Manchester Parish Council. It has hosted numerous large-scale concerts and sporting events in the past and is the former home of the annual Rebel Salute concert. It is currently being redeveloped under a 20 year development plan which seeks to convert it into a multi-purpose facility hosting an amphitheatre and mini-stadium.

The Catherine Hall Entertainment Centre in Montego Bay is a large multi-purpose outdoor venue. It is most noted for hosting the annual Reggae Sumfest concert. Close Harbour Beach, popularly known as Dump Up Beach, has also been used for numerous entertainment events. The beach is under the management of the Urban Development Corporation.



Jamaica Tourist Board



Bob Marley Museum giftshop

## CINEMAS

Kingston's landscape is peppered by the shells of former cinemas such as the very famous Rialto (of *The Harder They Come* fame), Kings, Gaiety, Queens, Majestic, Ritz, Tropical, Globe and Deluxe, whose names herald an era of glitz and glamour. Outside of Kingston there used to be The Del Mar (Port Antonio), Empire (Morant Bay) and Capri (May Pen). The second city, Montego Bay, had four cinemas Strand, The Roxy, Palladium and Coral.

These cinemas helped to create the movie culture in Jamaica, and speak to the popularity of going to the movies during the mid 20<sup>th</sup> century. The grand white building of the Carib 5 Cineplex (then the Carib Cinema) is all that remains for this golden era, when it had shared its Cross Roads location with the Regal and State Theatres. Many of these theatres began closing by the 1980s with the Regal and State theatres being the last to make a stand.

The Carib 5 Cineplex is one of the five remaining cinemas across the island. The others are the Odeon Cineplex (Mandeville), Palace Cineplex (Kingston), Cove Theatre (Ocho Rios) and Palace Multiplex (Montego Bay). Of these Cove is the only a single auditorium space, all others house from two

to five screens. The Carib 5 is the largest of these. The Theatre was originally the Carib Cinema, and was both Jamaica's largest and most popular theatre. Jamaica's first home-grown film, the iconic cult classic *The Harder They Come* premiered there in 1972 to record breaking crowds who almost rioted to get to see the film.

The nature of the Carib was changed in the late 1990s when it was destroyed by fire in 1996. When it was re-built, it was converted to a five-screen complex. Nonetheless, the Carib Cinema remains an important space for the premiering of local films. In recent history, Jamaican films which have premiered there include *Africa Unite: A Celebration of Bob Marley's Vision* (2008), *Rise Up* (2010), and *Better Mus Come* (2010) and *Ghetta Life* (2011).

Indeed, the Carib Cinema has therefore been witness to the development of Jamaican cinema, which remains in a relatively nascent state, over 30 years after the first feature length film, *The Harder they Come*, was released. Indeed, to date, the majority of the films shot locally (whether in part or in totality) are films produced by foreign entities, of which over 150 such works including music

videos and documentaries are shot in Jamaica annually. The history of this side of the industry dates back to the 1950s and includes *Cocktail*, (1987) *Clara's Heart* (1985), *Club Paradise* (1985), *Golden Eye* (1989), *How Stella Got Her Groove Back* (1998) and most recently *Knight and Day* (2010).

The development of a local industry has been affected by the associated costs with shooting on film, which, until recently, was the accepted standard for great cinema. Indeed, as there are no film processing entities on the island, any works shot on film would have to be sent abroad for processing. As this would significantly increase production costs, shooting on film has been very prohibitive.

The development of digital content over the last decade has however resulted in an increase in the creation of local content. Between *The Harder They Come* (directed by Perry Henzell) and *Better Mus Come*, (directed by Storm Sauter), noted Jamaican films include the classic Jamaican comedy *Smile Orange* (1973), written and directed by Trevor Rhone and based on his play of the same name; the drama *Children of Babylon* (1980) directed by Lennie Little White; and the mystical *Country Man* (1982) directed by Dickie Jobson made up the early years.

The local film industry had its resurgence in 1997 with the arrival of *Dancehall Queen*, directed by Rick Elgood and Don Letts which was followed two years later by *Third World Cop*. Directed by Chris Browne, *Third World Cop* is Jamaica's highest grossing film.

## BOOK STORES

The majority of Jamaica's book trade is conducted across independent stores many of which also operate as gift stores or pharmacies, and total approximately 140 outlets across the island.

There are existing retail chain outlets. Of these, the Sangster's Book Store Limited is the largest with 12 branch stores across the island. Having begun in 1938, when creator Ferdinand Sangster began selling books from the back of his bicycle, the bookstore is the island's oldest such entity. The bookstore also has been the publisher of a few books including titles by Louise Bennett-Coverly, *Aunty Roachy Seh*, *Selected Poems* and *Anancy and Miss Lou*.

The Kingston Bookshop, the second largest chain, began its operations as the Society for the Promotion of Christian Knowledge Bookshop in 1963, a UK-based company. In 1974 the company divested their Caribbean holdings and the store was renamed Kingston Bookshop. The chain has six locations in Kingston and a seventh in Spanish Town.



Bob Marley Museum

Ferdie Wright, JNHT

Bryan's Bookstores Ltd. and Bookland are the additional major book merchants with multiple outlets. Bookland is a subsidiary of Novelty Trading, the island's largest book distributor. While its main store is in New Kingston, in 2009 it opened a branch in the second city, Montego Bay. Bookland is easily distinguished from most other booksellers in the island as its fare is not dominated by text books and stationery supplies. Bryan's Bookstores began as the

campus store for the University of Technology (1996) and has subsequently created four branches. Along with the store that remains of the university campus are branches in Half-Way Tree, Ocho Rios and Montego Bay.

Many book stores focus on books for the education sector (mainly primary and secondary education), while several others cater to specialty markets. These include books for professionals such as those provided by Acorn (located in Mandeville and Kingston). Book and Nutrition Centre, located in Spanish Town, Montego Bay and Savannah-la-Mar also falls in the specialty market. Stores selling religious books also account for a large segment of the market. While there are independent stores which cater to this sector, there are also chain stores such as Source of Light Mission (May Pen, Mandeville and Kingston) and Christian Literature Crusade (Spanish Town and Montego Bay).

## RECORDING STUDIOS

Kingston is said to have more recording studios per capita than any city in the United States, other than Nashville. In just over half a century, the island has moved from being just an importer of recorded music, to a major producer. The growth of the recording industry has followed the development of Jamaica's indigenous sound from Mento through to Dancehall with resulting proliferation of studios, especially throughout the capital city.

Recording in Jamaica began with the establishment of the first studio by Stanley Motta in 1951. The first recording released from the studio was a medley of mento songs by Lord Fly. As the island moved away from importing Rhythm and Blues records from the United States, to producing a steady flow of indigenous music, numerous "lawns" and dancehalls emerged simultaneously to satisfy the entertainment needs of a growing Dancehall fan base wanting to hear the latest beats. In this regard, the proliferation of music far outstripped the capacity of dancehalls to feature them and new studios were created to facilitate the recording and distribution of new tunes.

In 1954 Ken Khoureie created Federal Records on Bell Road in Kingston. Federal Records, the place where Bob Marley would "cut" or record his first song

would dominate the local music scene for numerous years. Other significant artists who would record at Federal Records included the Maytals, Ken Boothe, Bob Andy and Pluto Shervington.

As the rising tide of Jamaican music continued, others recognized the value of the growing local industry and by the turn of the decade, two studios, West Indies Records Limited (WIRL) and Beverly's Records, very important to the development of the music, would be established. WIRL was established by Edward Seaga in 1958 at 13 Bell Road. Seaga would later sell WIRL to Byron Lee in the 1960s. Lee would rename it Dynamic Sounds, establish a pressing plant and move the business to 15 Bell Road. The majority of The Wailer's seminal album, *Catch A Fire* was recorded at Dynamic Sounds. Released in 1973 by Island Records, *Catch A Fire* established The Wailers as superstars. The studio remains operational to date.

In 1961 Leslie Kong expanded from the family business (an ice cream parlour and record shop) and started the Beverly Record Label. Beverly's, which folded in 1971 on Kong's death, was essential to the development of Ska and Rocksteady. Beverly's arguably launched the careers of both Bob Marley and Jimmy Cliff. For Cliff, Beverly's released 'Hurricane Hattie' with 'Dearest Beverly' on the B-Side, and late 'My Miss Jamaica' as well as Cliff's self-titled debut album. The label released Bob Marley's ska singles 'Judge Not' and 'One Cup of Coffee' in 1962. Over the next decade, numerous Ska and Rocksteady hits would be recorded at Beverly's these included Desmond Dekker's '007' and 'Isrealites', the Maytals 'Monkey Man' and Derek Morgan's 'Forward March'.

In 1963 Clement 'Sir Coxone' Dodd created the first black owned record studio, Studio One, which would become one of the island's most renowned studio and record labels. Dodd had been a part of the music scene since the early years and his Down Beat sound system was one of the industry's major players. Dodd had begun recording prior to the creation of Studio One. In 1954 he had produced his first recording, Theophilus Beckford's Ska standard 'Easy Snappin'. He also recorded Ska legend Don Drummond's 'This Man is Back'.

Studio One has recorded and released music by a host of musical greats, including Toots and the Maytals, Lee Scratch Perry, Jackie Mittoo, The Ethiopians, The Skatalites, John Holt, Sugar Minott, Marcia Griffith, Michigan and Smiley, Freddie McGregor, and of course Bob Marley and the Wailers. The record studio and label has therefore been a major force in shaping the development of the music from Ska, to Rocksteady, to Reggae and even Dancehall. The label and studio were closed when Dodd relocated to New York City in the 1980s, but in recognition of the value of the Studio One to the development of the music, Brentford Road on which the studio stands was renamed Studio One Boulevard.



Geejam Studios

Music from the Studio One stable continues to be re-issued and sold around the world.

From an unobtrusive studio at 18 Bromilly Avenue in Waterhouse, Kingston, King Tubby, nee Osbourne Rudduck would change the nature of Jamaican music and introduce a new style. King Tubby, who was originally a studio engineer, opened his own studio in 1972, where, having bought a four track mixing console from Dynamic Sounds, he created a

specialized studio and built and customised his own musical devises including faders, reverbs, delay echoes and equalizers.

King Tubby, who became known as the dub originator, had discovered the system of making a dub by accident while he worked for Duke Reid as a disc cutter. King Tubby's invention and his refinement of the art of creating dubs at his small studio were critical to the development of both dub and dancehall. The dub became a popular feature on the B-side of records and it was over this version that the early deejays would "toast".

By the 1980s, rhythms were being made specifically for deejays who began rising to prominence. The rise of the DJ meant many changes in the nature of studios, more in keeping with King Tubby's studio which had no space to host studio musicians. Indeed the dominance of digitally produced rhythms was sealed with King Jammy's production of the 1985 hit single (Under Me) 'Slang Teng' by Wayne Smith, the first digitally produced reggae rhythm. Interestingly, King Jammy, had been one of King Tubby's inheritors.

King Jammy's Records went on to dominate the 1980s and those who recorded at his studio in Water House included Junior Reid, Frankie Paul, Bounty Killer, Gregory Isaacs, Half Pint, Pinchers and a slew of others. The spread of computer generated rhythms led to a proliferation of smaller studios, even through to the 1990s when a studio needed to be little more than a computer, and spaces such as Dave Kelly's The Boxx studio from where he produced a slew of rhythms on which top DJs were voiced such as Buju Bantan, Beenie Man, Bounty Killer, Baby Cham, Spragga Benz and Shaggy. The Boxx was so called due to its small size.

Of course, not all recording studios have gone the way of smaller spaces. The World renowned Tuff Gong Studio located off Marcus Garvey Drive is one such. Tuff Gong is one of the largest audio recording facilities in the Caribbean and features state-of-the-art equipment geared at catering to the world's best musicians and producers.

Formed by Bob Marley (for whom it is named) in 1970, Tuff Gong was originally located at Orange Street in Downtown Kingston and later moved to 56 Hope Road, the space that currently hosts the Bob Marley Museum. Tuff Gong is a member of the Bob Marley Group of Companies, and the grounds

currently also houses Gong Mastering, Music Manufacturers, a rehearsal studio, the Rita Marley Foundation and the Tuff Gong Record Shop. The wide range of clients who have used the facilities include Rita Marley, Ziggy Marley & the Melody Makers, Damian Marley, Julian Marley, Kymani Marley, the I-Threes, Lauryn Hill, Eriqah Badu, Gilberto Gil, Stanley Beckford, Capleton, Jon B, Roberta Flack, and Chaka Khan.

Other record studios have also sought to cater to the breadth of artists from all genres who want to record in Jamaica, often in an attempt to work with Jamaican producers and collaborate with Jamaican artistes. Sometimes, the wish to record in Jamaica is an attempt to infuse a “Jamaican vibe” in the music.

Geejam Studios in Portland caters to this desire. The studio is a residential complex that mixes state of the art music technology with all the trappings of a Jamaican vacation. The entity is a member of the Island Outpost Group, which means it combines the tropical and chic. The property features three deluxe cabins –one Suite, a self-contained villa, a state-of-the-art recording complex, a gym, spa, swimming pool (sanwood only) and a Jamaican-Asian fusion restaurant and bar called the Bushbar.

Other notable studios include Harry J’s, Anchor and Grafton Studios. Starting in the mid to late 1990s, many of these studios shifted from downtown locations to uptown venues. The proliferation of studios is in part related to the limited number of artists making the decision to build their own studios, as well as young would-be producers taking advantage of the limited real estate required to establish modern studios.

## CULTURAL, COMMUNITY AND OTHER CENTRES

Many of the communities across the island have community centres. There are approximately 340 of these scattered across the island. In the main, these centres function as spaces where the communities can hold meetings and other community based events. As such, many of these spaces also function as cultural centres, with varying amenities. Some host libraries and basic schools, while others facilitate sporting and/or entertainment activities. Some, like the Palmer’s Cross Container Project in Clarendon, are specifically created to offer opportunities to the community residents. Built in 2003, using container architecture, the Project was an initiative of Mr. Mervin Jarman. The facility allows residents of Palmers Cross and environs to access and use new media technologies. On the other hand, spaces such as the Asafu Yard in Charles Town are essential spaces built for cultural expression. The Asafu Yard, located beside the rustic Charles Town museum, hosts



Amphi Theatre Cultural Training Centre

performances and dances as well as the annual Maroon International Conference.

The Jamaica Conference Centre, located by the Waterfront in Downtown Kingston, features five conference rooms, three caucus rooms, delegates lounges, two cafeterias, a private dining and reception area, document room, and a printing area. Each conference room can facilitate simultaneous interpretation of up to six languages. The speaker’s rostrum is elevated and

a portable circular stage can be installed to accommodate performances. Public and press galleries as well as an observers’ gallery are situated on the first floor.

The Phillip Sherlock Centre for the Performing Arts is an important cultural centre for more than the university community at the UWI. The complex features a 270-seat, well equipped theatre, a ‘Round’ which can facilitate exhibitions and performances, a training room as well as rehearsal spaces for dance and music. The centre is the home for the visual and performing arts societies at the university but also hosts performances by entities from beyond the campus. It has also often been used for book launches, play readings and seminars.

The Montego Bay Civic Centre, formerly the Montego Bay Court House, was built in 1774. It is the space where National Hero Samuel Sharpe was tried in 1832 after leading the 1831 Christmas Rebellion. The Civic centre hosts the Montego Bay Museum and also has facilities which can host conferences, art exhibitions, and performances.

The Chinese Benevolent Centre in Kingston has an auditorium with a capacity for approximately 1000 persons (seated). With a raised stage it can facilitate concerts, plays and dances. It houses the head office of the Chinese Benevolent Association, The Jamaican Chinese Historical Museum and Library, Gym, and Kung Fu School. The centre also boasts badminton courts, meeting rooms and classrooms. Mandarin classes for adults and children are also held at the facility.

It is also important to note that many schools and churches have halls/ auditoriums which are used to augment the need for cultural spaces. Some of these are used by the communities, schools and churches to stage concerts and other performances. Some of the larger of these spaces are also used by the Jamaica Cultural Development Commission to host the regional staging of the National Performing Arts competitions as well as by touring theatre companies.

A growing number of Youth Information Centres also exist. Most of these spaces, located in parish capitals provide spaces for youth to meet, access computers and do their homework. Some of these spaces also facilitate meetings by youth organizations. YICs can currently be found in Kingston, Port Antonio, Mandeville, St. Ann’s Bay, Portmore, and Montego Bay.



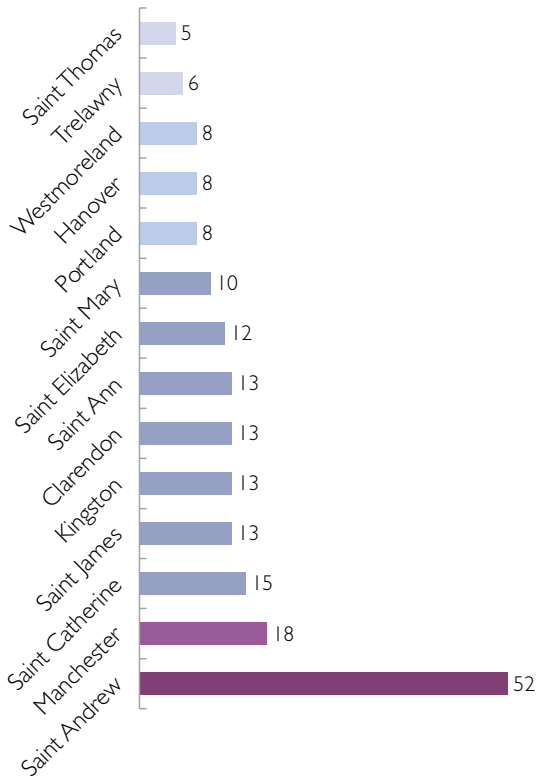
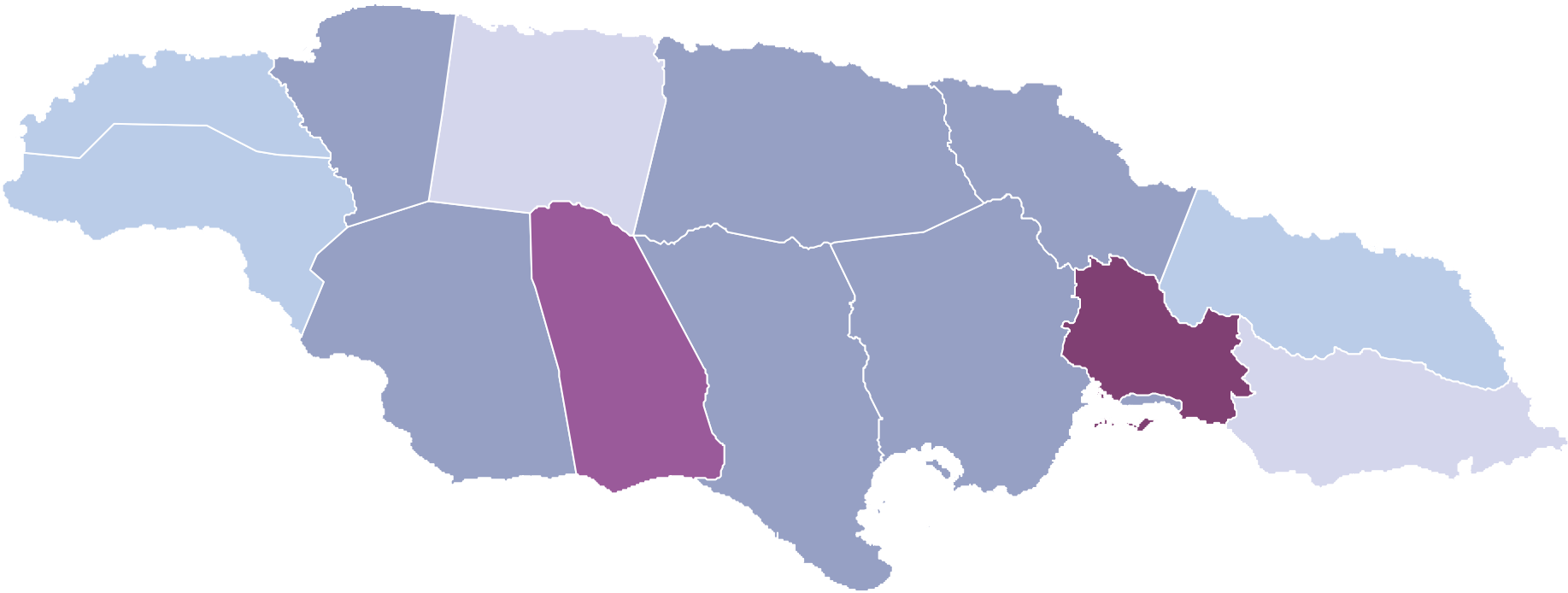
LIBRARIES BY PARISH

According to the information collected in the database of the Cultural Information System of the Americas, there are 194 libraries registered in Jamaica. The parish with more libraries is Saint Andrew with 52 followed by Manchester with 18. The parish with fewer libraries is Saint Thomas with 5, followed by Trelawny with 6.

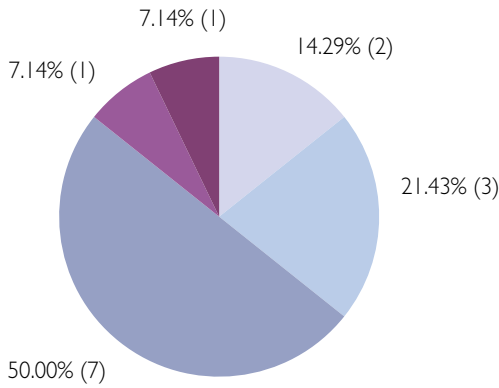
Source: Cultural Information System of the Americas

1	from 5 to 6	(2)
2	from 7 to 8	(3)
3	from 9 to 15	(7)
4	from 16 to 20	(1)
5	from 21 to 60	(1)

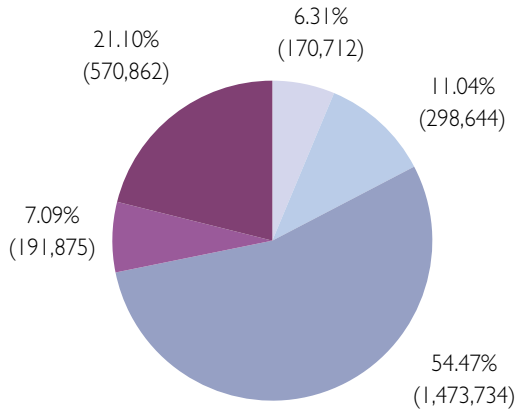
# of parishes



PARISH PER RANGE



POPULATION PER RANGE



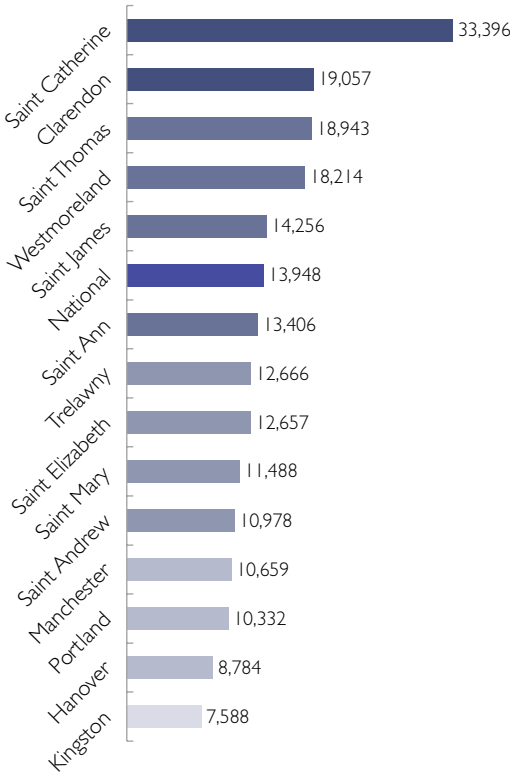
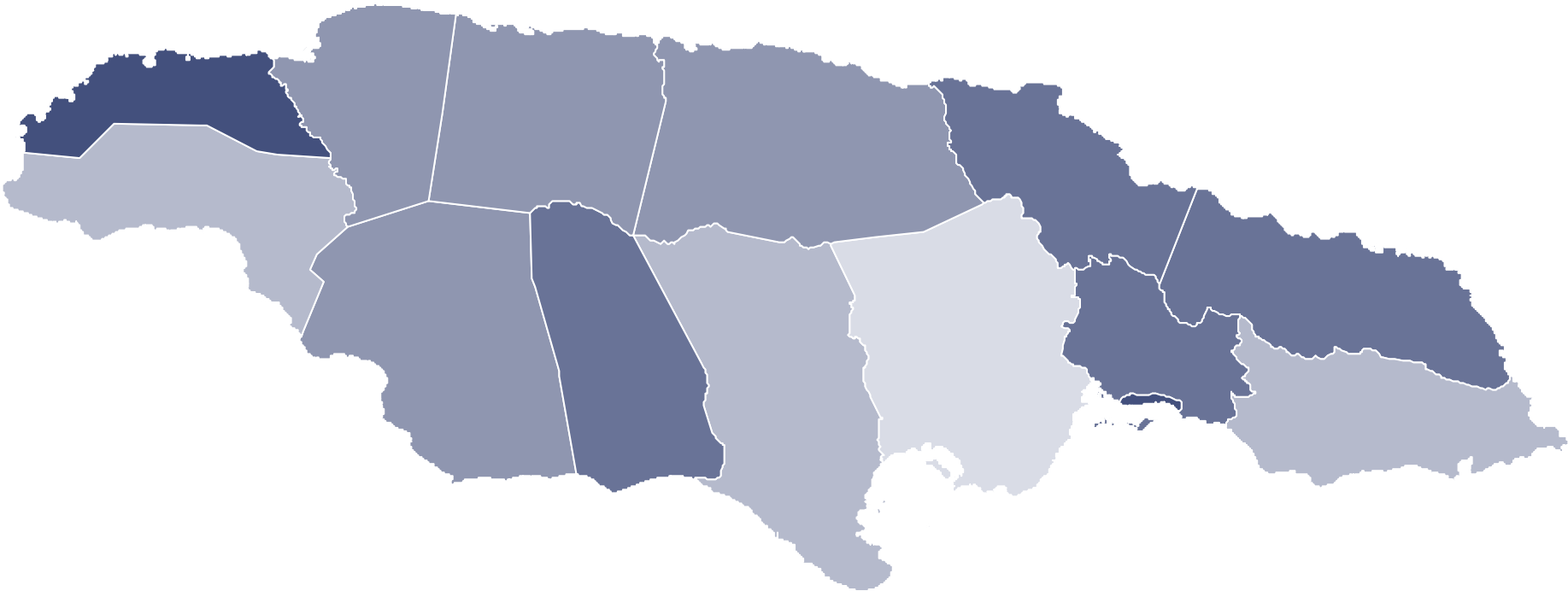


# POPULATION PER LIBRARY BY PARISH

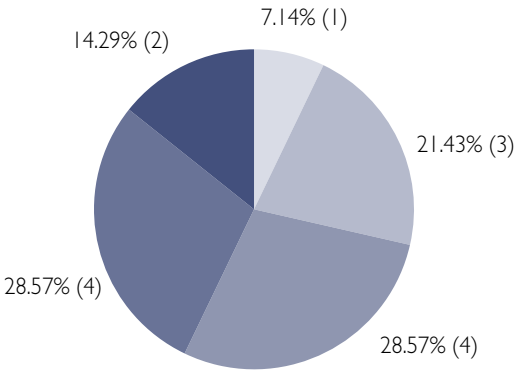
According to the information collected in the Cultural Information System of the Americas, the national average of inhabitants per library is 13,948. Kingston is the parish with fewer inhabitants per library (7,588), followed by Hanover (8,784). The parishes with more inhabitants per library are Saint Catherine with 33,396, and Clarendon with 19,057.

Source: Cultural Information System of the Americas

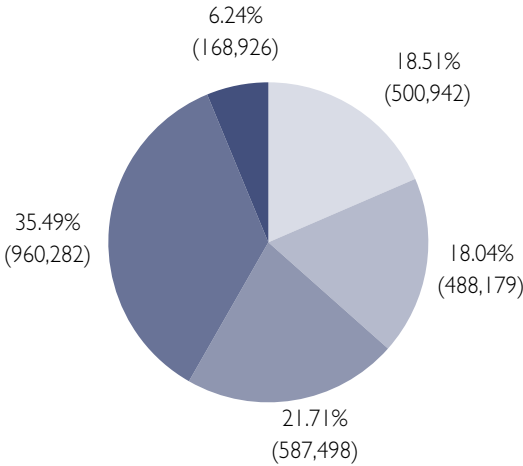
# of parishes		
1	from 7,500 to 10,000	(2)
2	from 10,001 to 12,000	(4)
3	from 12,001 to 15,000	(4)
4	from 15,001 to 25,000	(3)
5	from 25,001 to 35,000	(1)



PARISH PER RANGE



POPULATION PER RANGE





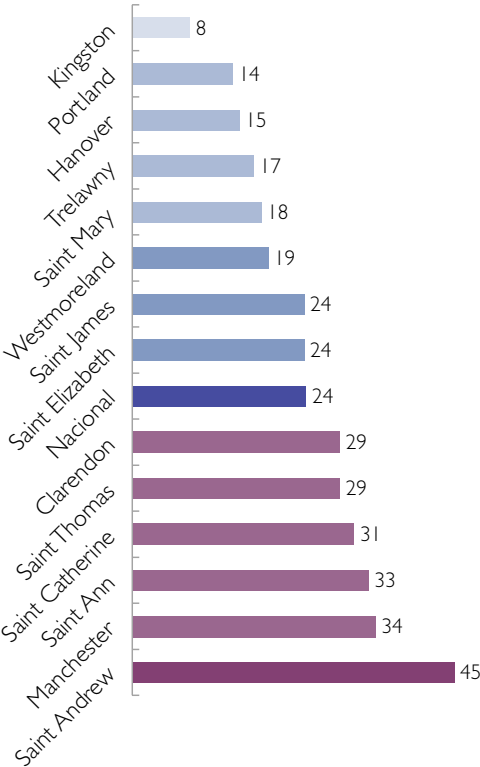
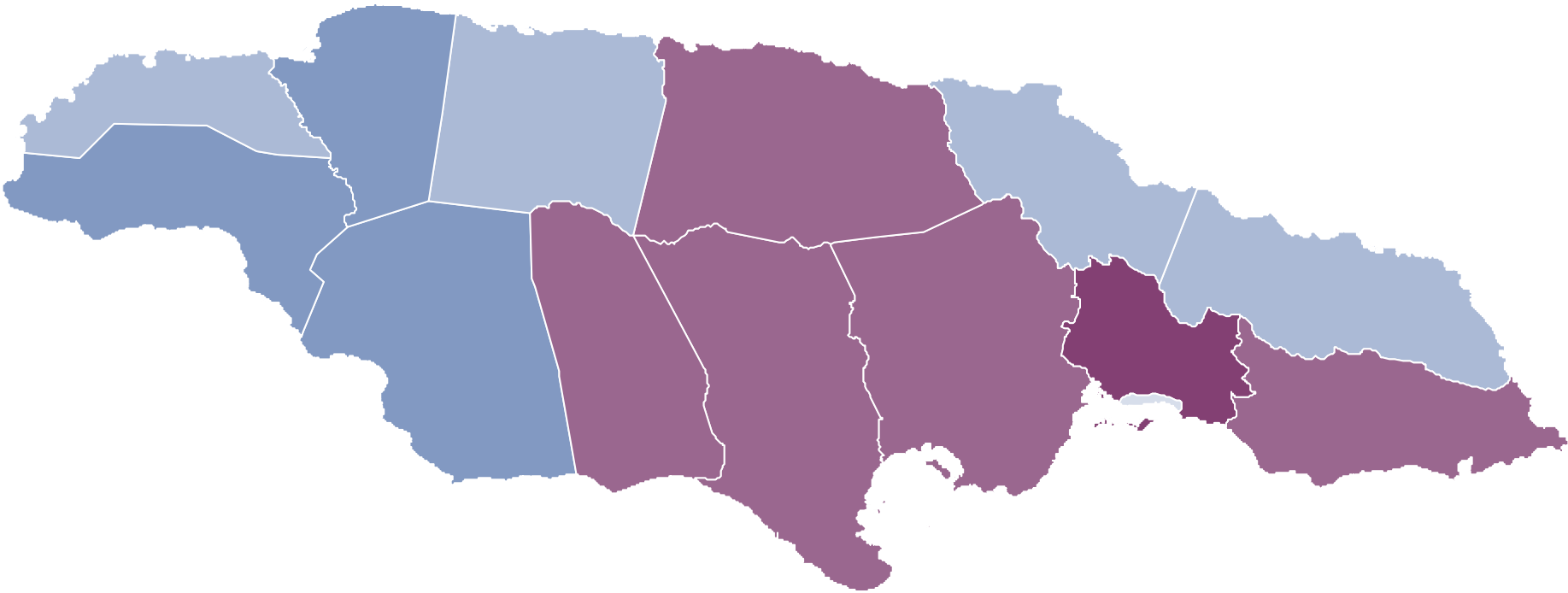
# COMMUNITY SPACES AND CULTURAL CENTRES BY PARISH

According to the information collected by the Cultural Information System of the Americas, there are 340 community spaces and cultural centres in Jamaica. The parish with more community spaces or cultural centres is Saint Andrew with 45, followed by Manchester with 34. The parish with fewer community spaces and cultural centres is Kingston with 8, followed by Portland with 14.

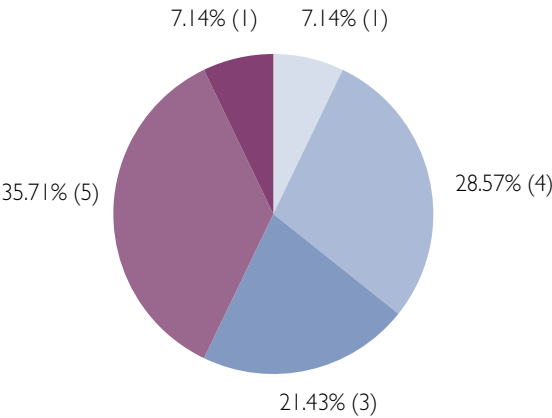
Source: Cultural Information System of the Americas

1	from 5 to 10	(1)
2	from 11 to 18	(4)
3	from 19 to 24	(3)
4	from 25 to 34	(5)
5	from 35 to 50	(1)

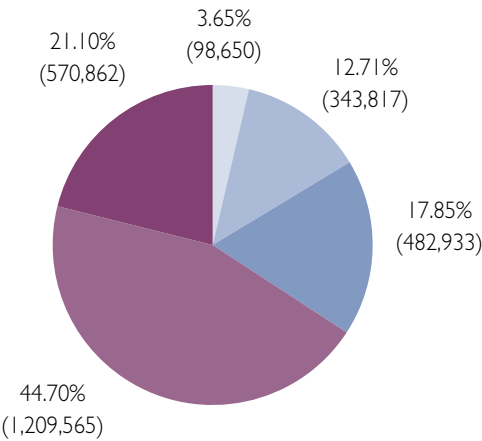
# of parishes



PARISH PER RANGE



POPULATION PER RANGE



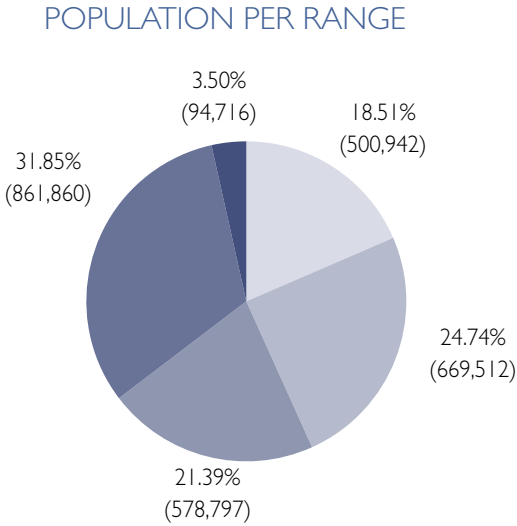
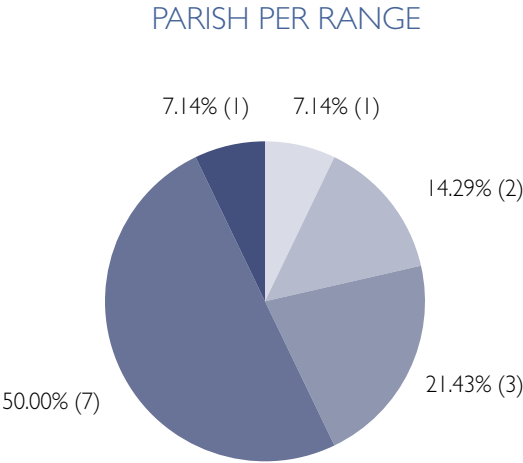
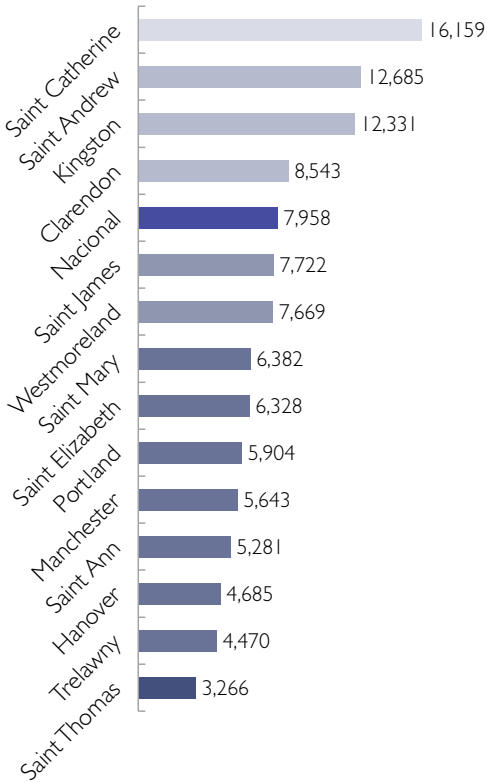
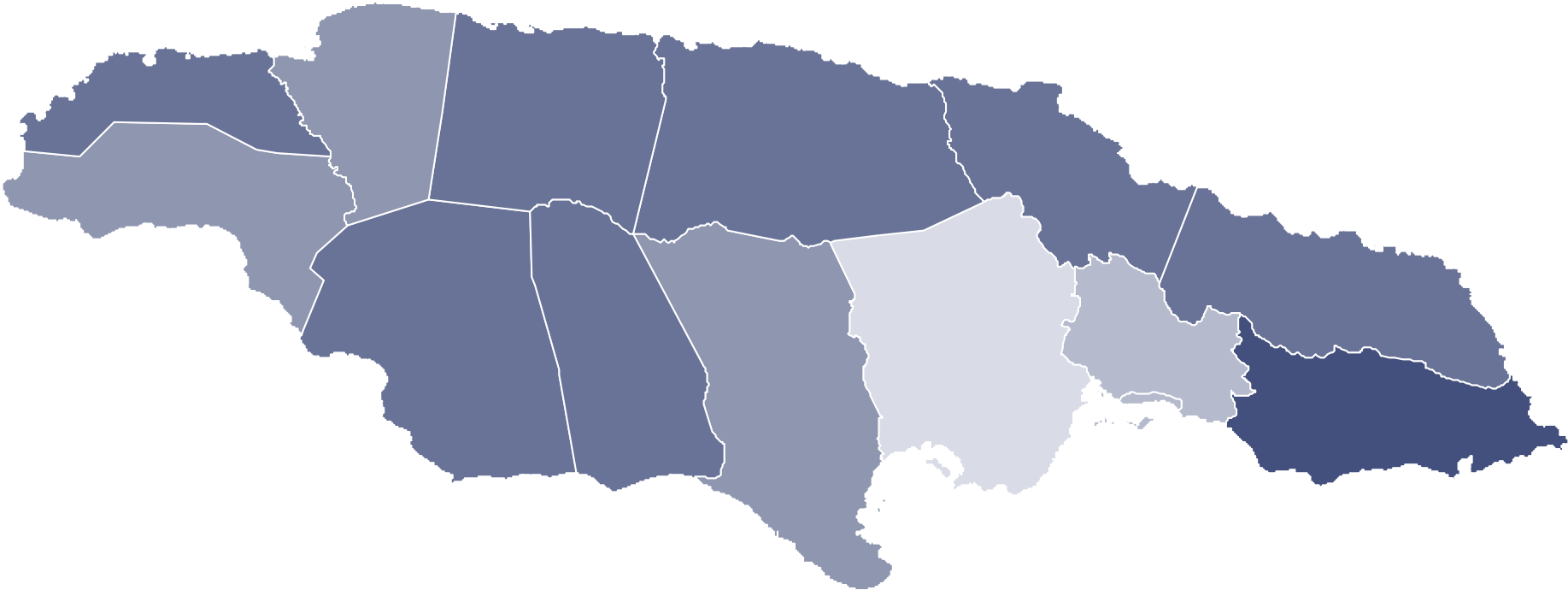


POPULATION PER COMMUNITY SPACE AND CULTURAL CENTRE BY PARISH

According to the information collected by the Cultural Information System of the Americas, the national average of inhabitants per community space or cultural centre is 7,958. Saint Thomas is the best equipped parish with 3,266 inhabitants per space or centre, followed by Trelawny with 4,470. The parishes with more inhabitants per community space or cultural centre are Saint Catherine with 16,159 and Saint Andrew with 12,685.

Source: Cultural Information System of the Americas

# of parishes		
1	from 3,000 to 4,000	(1)
2	from 4,001 to 7,500	(7)
3	from 7,501 to 10,000	(3)
4	from 10,001 to 15,000	(2)
5	from 15,001 to 17,000	(1)



# MUSEUMS

Museum
1. Hanover Museum
2. Jewish Community Museum
3. Fort Charles Museum
4. Natural History Museum
5. The Marcus Mosiah Garvey Multimedia Museum
6. National Gallery of Jamaica
7. Bank of Jamaica Money Museum
8. Culture Yard, Trench Town
9. Fort Charles Maritime Museum
10. Jamaica Music Museum
11. Museums of History and Ethnography
12. Asafu Maroon Museum
13. Saint Andrew High School for Girls Museum
14. The Jamaican Chinese Historical Museum
15. The Jamaica Military Museum

Museum
16. The Zoology Museum, University of the West Indies
17. Mico College Museum (Education)
18. Geology Museum, University of the West Indies
19. Jamaica Cultural Development Commission Museum
20. Bustamante Museum
21. Bob Marley Museum
22. Coyaba River Garden and Museum
23. Columbus Park Museum
24. The Peoples Museum of Craft & Technology
25. The Taino Museum of the First Jamaicans
26. White Marl Taino Midden and Museum
27. Saint James Museum
28. Blue Hole Museum
29. Firefly Hill Museum (Noel Coward)
30. Rio Nuevo Museum





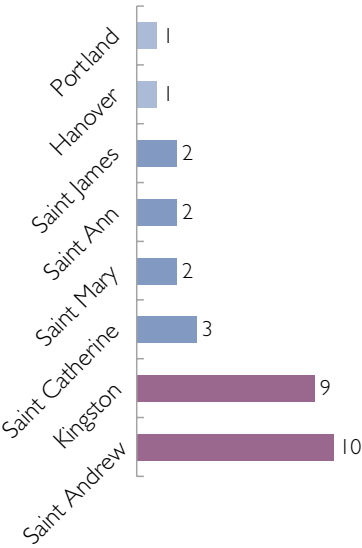
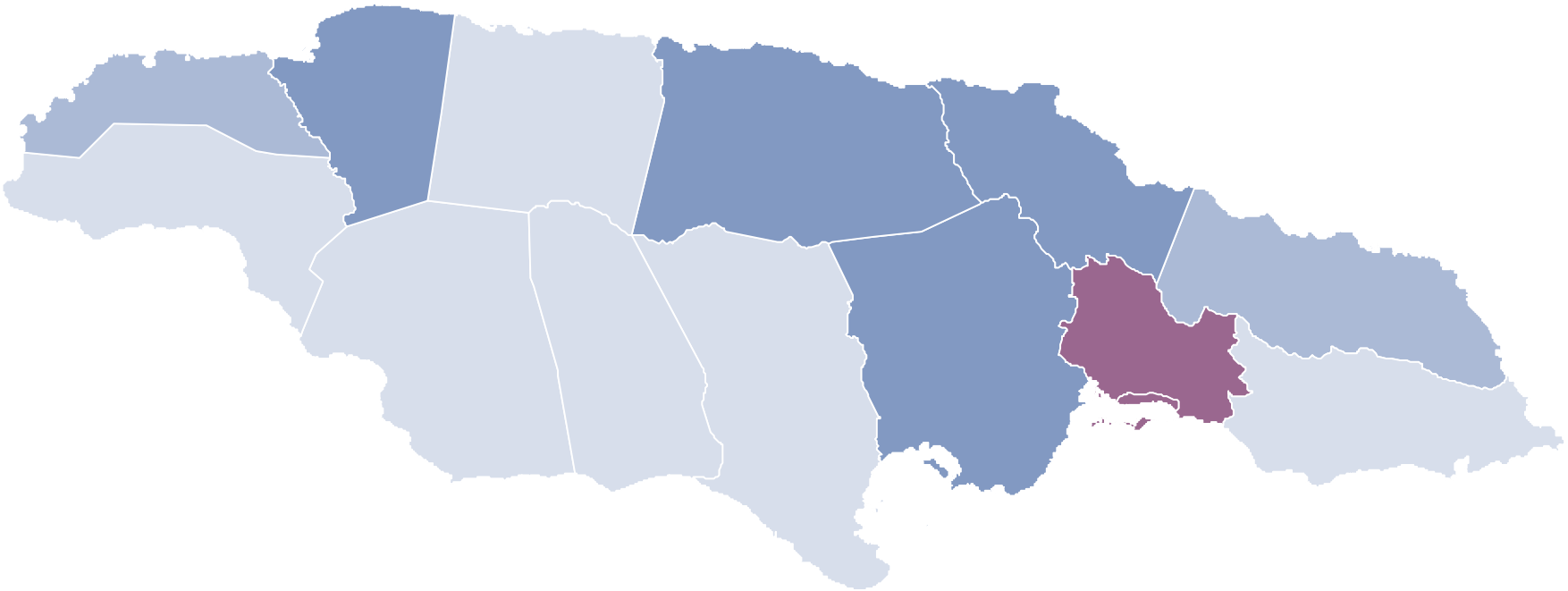
# MUSEUMS BY PARISH

There are 30 museums in Jamaica registered in the Cultural Information System of the Americas database. The parish with more museums is Saint Andrew with 10 followed by Kingston with 9. There are six parishes without museum.

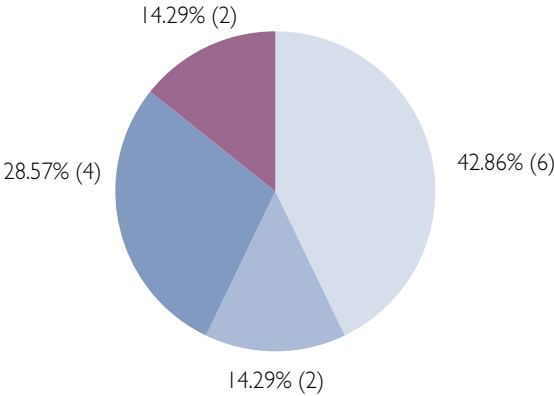
Source: Cultural Information System of the Americas

1	none	(6)
2	one	(2)
3	from 2 to 4	(4)
4	from 5 to 11	(2)

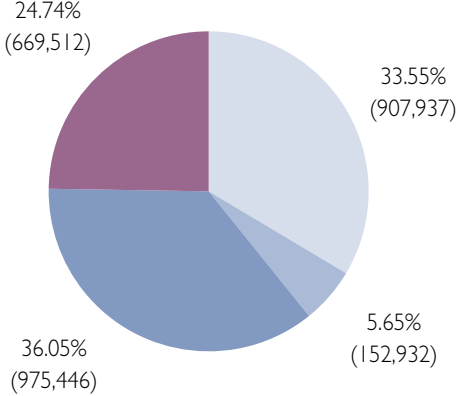
# of parishes



PARISH PER RANGE



POPULATION PER RANGE





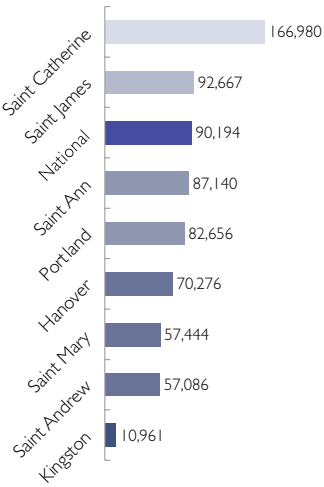
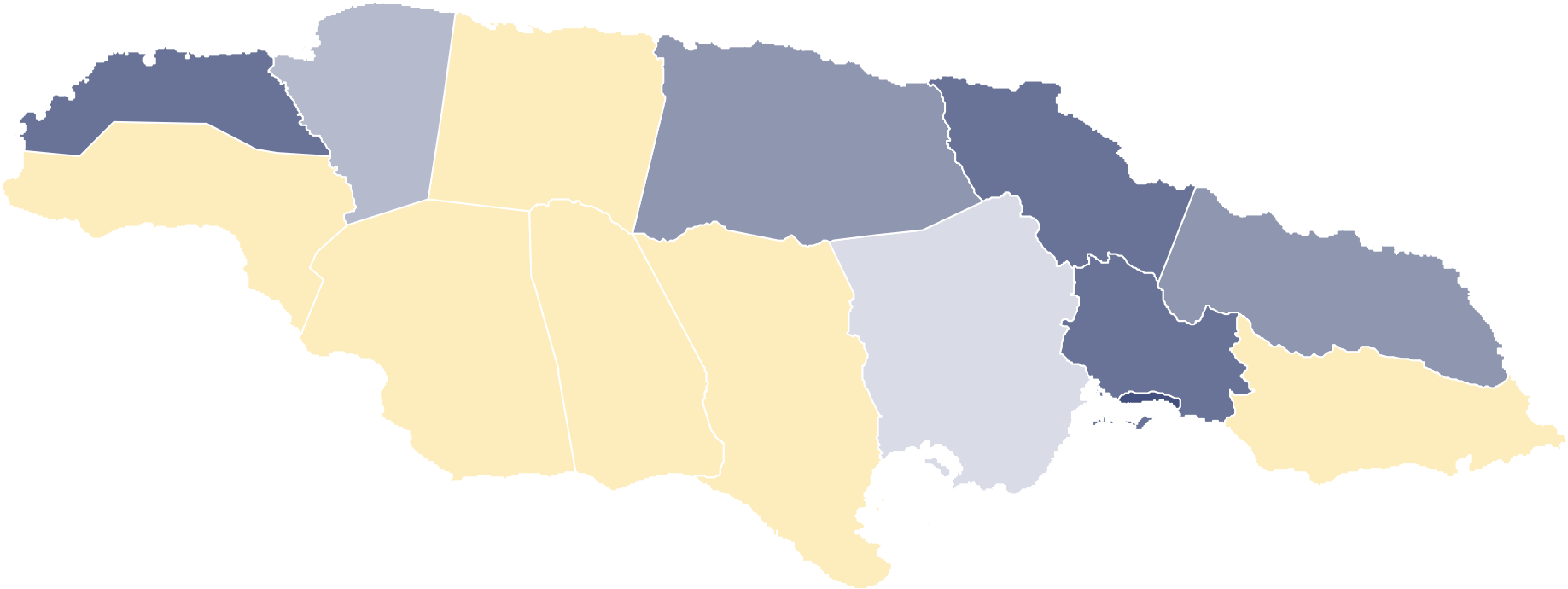
POPULATION PER MUSEUM BY PARISH

According to the information collected by the Cultural Information System of the Americas, the national average of inhabitants per museum is 90,194. Kingston is the most equipped parish with 10,961 inhabitants per museum followed by Saint Andrew with 57,086 and St. Mary with 57,444.

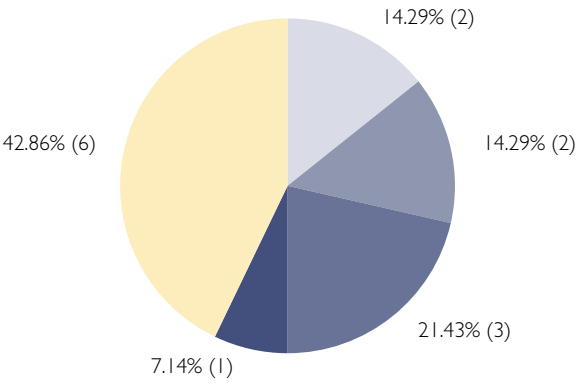
Source: Cultural Information System of the Americas

1	from 10,000 to 50,000	(1)
2	from 50,001 to 80,000	(3)
3	from 80,001 to 90,000	(2)
4	from 90,001 to 150,000	(1)
5	from 150,001 to 200,000	(1)
	not applicable	(6)

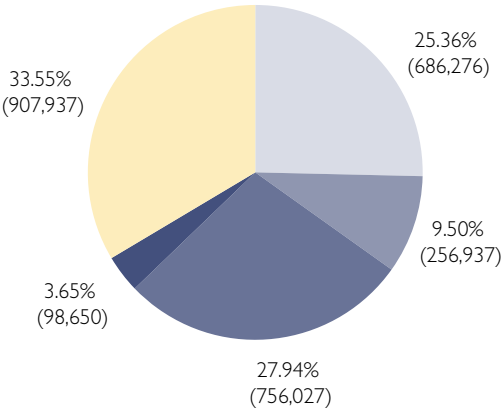
# of parishes



PARISH PER RANGE



POPULATION PER RANGE



THEATRES

- Theatre
- |     |  |
|-----|--|
| 1.  | New Kingston Theatre                               |
| 2.  | The Ward Theatre                                   |
| 3.  | Bank of Jamaica Auditorium                         |
| 4.  | Institute of Jamaica Lecture Hall                  |
| 5.  | Louise Bennett Garden Theatre                      |
| 6.  | Ranny Williams Amphitheatre (Entertainment Centre) |
| 7.  | The Theatre Place                                  |
| 8.  | The Center Stage Theatre                           |
| 9.  | The Phillip Sherlock Centre for the Creative Arts  |
| 10. | The Pantry Playhouse                               |
| 11. | Amphitheatre Cultural Training Centre              |
| 12. | The Little Theatre                                 |
| 13. | The Little Little Theatre                          |
| 14. | Green Gables Playhouse                             |
| 15. | Jamaica School of Drama Studio Theatre             |
| 16. | The Barn Theatre                                   |
| 17. | Petroleum Corporation of Jamaica Auditorium        |
| 18. | Sistren Theatre Collective                         |
| 19. | Fairfield Theatre                                  |





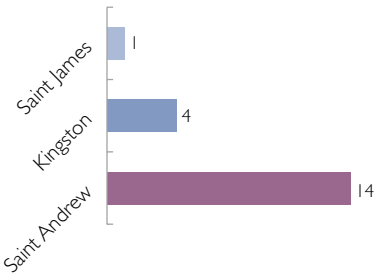
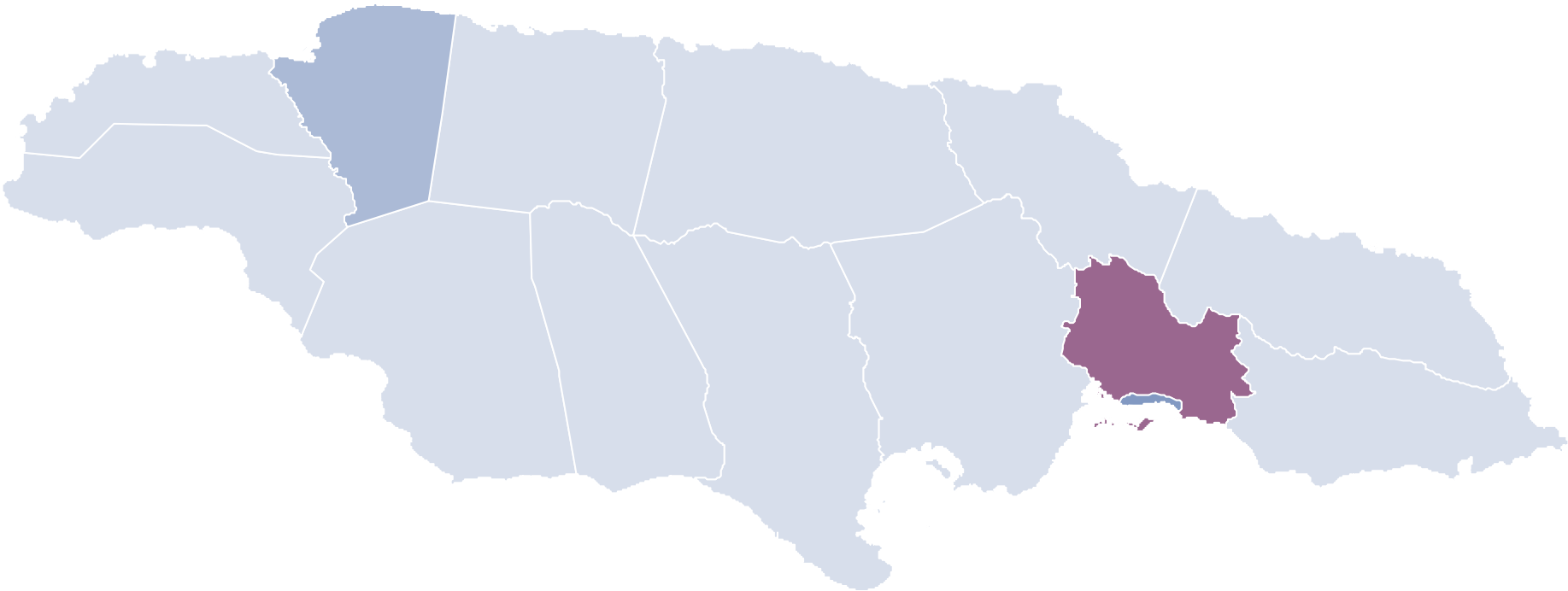
### THEATRES BY PARISH

According to the information collected by the Cultural Information System of the Americas, there are 19 theatres in Jamaica. The parish of Saint Andrew accounts for 14 of them followed by Kingston with 4. The other theatre is located in Saint James. The rest of the parishes do not have theatres.

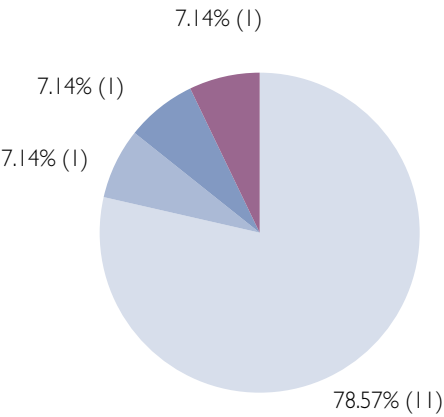
Source: Cultural Information System of the Americas

1	none	(11)
2	one	(1)
3	from 2 to 5	(1)
4	from 6 to 20	(1)

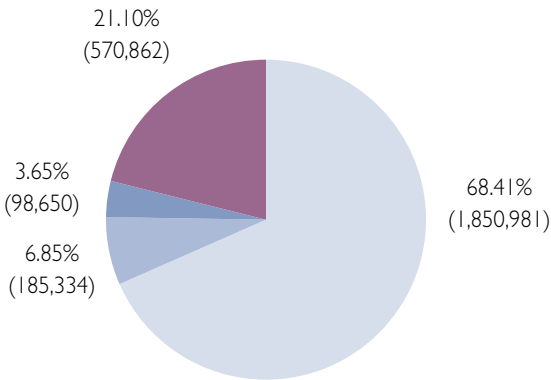
# of parishes



PARISH PER RANGE



POPULATION PER RANGE



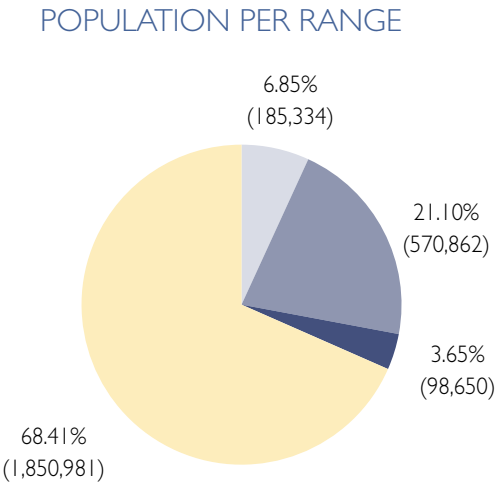
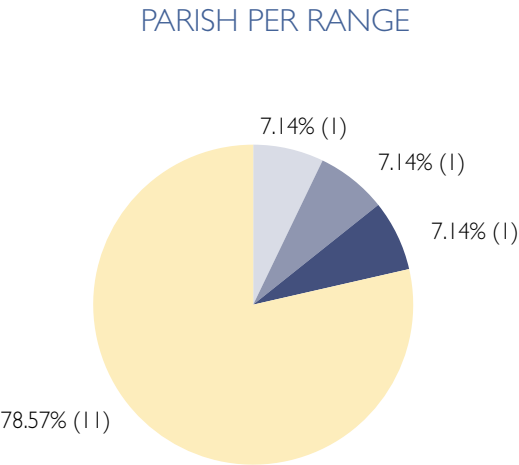
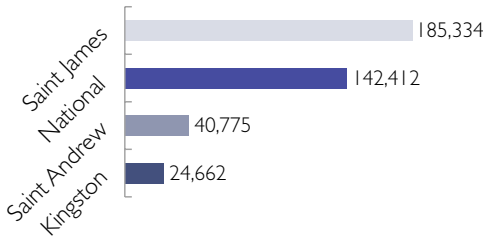
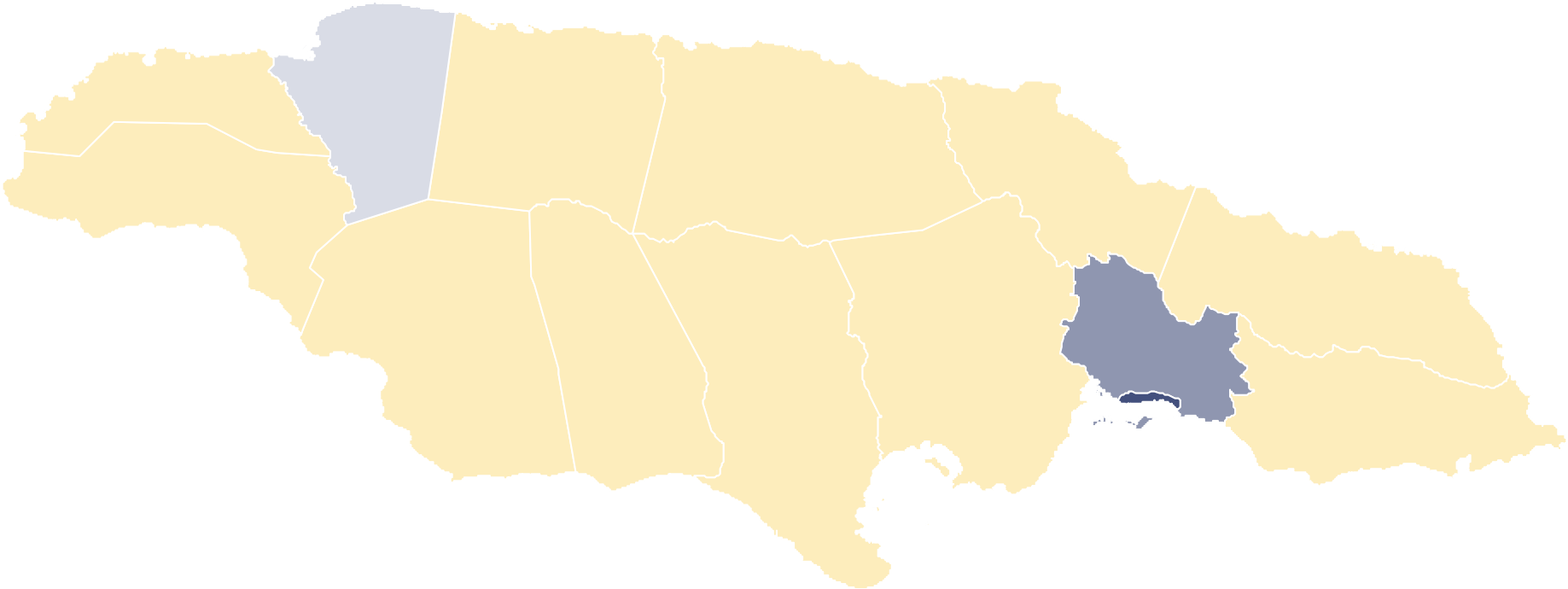


POPULATION PER THEATRE BY PARISH

According to the information collected by the Cultural Information System of the Americas, the national average of inhabitants per theatre is 142,412. Kingston is the best equipped parish with 24,662 inhabitants per theatre followed by Saint Andrew with 40,775, and Saint James with 185,334.

Source: Cultural Information System of the Americas

# of parishes		
1	from 30,000 to 40,000	(1)
2	from 40,001 to 100,000	(1)
3	from 100,001 to 200,000	(1)
	not applicable	(11)





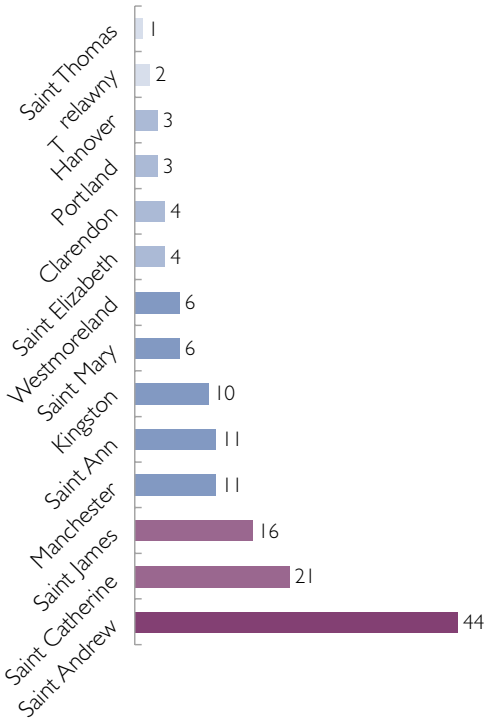
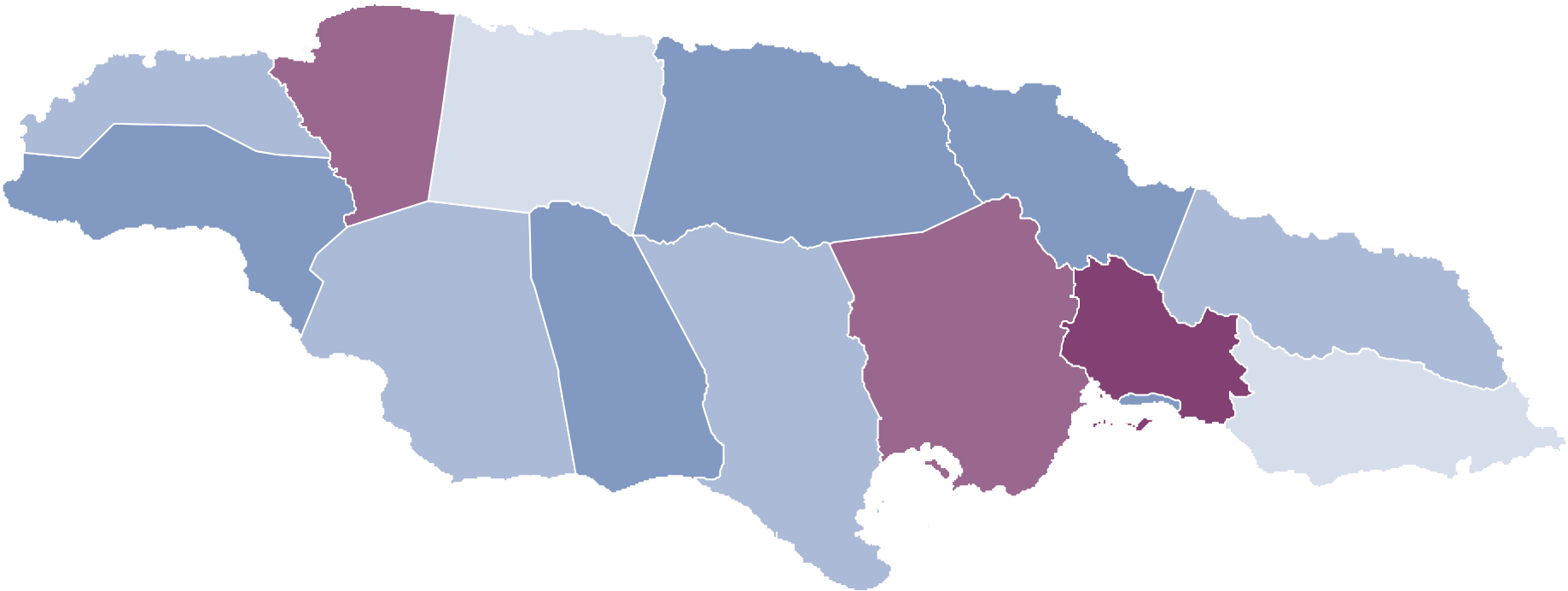
BOOKSTORES BY PARISH

According to the information collected by the Cultural Information System of the Americas, there are 142 bookstores in Jamaica. The parish of Saint Andrew accounts for 44 of them followed by Saint Catherine with 21. The parish with fewer bookstores is Saint Thomas with one, followed by Trelawny with 2.

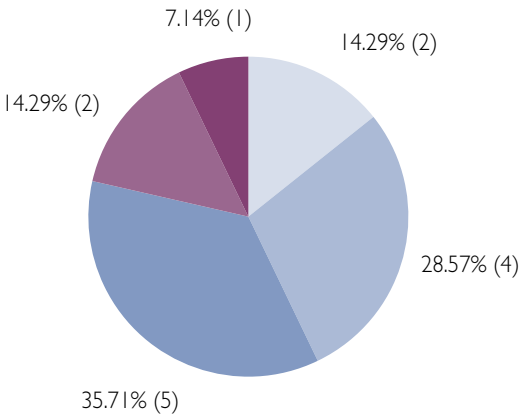
Source: Cultural Information System of the Americas

1	from 1 to 2	(2)
2	from 3 to 4	(4)
3	from 5 to 11	(5)
4	from 12 to 21	(2)
5	from 22 to 44	(1)

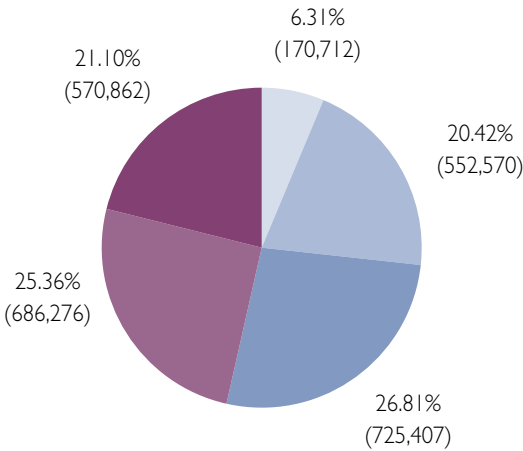
# of parishes



PARISH PER RANGE



POPULATION PER RANGE





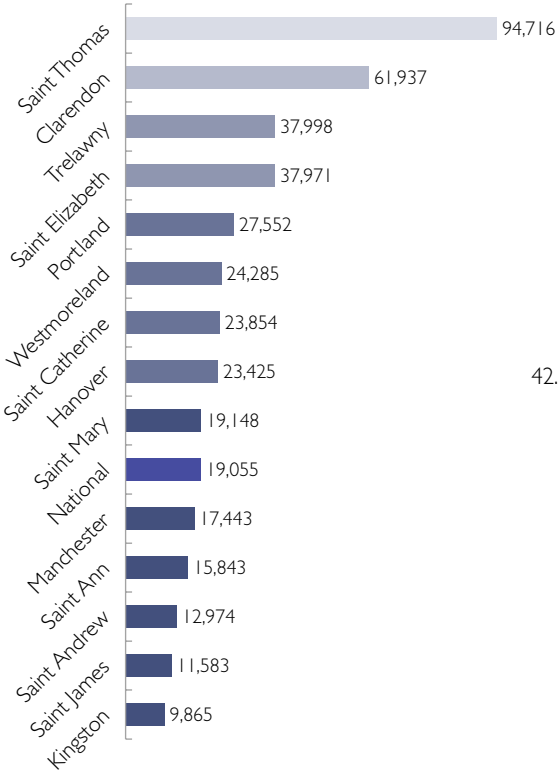
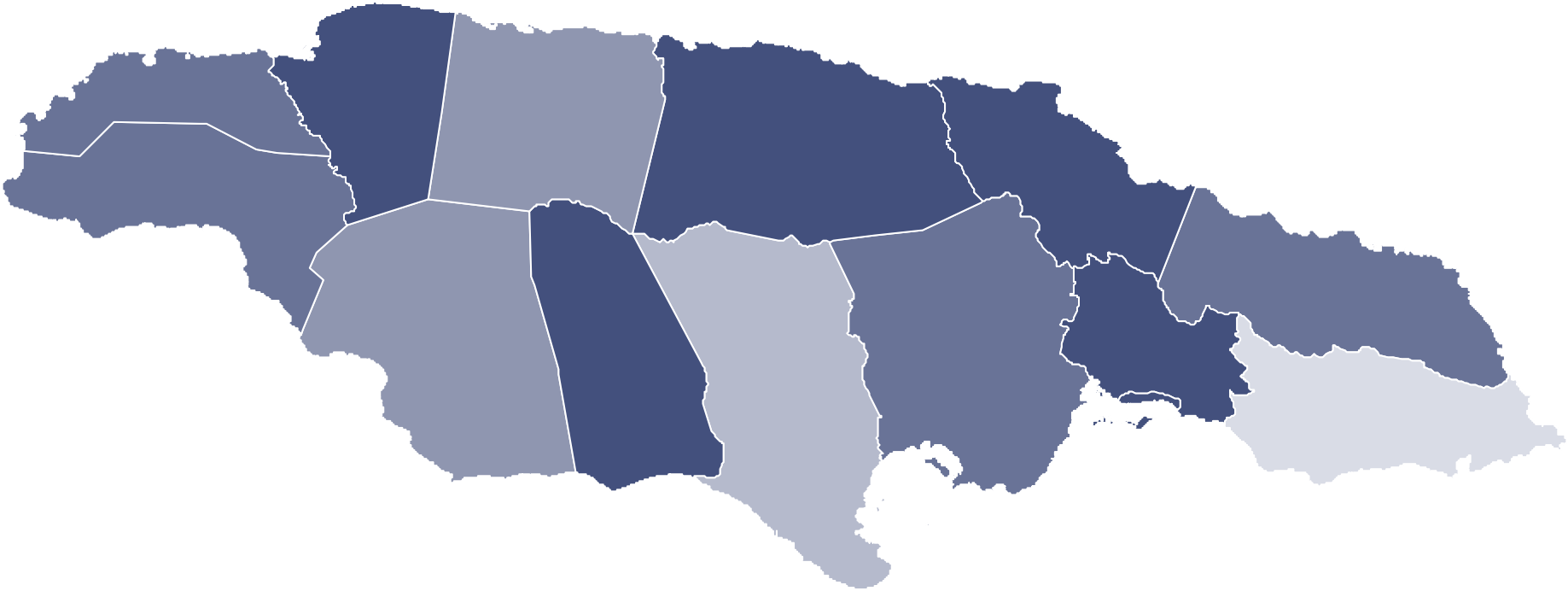
POPULATION PER BOOKSTORE BY PARISH

According to the information collected by the Cultural Information System of the Americas, the national average of inhabitants per bookstore is 19,055. Kingston is the parish with fewer inhabitants per bookstore (9,865), followed by Saint James (11,583). The parish with more inhabitants per bookstore is Saint Thomas with 94,716, followed by Clarendon with 61,937.

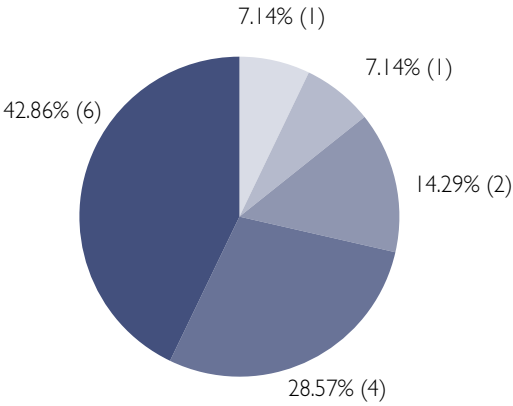
Source: Cultural Information System of the Americas

# of parishes

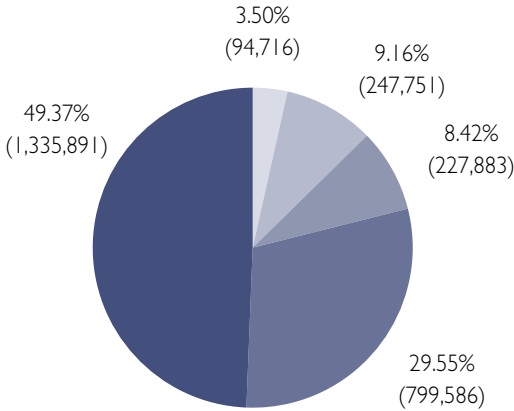
1	from 10,900 to 23,000	(6)
2	from 23,001 to 30,000	(4)
3	from 30,001 to 38,000	(2)
4	from 38,001 to 85,000	(1)
5	from 85,001 to 95,000	(1)



PARISH PER RANGE



POPULATION PER RANGE



 CINEMAS

Cinema

- |    |                                    |
|----|------------------------------------|
| 1. | Odeon Cineplex (Mandeville)        |
| 2. | Palace Multiplex (Montego Bay)     |
| 3. | Cove Theatre                       |
| 4. | Carib Cineplex                     |
| 5. | Palace Cineplex (Sovereign Centre) |





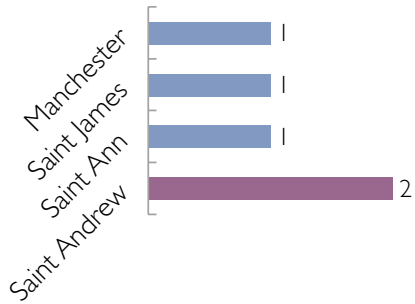
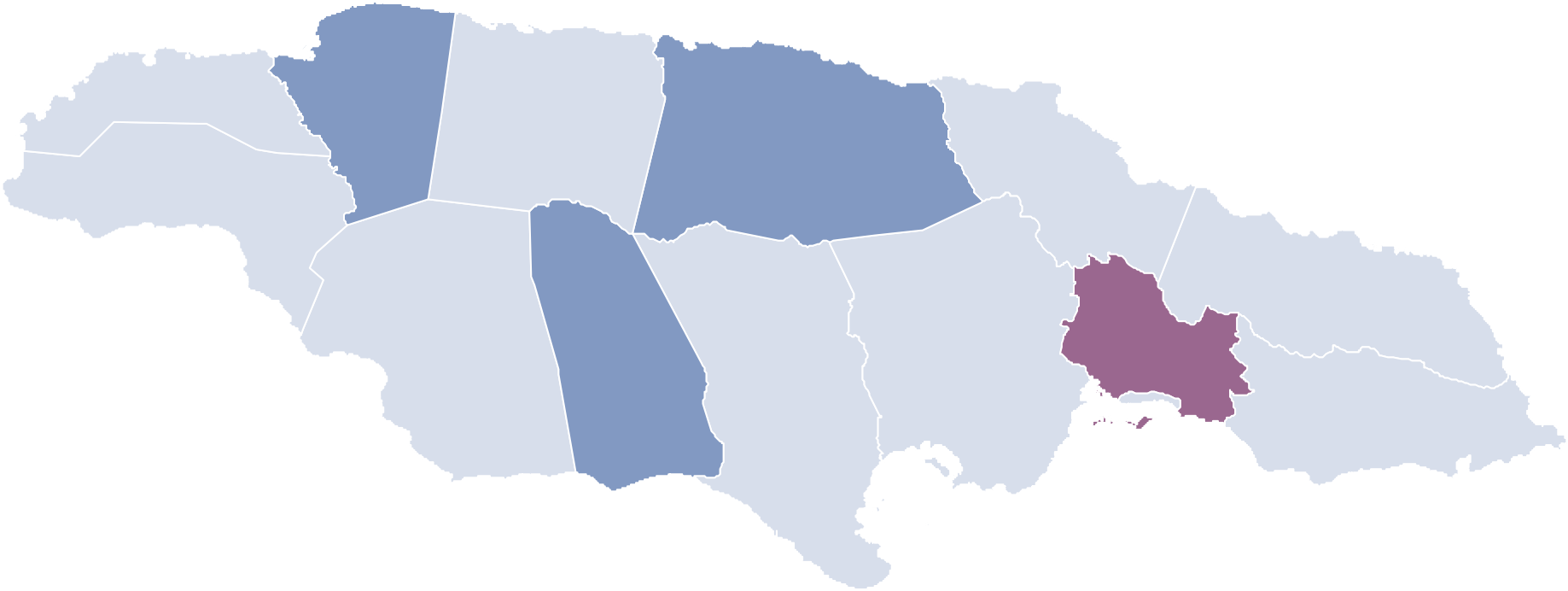
# CINEMAS BY PARISH

According to the information collected by the Cultural Information System of the Americas, there are 5 cinemas in Jamaica, 2 of which are in Saint Andrew, one in Saint Ann, one in Saint James, and one in Manchester.

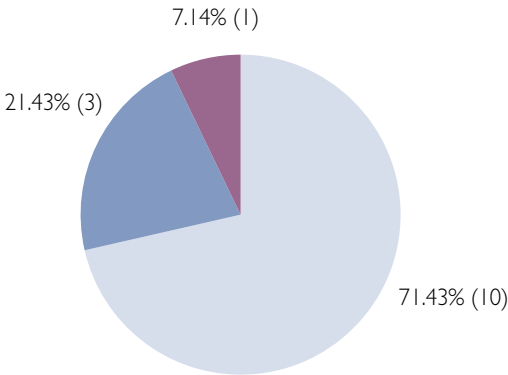
Source: Cultural Information System of the Americas

1	none	(10)
2	one	(3)
3	from 2 to 3	(1)

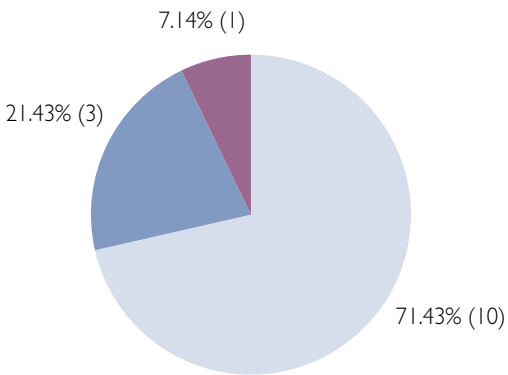
# of parishes



PARISH PER RANGE



POPULATION PER RANGE

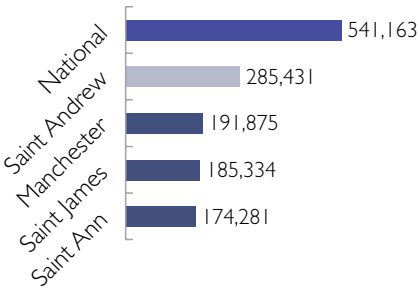
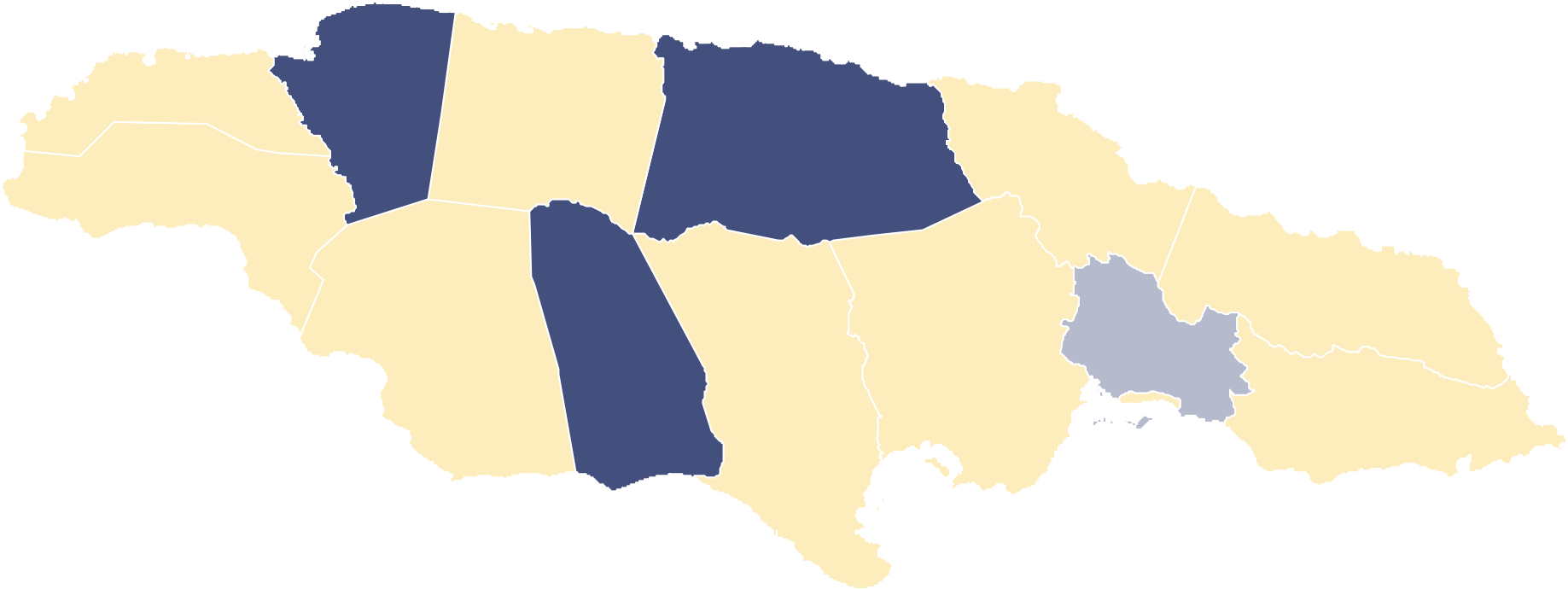
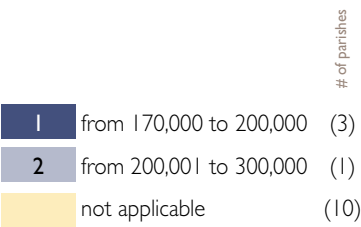




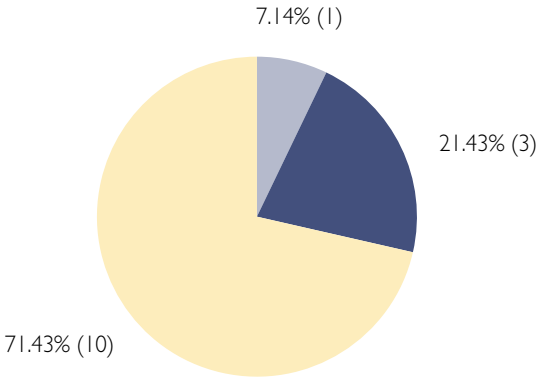
POPULATION PER CINEMA BY PARISH

According to the information collected by the Cultural Information System of the Americas, the national average of inhabitants per cinema is 541,163. Saint Ann is the parish with fewer inhabitants per cinema (174,281) followed by Saint James with 185,334, Manchester with 191,875, and Saint Andrew with 285,431.

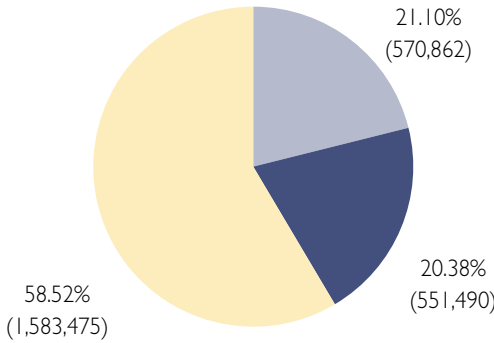
Source: Cultural Information System of the Americas

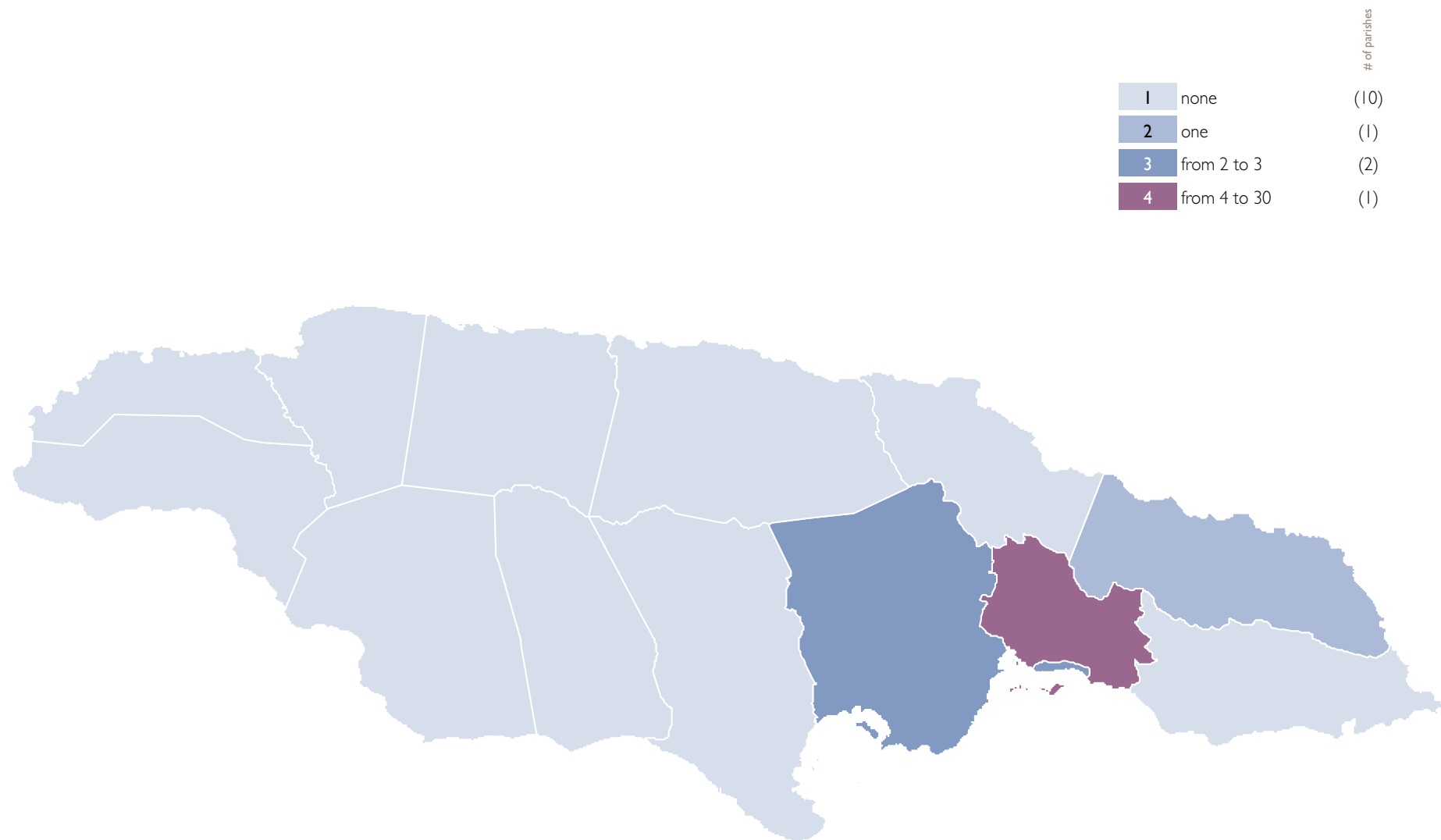


PARISH PER RANGE



POPULATION PER RANGE





### RECORDING STUDIOS BY PARISH

According to the information collected by the Cultural Information System of the Americas, there are 35 recording studios in Jamaica, 29 of which are located in Saint Andrew, 3 in Saint Catherine, 2 in Kingston and one in Portland.

Source: Cultural Information System of the Americas



## SEVEN MEDIA

### PRINT MEDIA

Publishing in Jamaica has a long pedigree, particularly where newspapers are concerned. Regular advertising and news sheets were printed and distributed in various towns around the island from the eighteenth century. Printing was introduced to the island in 1718.

Today, publishing occurs in digital form as well as hard copy, though most Jamaicans are still accustomed to their newspapers and books coming to them in print form.

Since the 1980s in particular, attention has been focused on intellectual property, including copyright. The Jamaica Copyright Act 1993 confirms the right of Jamaican creators to publish and distribute their work in any form.

Two organizations are of particular interest. The Jamaica Intellectual Property Office (JIPO), an agency of the government, is the focal point for administering intellectual property in Jamaica, responsible for administering laws relating to intellectual property rights, especially trademarks, geographic indications, industrial designs, layout designs, patents, as well as copyright and related rights. JIPO was established in 2001.

JAMCOPY, the Jamaican Copyright Licensing Agency, is a not-for-profit agency established in 1998. It is a collective management organization with responsibility for managing reproduction rights for copyright material published in print, be they books, journals or periodicals.



While this text focuses on print, it should be noted that several organizations have been established to protect the intellectual property of sound artistes including the Jamaica Federation of Musicians, the Sound System Association of Jamaica, the Jamaica Association of Authors, Composers and Publishers (JACAP), the Recording Industry Association of Jamaica, and the Jamaica Musical Rights Administration Society (JAMRAS).

Seeking to pull together diverse segments of the digital and print book publishing industry, the Book Industry Association of Jamaica (BIAJ) was established in 1999 and played a role in pulling together writers and publishers in a task force that led to the establishment of JAMCOPY. The association's members include publishers, booksellers, manufacturers, distributors, wholesalers, libraries and trade associations.

Unfortunately there are no statistics currently available on the number of books published in Jamaica or those imported into the island.

## PUBLISHING HOUSES

A wide range of publishing houses operate in Jamaica, many of them small businesses, often with a specialist focus. During the 1940s and 1950s, one of the important publishers of local material was the Pioneer Press, an offshoot of the Gleaner Company. Today, the largest and most established local publishers are a cadre established in the early 1990s: Carlong, Ian Randle Publishers (IRP), the University of the West Indies (UWI) Press. LMH Publishers started in 1999 but had roots in an earlier enterprise, Kingston Publishers.

- ▶ **Carlong Publishers** was established in 1990 as a successor to Longman Jamaica's operations. The company publishes schoolbooks and supplementary readers for the Caribbean market, at the early childhood, primary and secondary levels.
- ▶ **Ian Randle Publishers**, established in 1991 claims to have been the first commercial book publishing company in the English-speaking Caribbean. The company produces a wide range of scholarly and more recently, general interest books.
- ▶ **The University of the West Indies (UWI) Press** was established in 1992. It publishes scholarly books and journals especially on the Caribbean, with special focus on regional history, cultural studies, literature, gender and environmental studies.

Several UWI departments also publish original work. The best known is perhaps SALISES, the Sir Arthur Lewis Institute of Social and Economic Studies, formerly the Institute of Social and Economic Research (ISER), which publishes

books, working papers and articles by local scholars as well as material on the Caribbean by scholars overseas.

- ▶ **LMH Publishing**, operating since 1999, is a general book publisher that targets readers in Jamaica, the wider Caribbean and beyond.
- ▶ **The Mill Press** also dates back to 1990. However it has remained a small operation with an emphasis on fine editions focused in Jamaican historical heritage, whether new studies or reproductions of rare old books and manuscripts.

Publishers with a longer pedigree, but which have continued to serve a niche market include Twin Guinep, while organizations that have published their own titles for many years include the Institute of Jamaica which regularly publishes *Jamaica Journal*, the Statistical Institute of Jamaica and the Planning Institute of Jamaica.

- ▶ **Twin Guinep Publishers**, a small family publishing house founded in 1974, has produced general readership books, but also books for the pre-school and primary education system.

Over the past two decades, several other publishers have emerged:

- ▶ **Pelican Publishers**, a subsidiary of the Environmental Health Foundation, was founded in 1999. Pelican is a boutique publisher of books and magazines that specialise in health and wellness but also includes academic, literary, spiritual, biographic titles.
- ▶ **Arawak Publishing**, established in 2000 is an independent publisher with two target readerships –young readers and tertiary level students/professionals.
- ▶ **SunZone** was established in 2002. It publishes books for children including picture and story books, workbooks and colouring books rooted in Jamaican culture.
- ▶ **Great House Books**, established in 2005, is a small imprint that focuses on preserving aspects of Jamaican life, culture and history in a variety of print forms.
- ▶ **Jackmandora** (Media Magic Jamaica), established in 2007 is creating a line of children's books and media that explore the richness of Caribbean life and encourage leisure reading, especially among young readers.
- ▶ **Polar Bear Press** is a new publishing company specialising in children's, business and sign language books.
- ▶ The **Jamaica Publishing House** is the publishing arm of the Jamaica Teachers' Association.

## BOOK DISTRIBUTORS

Several book distributors operate in Jamaica, operating as representatives for international publishers as well as local publishers and self-publishers.

- ▶ **Novelty Trading Company** has been distributing books, magazines and other items in Jamaica since 1925. The company is a local distributor/representative for several international publishers.
- ▶ The **Book Merchant** is a distributor and the local representative for Scholastic and Pearson UK.
- ▶ **Sangsters Jamaica**, owner of one of Jamaica's largest and longest-living book stores, also operates as a local distributor/representative for several international publishers.
- ▶ **Kingston Book Shop** also serves as a local distributor/representative for several international publishers.

## MAGAZINES AND JOURNALS

Amid a plethora of recent publications in print and online, Jamaica has a small group of print magazines and journals which have been in operation for several decades, establishing a reputation for quality and regularly exploring and exposing aspects of Jamaica's diverse culture and aspects of its development. In the general audience category, these include the *Jamaica Journal* – a peer reviewed journal with a dual academic/general readership – *Skywritings*, and *The Jamaican* magazine.

Established in 1967, the *Jamaica Journal* is the flagship publication of the Institute of Jamaica, covering topics in Jamaican heritage, culture and natural environment. Originally a quarterly publication, Jamaica Journal is currently issued twice each year.

*Skywritings* magazine is Air Jamaica's bi-monthly in-flight magazine. Published since the 1970s, the magazine aims to satisfy the interest of Jamaican, Caribbean and other nationals about Jamaica and other places where Jamaicans have had an impact. *Skywritings* is now online as well as in print.

Launched in 1985, *The Jamaican* is an art and lifestyle magazine that is presently published bi-annually both in print and online.

Since 2000, several lifestyle publications have been established in print and online:

- ▶ *Caribbean Wellness & Lifestyle* was established in 2000 to provide lifestyle advice through features on fashion, beauty, health and nutrition, fitness, spirituality, education, technology and finance. It is a quarterly print publication.
- ▶ *Health Home & Garden (HHG) Jamaica* magazine was established in 2001 to provide information and inspiration to Jamaicans at home and abroad. The various features are written by professionals in the field and the publication is produced quarterly in print.
- ▶ *First* was established in 2004 as a printed magazine with an entertainment focus, but has since shifted to a blog.
- ▶ *Backyard* magazine was established in 2005 with a focus on entertainment and local lifestyle design. Targeted to audiences locally and overseas, *Backyard* is published quarterly in print and online.
- ▶ *Jamaica Tourist* has been published since 2005. Now published online, it focuses on things to do in Jamaica.
- ▶ *Jamaican Eats* was launched in 2006 to highlight and celebrate Caribbean food and culture. Published in print and online, the magazine is distributed in the Caribbean, North America, Europe and beyond.
- ▶ *Panache Jamaica* magazine was launched in 2007, focusing on lifestyle. Published quarterly, *Panache* appears in print and online.
- ▶ *Wealth* magazine, established in 2009 is a quarterly feature magazine with a business and lifestyle perspective that is published in print and online.
- ▶ *College Lifestyle* was established in 2009, aimed at the Gen-Y demographic, with an emphasis on lifestyle concerns of future leaders. The glossy, four-colour magazine is published quarterly in print and online.
- ▶ *Weddings Jamaica* was established in 2009 to focus on wedding news and fashion. It is published tri-annually in print and online.
- ▶ *Reggae Times* is a bi-monthly publication focused on reggae music and reggae artistes.

Several academic or professional journals are published in Jamaica, many of them rooted in the University of the West Indies system. These publications include *Caribbean Quarterly*, *Social and Economic Studies*, the *Caribbean Journal of*

*Finance & Management*, the *Jamaica Journal of Science & Technology*, *The Journal of Caribbean History*, the *West Indian Medical Journal*, *Caribbean Geography*, *Caribbean Journal of Social Work*, *Caribbean Journal of Education*, *Carsea*, *Farmer*, *Jamaica Naturalist*, and the *Caribbean Journal of Earth Science*.





## NEWSPAPERS

The 2010 *All Media Survey* estimated the potential newspaper audience across Jamaica at 1.49 million persons, with 693,000 in Surrey –including 598,000 in the Kingston Metropolitan Area– 335,000 in Cornwall and 463,000 in Middlesex. However none of the print publications have runs of even 600,000 on their best days; most days have significantly less. Even assuming multiple readers in some instances, this suggests that fewer than the potential number actually read the newspaper regularly.

The main daily papers are the *Gleaner* and the *Jamaica Observer*, both printed daily with special Sunday editions; both covering a range of news as well as providing advertising for businesses. The *Gleaner* is a broadsheet, while the *Observer* is a tabloid paper.

The *Gleaner* dates its history back to the publication of the *Gleaner and Weekly Compendium of News*, a four-page weekly, in 1834. It soon became known as just *The Gleaner*. The *Sunday Gleaner* was added in 1939. Today, the Gleaner Company publishes a print edition of its flagship paper, as well as a range of other special interest publications that are distributed weekly with the paper. These include *Flair* magazine, targeting women; the *Financial Gleaner*; the *Cornwall Edition*; and *Outlook* magazine, covering the social scene, leisure and gardening, published with the Sunday paper. An online edition of the paper is also published.

Additionally, the Gleaner Company publishes *The Star*, an afternoon tabloid published weekdays; the *Children's Own*, a tabloid published weekly during school terms; *Youthlink* magazine, a weekly youth-focused magazine; *Track & Pools*, and the weekly overseas *Gleaner*.

- ▶ *Children's Own*, launched in 1950, sets out to enhance learning and promote creative approaches.
- ▶ *The Star*, published since 1951, focuses on sensational news coverage, sports, entertainment and the party scene.
- ▶ *The Gleaner* has published a weekly edition targeting overseas Jamaicans in the UK and North America since 1951.
- ▶ *Track and Pools* is a weekly print publication providing information and tips for the flat racing community.
- ▶ *Youthlink*, published weekly since 2001 and now in print and online, is written by and targeted at young people.

The Gleaner Company has also published *Hospitality Jamaica* since 2004. In print and online, it targets a local and foreign audience with a focus on Jamaica's hospitality industry.

- ▶ *Go Jamaica* is the Gleaner Company's online news portal. Sports Jamaica is its online sports portal.
- ▶ The *Jamaica Observer*, the other leading full service paper, began operations in 1993. Like the *Gleaner*, it publishes daily on news, sport and entertainment, with special targeted focus on lifestyle and women. The *Observer* publishes *Observer West*, targeted at western Jamaica.

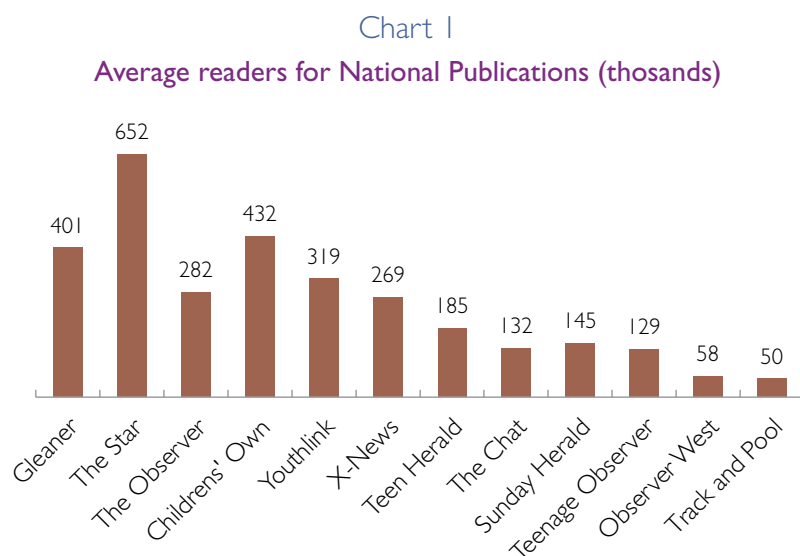
On Sundays, competition to the two major dailies is provided by the *Sunday Herald*, a journalist-owned and run newspaper launched in 1992 as a daily. The newspaper, which includes the *Pure Class* magazine, provides news, sports, business, entertainment and analysis.

Several weekly newspapers serve a range of audiences, some national and others focused on a particular geographical community of special interest group. Two of these publications, *X-News* and the *Teen Herald*, fall under the banner of the CVM Communications Group, which also competes in the television and radio arenas.

The *Teen Herald*, launched in 1994, is a weekly aimed at teenagers, with a particular focus on encouraging their literary skills. Distributed to 230 high schools islandwide and estimated to reach 250,000 teens, articles cover entertainment, sport, and the school curriculum.

Several other weekly publications have a regional or community focus:

- ▶ The *Western Mirror* was established in 1980 by workers from its predecessor, *The Beacon*. Published Monday, Wednesday and Friday, the paper seeks to provide an independent community and regional voice in the national media landscape.
- ▶ The *Mandeville Weekly* is a weekly newspaper with strong sense of community responsibility. Coverage now stretches beyond Manchester to include the rest of south-central and western Jamaica. The paper offers free ads for service clubs and other non-profits doing fund-raising as well as unemployed residents.
- ▶ *Catholic Opinion*, established in 1896 by Catholic Archdiocese, seeks to provide readers with information, guidance, inspiration and education. The paper is now distributed monthly with the *Sunday Gleaner*.
- ▶ The *Jamaica Tourist* is a free tourist information newspaper published three times each year.



Readership figures from the 2009 *Media Survey* indicate that the highest newspaper readership is the *Sunday Gleaner* with 580,000 copies. Competitors sold 295,000 copies –the *Sunday Observer*; and 131,000 copies– the *Sunday Herald*.

Among the dailies, *The Star* sold 512,000; the *Daily Gleaner*, 491,000; and *The Observer*, 335,000. The *Weekend Star* sold 328,000. Sales for *X-News*, the competitor weekly, were 105,000.

## RADIO & TELEVISION

Audio and audio-visual media attract a strong following in Jamaica, with radio continuing to have a strong following despite the growth of television and especially cable services.

Local radio had its roots in the 1939-1940 period at the start of World War II, when a local ham operator named John Grinan handed over his broadcasting equipment to the government in keeping with wartime regulations. The station was formalized and a small staff eventually began daily broadcasts for first one, and later two hours daily with a mix of local and overseas programming.

Commercial broadcasting began in 1950 when the government sold ZQI to the Jamaica Broadcasting Company, a subsidiary of the British Rediffusion Group, which eventually had several stations in the region. The station was licensed to broadcast islandwide, both a wireless, radio service, and a wired, rediffusion service. The station's call sign was Radio Jamaica and Rediffusion (RJR) and its offering included sponsored local newscasts and serialized drama.<sup>1</sup>

In 1958, the government legislated the establishment of the Jamaica Broadcasting Corporation (JBC). The state run station went on air in June 1959, with a greater focus on local culture. The JBC played a major role in the development of Jamaican music including both jazz and popular music. The JBC introduced Jamaica's first television station in 1963, shortly after national independence.

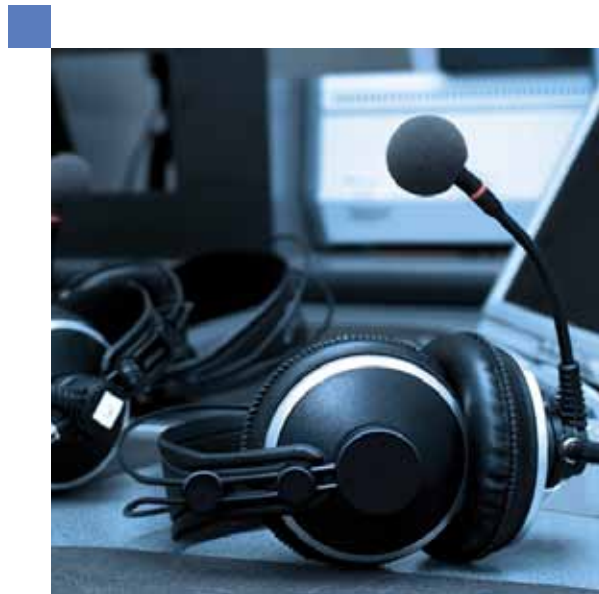
RJR and JBC, with their related services, dominated the local airways for several decades before the local market was opened up in the late 1980s and the number of radio stations increased dramatically. An initial development was the divestment of three regional stations owned by the JBC: Radio West in Montego Bay which became Radio Waves; Radio Central in Mandeville which became KLAS-FM; and Radio North-East in Ocho Rios which became IRIE-FM, all of which subsequently became national stations. RADIO WAVES later became HOT 102. POWER 106 and LOVE FM were early national competitors. Niche programming became a major feature of the radio explosion.

Expansion in the television offering came in the 1990s, with the grant of two new licenses. In 1993, CVM became the first private station operating in the local market. In 1997 the government sold JBC-TV to the Radio Jamaica group, which later re-launched it as Television Jamaica or TVJ. Several Independent

Programme Providers have created local channels which are being distributed via cable. It should also be noted that a fourth commercial free-to-air television licence was issued to Reggae Sun but the station never began operations because its studios was destroyed by fire. That licence expires in 2011, raising the prospect of a new entrant for the television market).

Cable television has become a ubiquitous part of the local television scene. Cable was first available within hotel properties, from the early 1980s, and came under a licensing regime in 1998 after the amendment of local legislation brought the Broadcasting Commission into being. The previous Broadcasting Authority was responsible for monitoring broadcast media. A new law expanded the reach of the commission to monitoring and regulating electronic media, broadcast radio and television, and subscriber television.

Cable providers are now licensed by zones and some 40 licensees currently service one or more zones islandwide. An islandwide wired cable licence was issued to Flow in 2007. Also an islandwide wireless licence was issued to LIME in 2010 resulting in the introduction of mobile TV, branded as LIME TV. In 2011 a Call was issued for applications to provide IPTV service. The number has been affected in recent years by efforts by larger players to purchase some smaller operators. Operations are monitored by the Broadcasting Commission for standards purposes as well as to ensure that providers have permission for the programming on their services. The number of cable subscribers is not presently available. However the potential audience for local and international cable services was estimated at 81,000 and 617,000 respectively in 2009, according to Market Research Services' *Limited Media Survey 2009*.



The survey estimated potential radio audience at 1.4 million listeners. The largest concentration - 494,000 persons was in the Kingston Metropolitan Area, comprising Kingston, St. Andrew, Portmore and Spanish Town. Listeners in other parts of the eastern county of Surrey numbered 77,000. The total listenership for the county of Middlesex was 468,000 persons and for Cornwall, 370,000 persons.

The potential television audience, including Free to Air, Local and Regional Cable viewers, was estimated at 1.624 million persons. Viewers in Surrey totalled 684,000 persons, including 589,000 in the Kingston Metropolitan Area. Viewers in Cornwall comprised 394,000 persons and viewers in Middlesex comprised 546,000 persons. The breakdown of Kingston viewers included 582,000 of the 1.58 million persons watching Free to Air programming, 305,000 of the 617,000 viewers of International Cable, and 31,000 of the 81,000 viewers of local and regional cable shows. The next largest groups of viewers for all three types of visual programming were located in the parishes across the south central portion of the island, especially St. Catherine, Clarendon and Manchester.

World Bank figures for 2006 showed that 70% of Jamaican households had television sets. The available statistics suggest that the number of radio sets was around 460,000 at mid-decade, and that the figure was falling, though increased access to music and other entertainment via other devices may partly explain this fall.

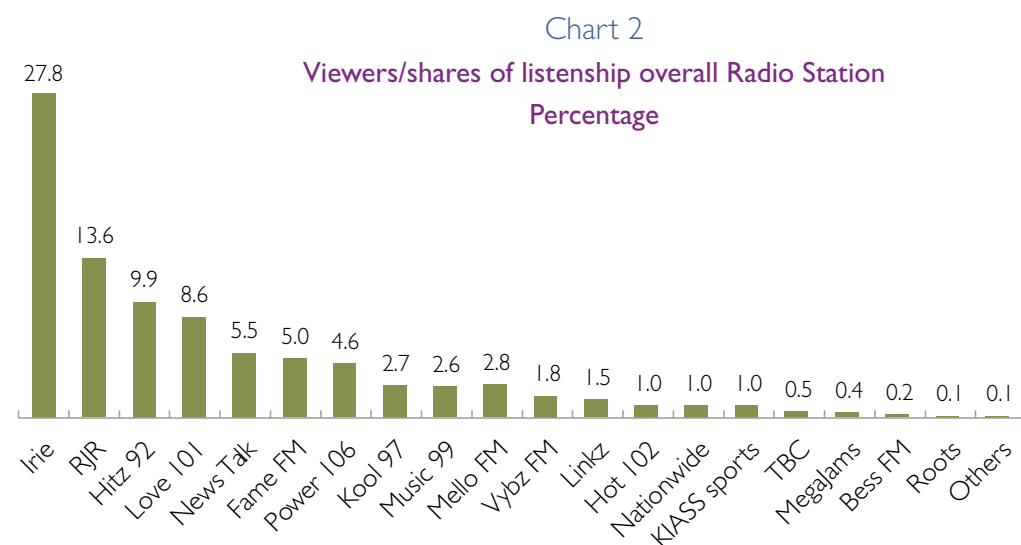
The audio-visual sector is poised for further expansion through the imminent digital television switch-over. Jamaica has been a leader of this process in the Caribbean since 2003 and in earnest since 2008. The process is being managed by a national steering committee which is chaired by the Minister of Information.

### Radio Stations

There are about 28 radio stations operating in Jamaica. It should also be noted that among the 28 are regional/limited area stations. For example, Savanalar has two limited area stations which serve the parish of Westmoreland, LYNX FM and VYBZ FM (the vast majority of them locally generated). The BBC and Radio France International are the main foreign broadcasters though several stations carry regular foreign newscasts along with their local and regional news.

The RJR Group, whose history dates back to the earliest commercial broadcasts on the island, now operates three radio stations -RJR 94 FM, HITZ 92 FM, and FAME 95 FM, aimed at different segments of the market. RJR 94 is the flagship station dating back six decades, which aims to provide broad coverage, with regular news, popular music as well as documentary and magazine programmes. FAME, established in 1984, seeks to reach a young, hip audience. HITZ covers reggae and sports.

Other media conglomerates with radio stations include CVM Communications, which owns HOT 102-FM, and the Gleaner Company whose subsidiary



Independent Radio Company Limited operates POWER 106 FM and MUSIC 99 FM. POWER, which focuses on commentary and talk about socio-political, economic and cultural affairs, started in 1992. MUSIC 99 started in 2000. HOT 102 combines music and talk radio.

In addition, the National Religious Media Company operates both TV and radio stations, with LOVE 101 FM bringing religious discussion and music to the airways since 1993.

Grove Broadcasting owns and operates two radio stations, the trend-setting IRIE FM which brought a blend of reggae music and culture-flavoured talk to the airways in 1990, and the ultra-hip ZIP 103 FM. IRIE FM leads the listenership share with 27.8% of the local listenership, followed by RJR with 13.6% and HITZ 92 FM with 9.9% (*Media Survey Limited 2009*).

### TV Stations (Open air and Cable)

Several other stations focus primarily on popular music or news and talk. Music stations include KOOL FM, which focuses on music and culture; and MEGA-JAMZ 98, which plays 'Old School' music. News stations include NEWSTALK, a re-invention of the University of the West Indies' RADIO MONA brand, and NATIONWIDE NEWS.

Stations aiming at other niche markets include NCU Radio, an educational broadcasting entity owned by the Northern Caribbean University, and TBC Radio, owned and operated by the Tarrant Baptist Church in Kingston.

Several stations exist which have a community focus. These include ROOTS FM, which broadcasts to inner city Kingston; BESS FM focused on the parish of St. Elizabeth, STYLZ whose focus is community growth, and GOSPEL JAMAICA.

Television viewers in Jamaica have access to a wide range of free-to-air as well as local and international subscriber cable television. Some Jamaican programming is also accessible to audiences in several markets overseas.

The two main local stations, which go head to head in daily coverage and programming, are CVMTV and TVJ, with 37% and 57.1% of local viewership respectively, according to the 2009 *Media Survey Limited*. In addition to their normal programming, both have diversified to serve specialized audience interests. TVJ has established or acquired three cable channels: TVJ Sports, RETV, and Jamaica News Network (JNN). TVJ Sports was established to provide viewers with a full sports programme. RETV, acquired in 2006, provide 24-hour entertainment including music, fashion and dance events with a focus on reggae, dancehall and Caribbean pop culture. JNN is the nation's first all-news cable channel covering business, industry, the economy, technology, politics and legislative affairs.

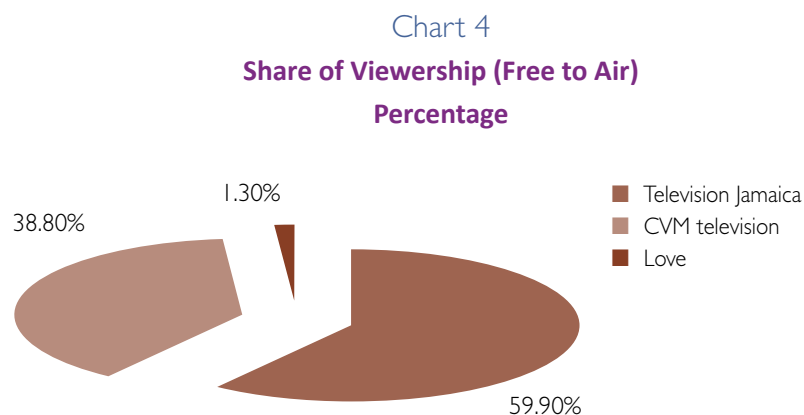
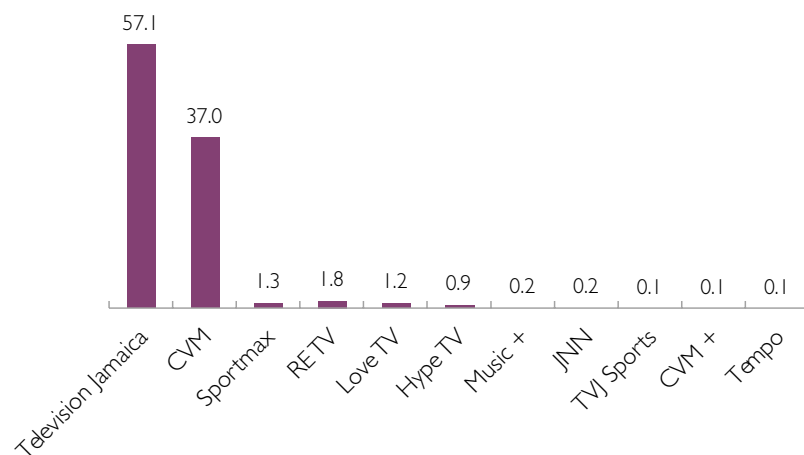
CVM Communications has extended its reach with CVM Plus-24 hour cable channel focusing on local entertainment and sporting events.

The Public Broadcasting Corporation of Jamaica, planned since the government sold the Jamaica Broadcasting Corporation in 1997, began broadcasting national public interest events and culture-focused programming in 2006.

Other stations focused on entertainment are HYPE TV, established 1999; and Reggae Sun TV, also established in 1999 to produce local culture-related content. Reggae Sun programming is broadcast via local cable channels as well as being streamed on the internet.

Sports is the lifeblood of SPORTSMAX, 24-hour sports cable channel that started broadcasting from Jamaica in 2002 and launched via satellite in 2005. The station seeks to provide sports for a Caribbean audience and currently reaches viewers right across the region.

Chart 3  
Viewers/share of Viewership Free Air Television, Local/ Regional Cable  
Percentage

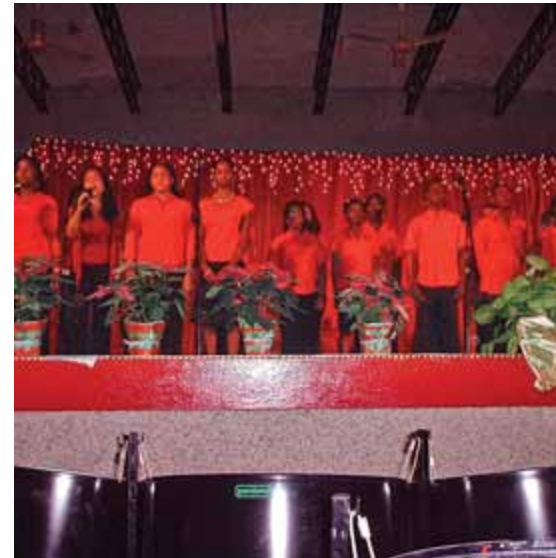


Incoming subscriber cable programming is provided by some 40 operators, some of which service viewers across large sections of the island while others are limited to specific geographic zones.

### Online Channels

There has been a surge in the number of radio, television and other stations operating online. Many of the major broadcast media houses now have an online presence. In addition, there are start-up companies that have gone straight to internet technology.

A recent addition to the online mix is the Best Seat in the House (BSH) channel established by playwright and producer Ed Wallace, with a mix of discussion programmes, video productions, films and live entertainment.



## INSTITUTIONS OF LEARNING

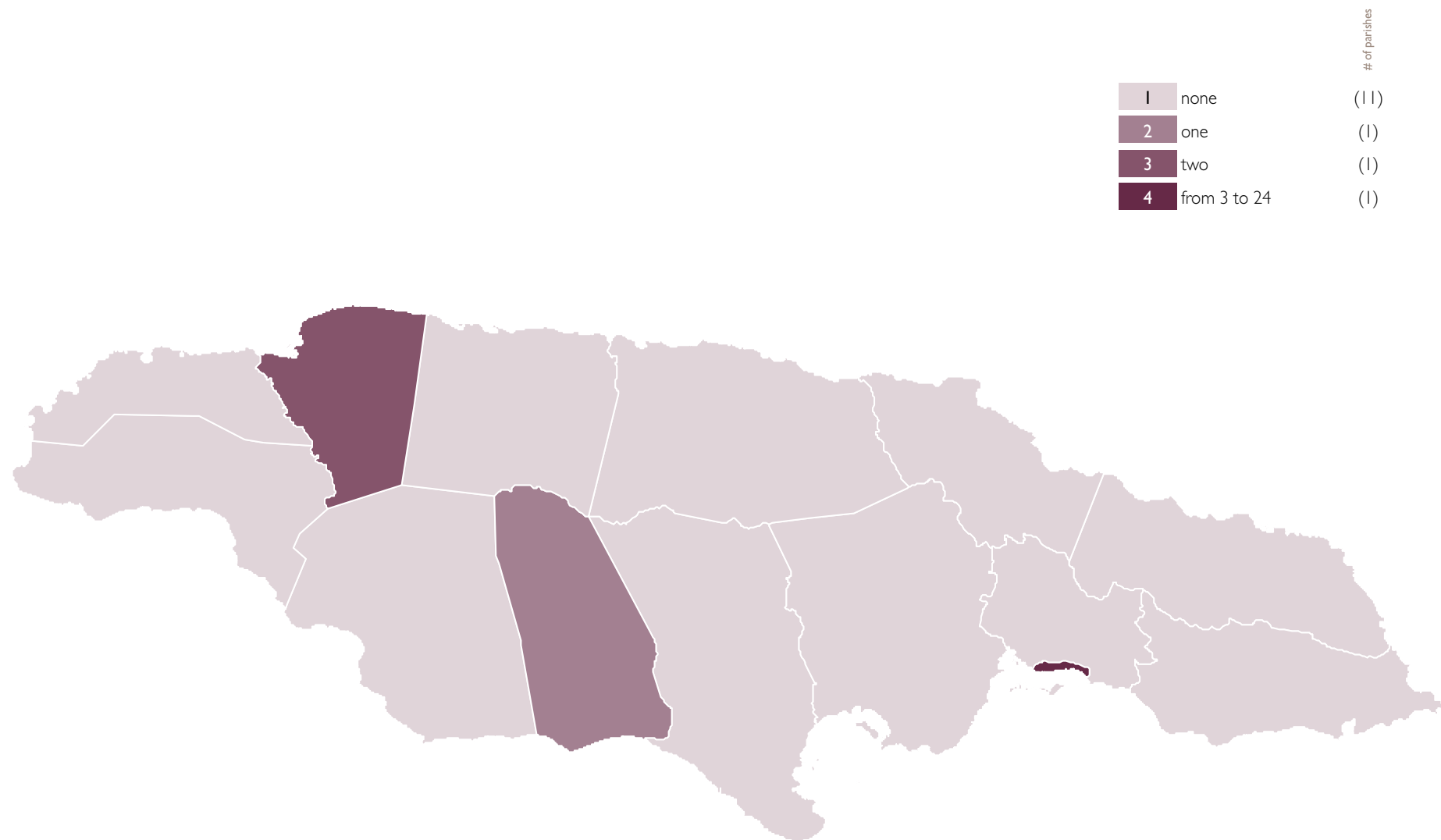
Institutions with a particular focus on broadcast as well as print and online media include the Caribbean Institute of Media & Communication (CARIMAC) at the University of the West Indies Mona campus, and the government's Creative Production & Training Centre (CPTC).

CARIMAC was established in 1974, offering a one-year diploma programme for media practitioners. Currently, the institute offers four undergraduate programmes: the one-year diploma in Media & Communication, and three Bachelor of Arts programmes –in Media & Communications, Digital Media Production, and Journalism. These are three-year degree programmes. In addition, there are Masters Programmes in Communications Studies, and Communication for Social & Behaviour Change, as well as post-graduate research up to PhD level. CARIMAC offers some programmes at the UWI's Western Jamaica campus as well as at Mona.

CPTC was established in 1984, and offers production services as well as training through its Media Technology Institute. This institute offers courses in video production, voice, speech, as well as digital audio, print graphics, radio production and news writing for radio and television. Advanced training in lighting, directing, digital editing and production management were added under grant funding from the European Union in 2009.

The University of Technology (UTECH) in Kingston now offers a four-year BA in Communication Arts and Technology, in association with CPTC's Media Technology Institute.

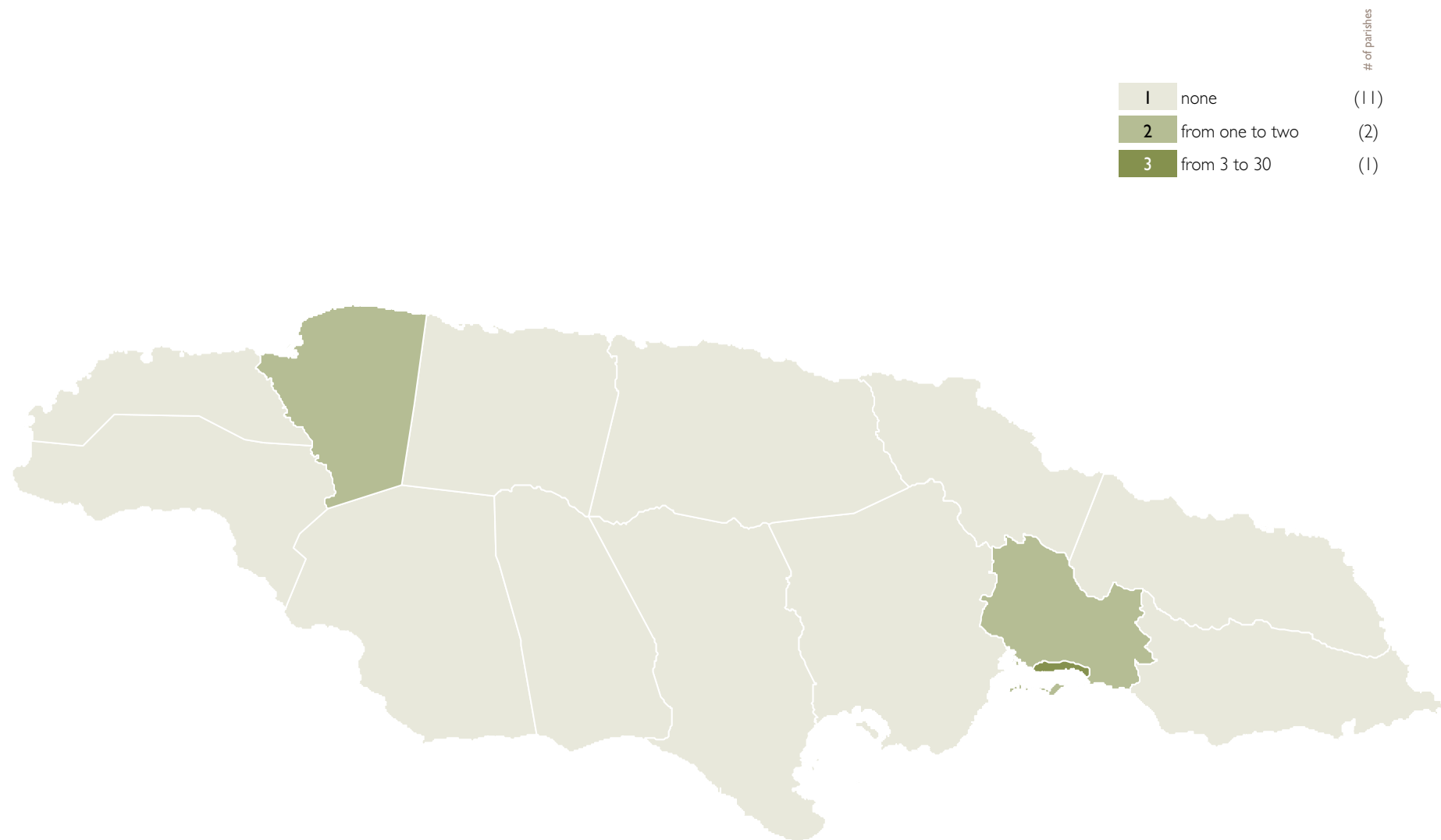
The Northern Caribbean University (NCU) Media offers a Bachelor of Arts programme in Mass Communication, with a general programme as well as specialization in Advertising, Public Relations, Radio or Television.



### NEWSPAPERS BY PARISH

According to the information collected by the Cultural Information System of the Americas, there are 24 newspapers in Jamaica, 21 of which are published in the parish of Kingston and the others are located 2 in Saint James, and one in Manchester.

Source: Cultural Information System of the Americas

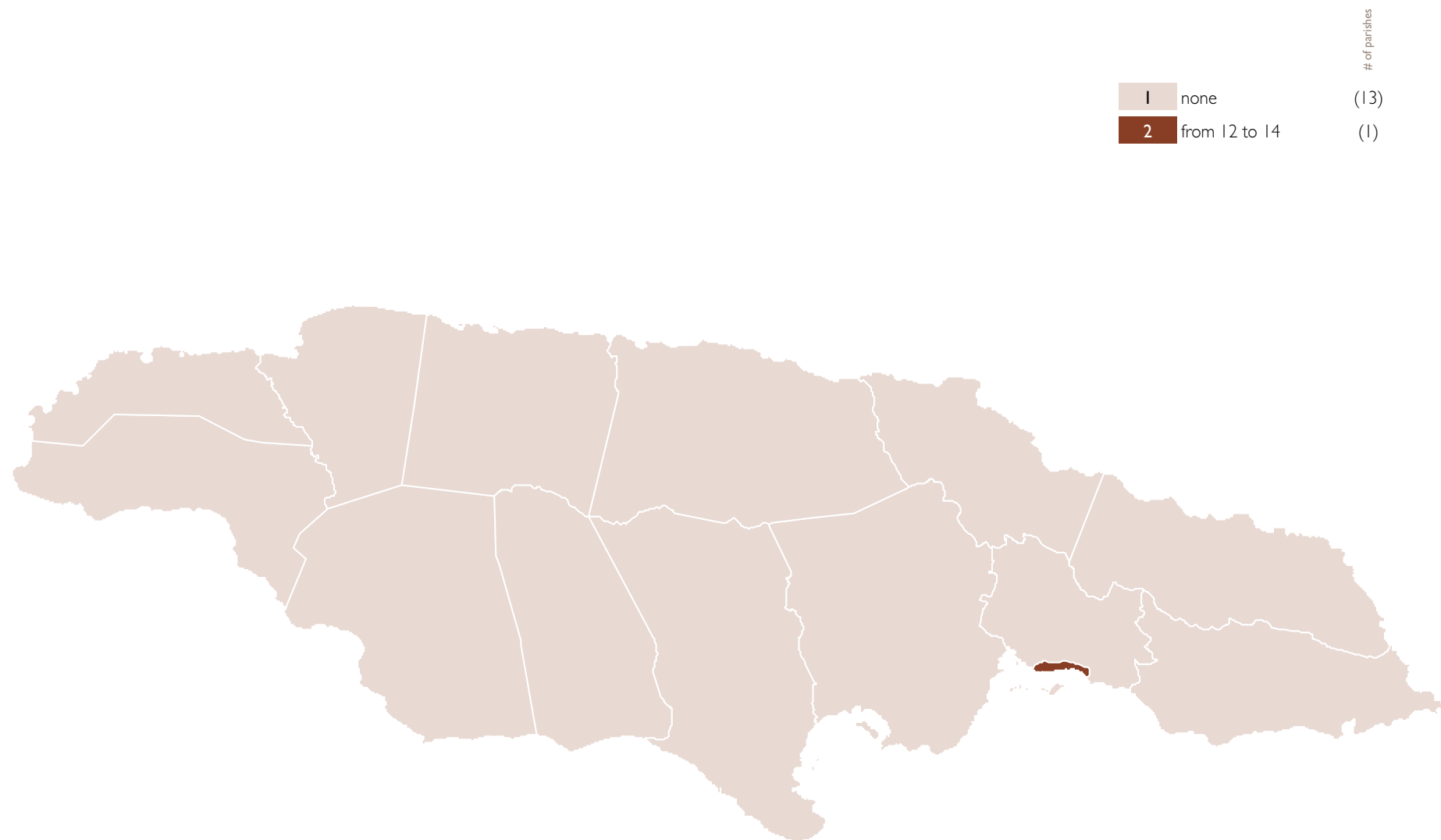


### MAGAZINES AND JOURNALS BY PARISH

According to the information collected by the Cultural Information System of the Americas, there are 31 magazines and journals in Jamaica, 28 of which are published in the parish of Kingston, while 2 in Saint Andrew, and one in Saint James.

Source: Cultural Information System of the Americas





### PUBLISHING HOUSES BY PARISH

According to the information collected by the Cultural Information System of the Americas, there are 14 publishing houses in Jamaica, all of which are located in the parish of Kingston.

Source: Cultural Information System of the Americas



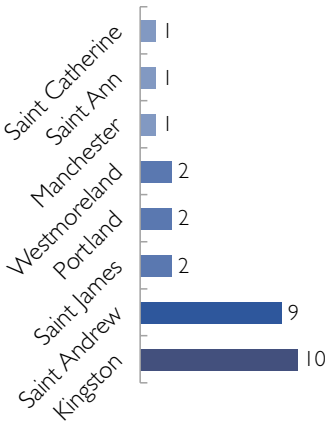
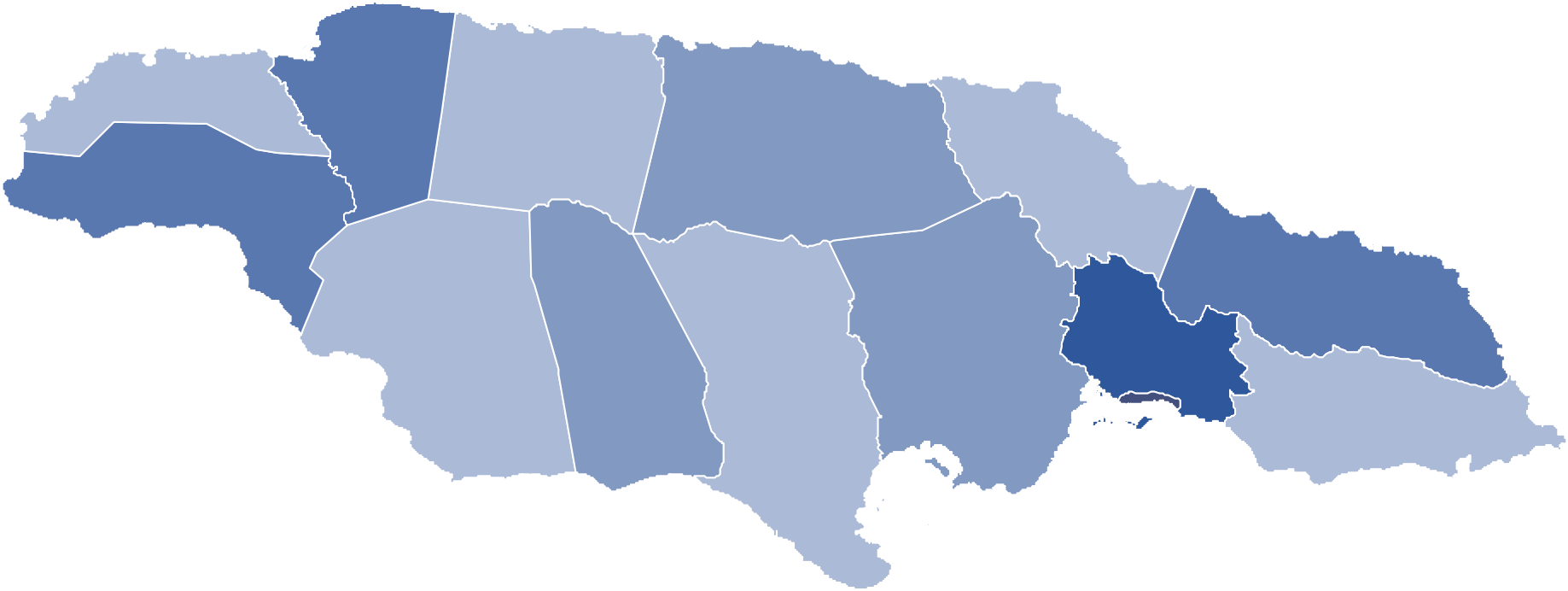
# RADIO STATIONS BY PARISH

According to the information collected by the Cultural Information System of the Americas, there are 28 radio stations in Jamaica. Ten of them are located in Kingston, followed by Saint Andrew with 9. Saint James, Portland, and Westmoreland have 2 each, and Manchester, Saint Ann, and Saint Catherine have one.

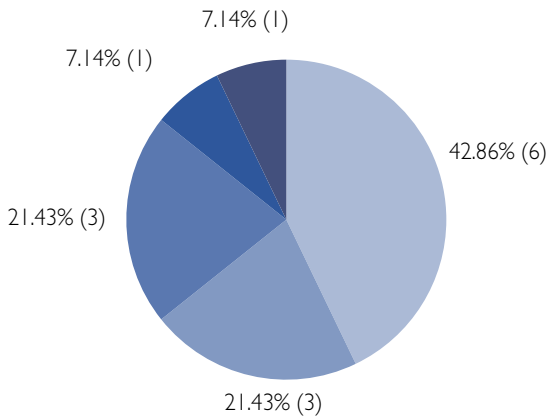
Source: Cultural Information System of the Americas

1	none	(6)
2	one	(3)
3	two	(3)
4	from 3 to 9	(1)
5	from 10 to 14	(1)

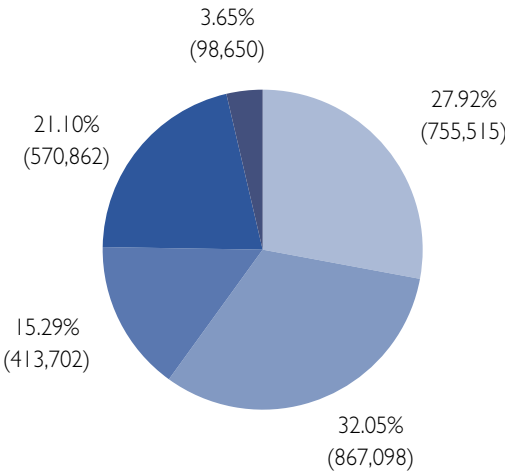
# of parishes

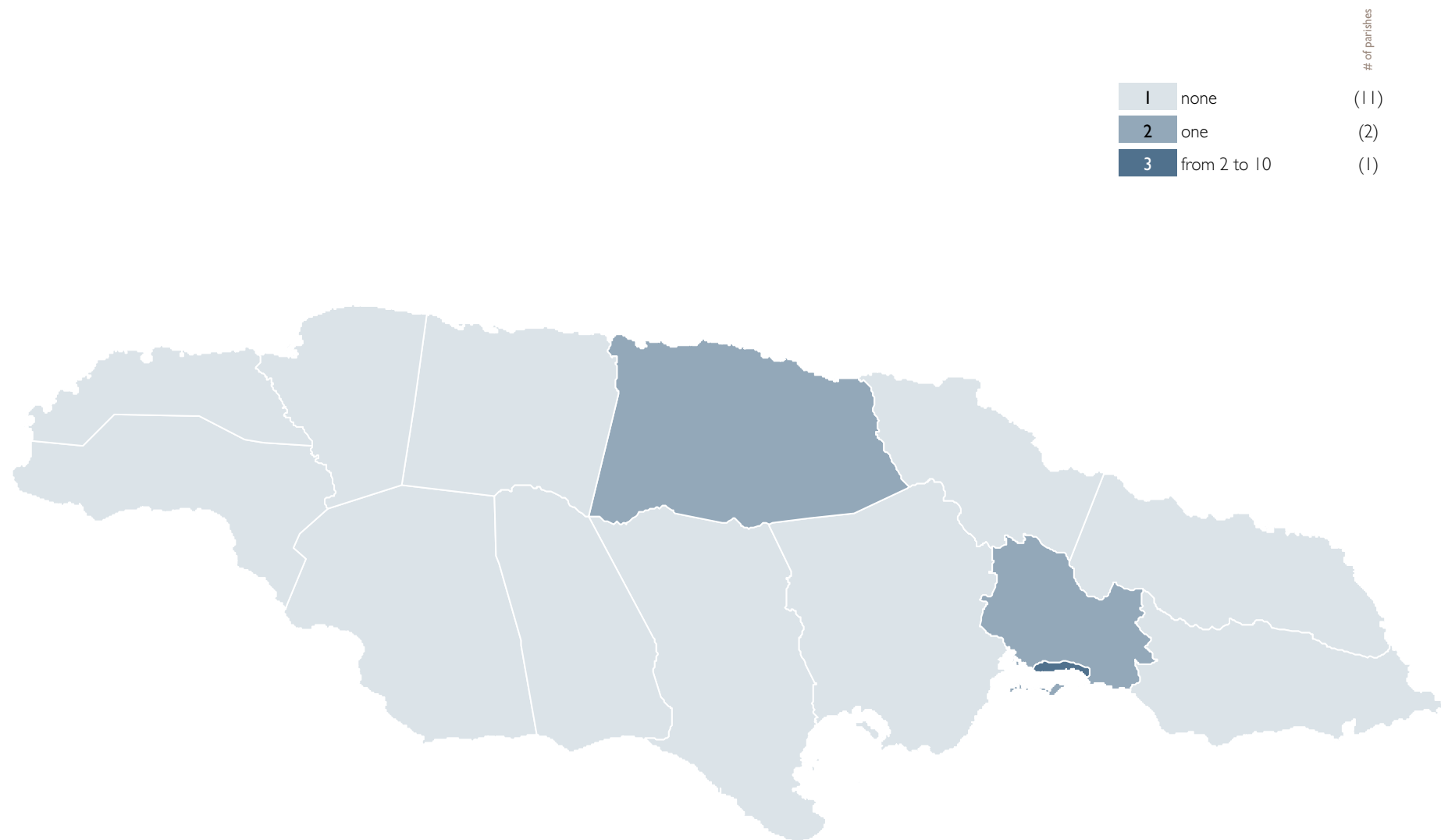


PARISH PER RANGE



POPULATION PER RANGE





### TELEVISION STATIONS BY PARISH

According to the information collected by the Cultural Information System of the Americas, there are 12 television stations in Jamaica. Ten of them are located in Kingston, and Saint Ann and Saint Andrew have one each.

Source: Cultural Information System of the Americas



Accompong United Church



Jamaica Memory Bank / ACI

## EIGHT ACCESS TO COMMUNICATIONS AND INFORMATION TECHNOLOGIES



During the first decade of the 21<sup>st</sup> century, Jamaica saw an explosion of telecommunications access via mobile telephony, reaching density levels well above 100%; however, access to computer hardware and to the internet remained significantly lower.

In 2000, after decades of monopoly, Cable and Wireless reached an agreement with the Jamaican government for a phased opening of the market, and the government licensed two new mobile operators – Digicel and Oceanic Digital. An ensuing competition led to reduced prices, including radically reduced handset costs, and introduction of the pre-paid option made the mobile phone a practical option for the lower-income majority.

By 2005, the number of mobile subscribers reached more than 1.5 million, from 144,000 in 1999, and Jamaica's tele-density, which was 43.5 phones per 100 people in 2001, topped the 100 per 100-person mark. Digicel reached 62% market share compared to Cable & Wireless' 31% ([www.ictregulationtoolkit.org](http://www.ictregulationtoolkit.org)). These trends have continued.

In 2011, it was estimated that mobile subscribers numbered 3.3 million, with penetration at 119% and an annual growth of 4% ([www.budle.com.au](http://www.budle.com.au)).

In the case of computer and internet access, the Jamaica Survey of Living Conditions for 2009 found that 21.1% of households owned computers, and that more than half of those had internet access, with ADSL being the most common means of connecting.

This reflected a significant shift from dial-up to wireless technology. The survey also found that beyond computers at home, there had been an increase in the numbers of persons connecting with the internet via various access points such as libraries and internet café operators. World Bank figures for 2006 found 6.7 computers per 100 Jamaicans; and an internet usage level of 46.4%, falling to half that for low income groups.



### Homes with Telephones

The number of fixed telephone lines has been falling, as the extent of mobile connection increases. According to the *Economic and Social Survey of Jamaica (ESSJ)*, fixed line accounts fell from 316,590 in 2008 to 302,336 in 2009.

This fall has occurred even though Flow Jamaica Limited joined Cable & Wireless in offering fixed line service.

### Homes with Cellular Phones

The ESSJ showed an increase in mobile phone ownership from 2.7 million in 2008 to 3 million in 2009, significantly more than one per head of population. The figure has continued to grow to the 3.3 million estimated in 2011.

This also reflects the high cost of calling between service providers, where some subscribers acquire phone numbers from each of the main providers.

LIME (Cable & Wireless), Digicel and CLARO are the three current providers, though Digicel made a bid in 2011 to take over CLARO's Jamaican operations.



### Homes with Computers

According to the Statistical Institute of Jamaica's 2009 *Survey of Living Conditions*, there were computers in some 21% of Jamaican households. World Bank statistics (<http://data.worldbank.org>) suggests an increase in personal computer ownership from 4.6 per hundred persons in 2000 to 6.8 per hundred in 2008.

### Homes with Internet

Available statistics indicate the extent of internet access in general rather than the number of homes with internet. This reflects the fact that many persons access the internet at public facilities rather than in the home.

According to the International Telecommunications Union, in June 2010 Jamaica had 1,581,100 internet users, compared to 60,000 a decade before.

The World Bank estimated that the percentage of internet users in the Jamaican population had jumped from 3.1% in 2000 to 53.3% in 2008. Of these, it was estimated that 96.5% were fixed broadband subscribers.

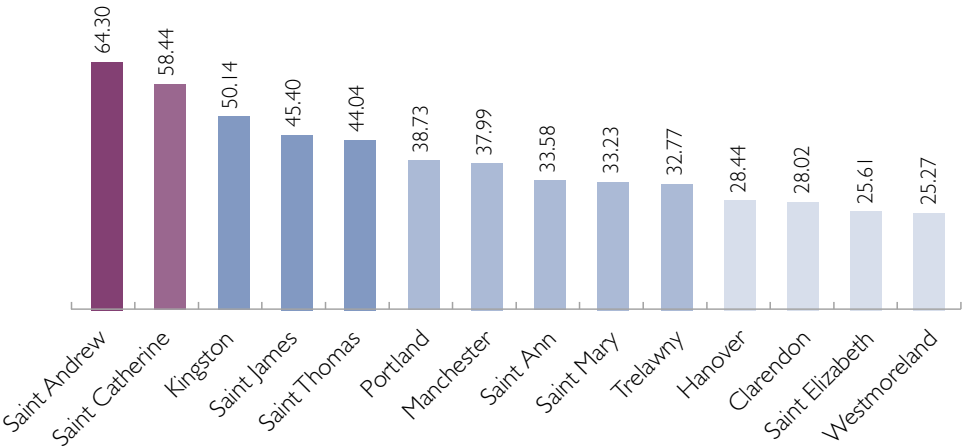
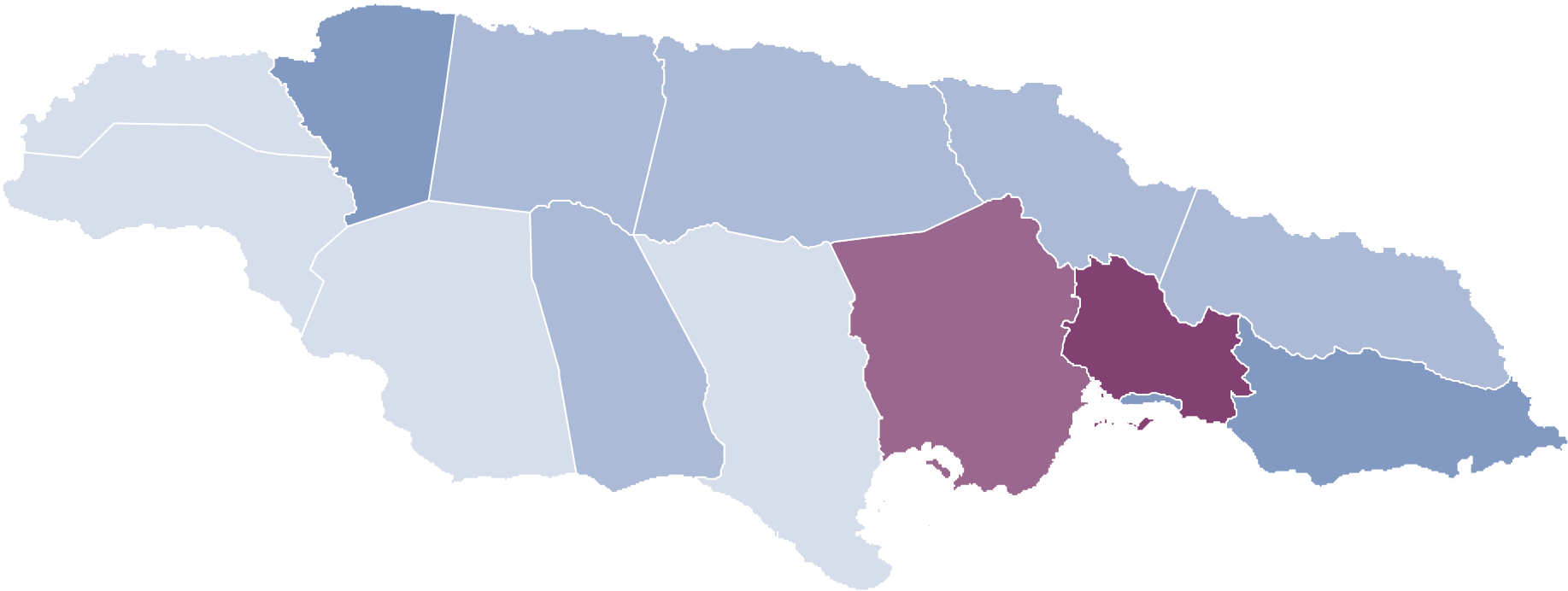


# HOUSEHOLDS WITH LAND TELEPHONE BY PARISH

According to the information provided by the Statistical Institute of Jamaica, the percentage of households with land telephone in Jamaica in 2001 was 45.50. The parish with the highest percentage was Saint Andrew with 64.30, followed by Saint Catherine with 58.44. The parishes with the least households with land telephone were Westmoreland with 25.27 per cent and Saint Elizabeth with 25.61 per cent.

Source: The Statistical Institute of Jamaica (STATIN)

%		# of parishes
1	from 25.00 to 30.00	
2	from 30.01 to 40.00	
3	from 40.01 to 51.00	
4	from 51.01 to 60.00	
5	from 60.01 to 65.00	(1)



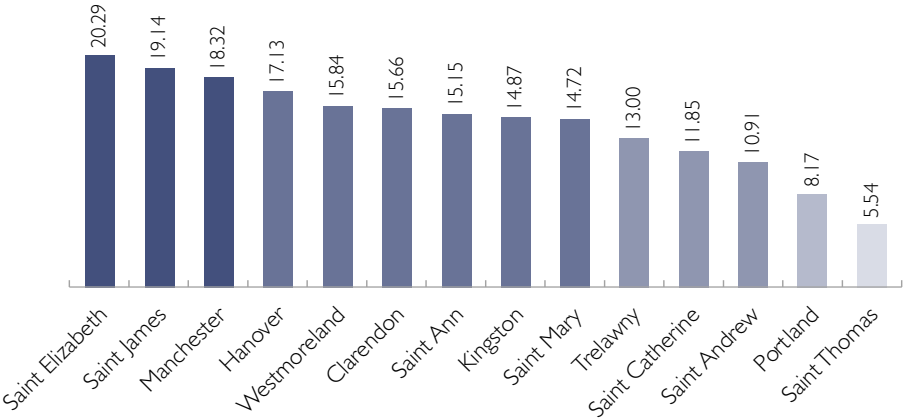
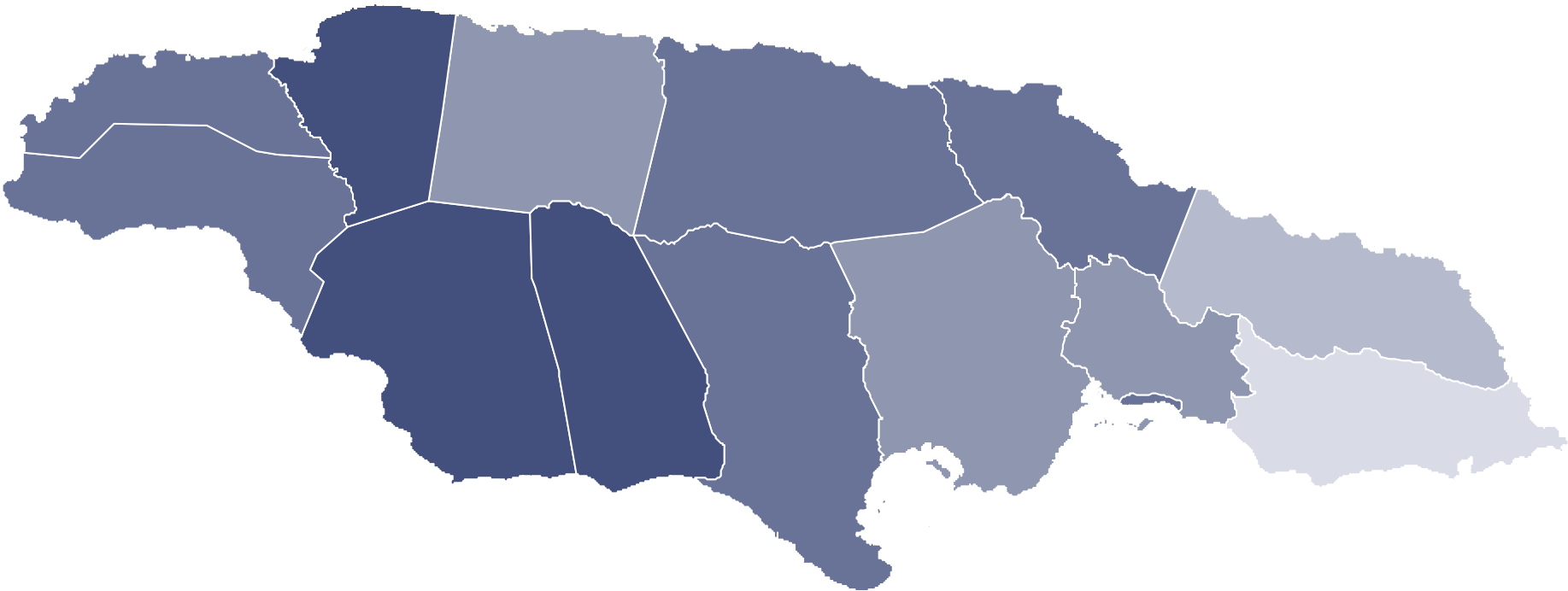


# HOUSEHOLDS WITH CELLULAR PHONE BY PARISH

According to the information provided by the Statistical Institute of Jamaica, the percentage of households with cellular phone in Jamaica in 2001 was 13.86. The parish with the highest percentage was Saint Elizabeth with 20.29, followed by Saint James with 19.14. The parishes with the least households with cellular phone were Saint Thomas with 5.54 per cent and Portland with 8.17 per cent.

Source: The Statistical Institute of Jamaica (STATIN)

%		# of parishes
1	from 5.00 to 8.00	(1)
2	from 8.01 to 10.00	(1)
3	from 10.01 to 14.00	(3)
4	from 14.01 to 18.00	(6)
5	from 18.01 to 21.00	(3)





# HOUSEHOLDS WITH COMPUTER BY PARISH

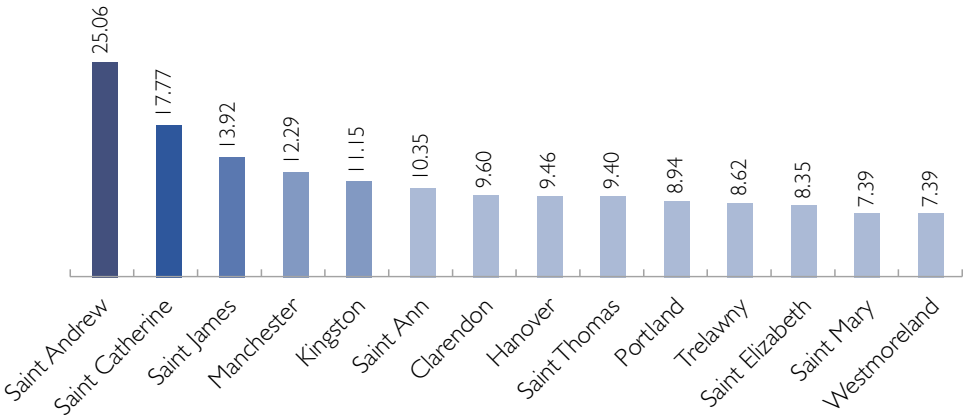
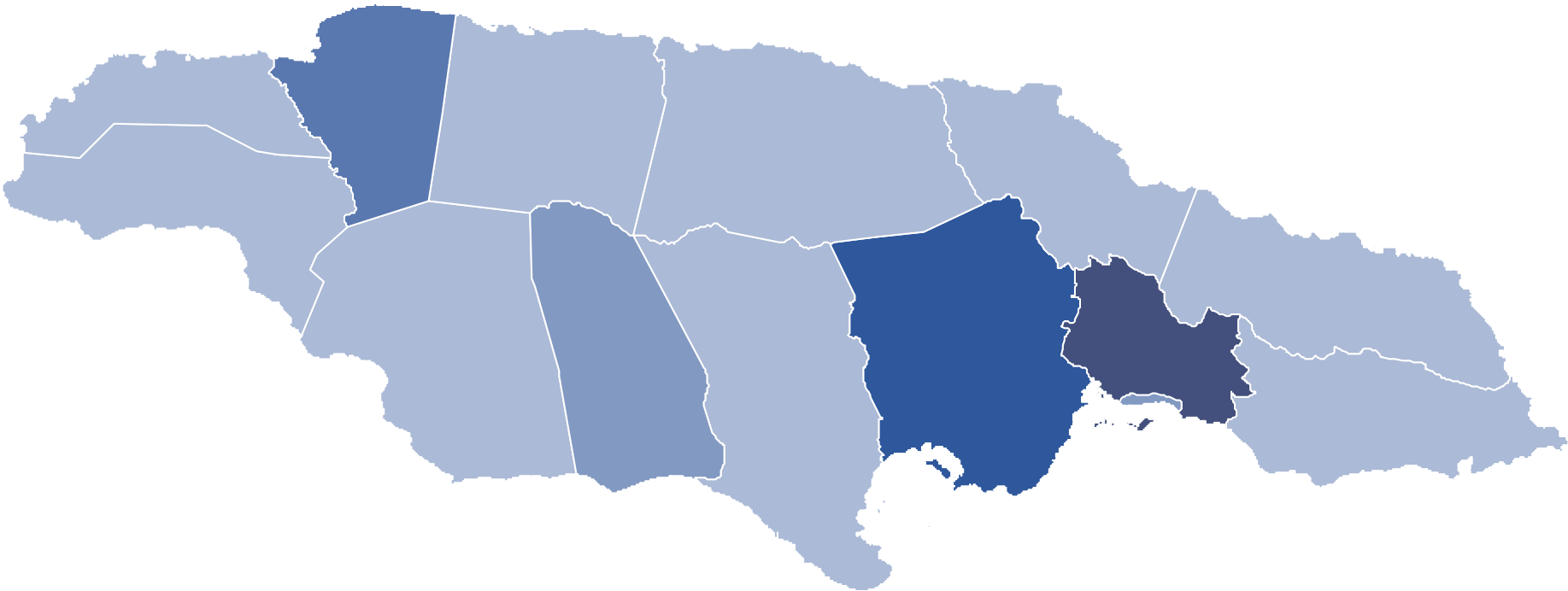
According to the information provided by the Statistical Institute of Jamaica, the percentage of households with computers in Jamaica in 2001 was 14.69. The parish with the highest percentage was Saint Andrew with 25.06, followed by Saint Catherine with 17.77. The parishes with the least households with computer were Westmoreland and Saint Mary with 7.39 per cent.

Source: The Statistical Institute of Jamaica (STATIN)

%

# of parishes

1	from 7.00 to 11.00	(9)
2	from 11.01 to 12.50	(2)
3	from 12.51 to 17.00	(1)
4	from 17.01 to 20.00	(1)
5	from 20.01 to 26.00	(1)





# HOUSEHOLDS WITH INTERNET BY PARISH

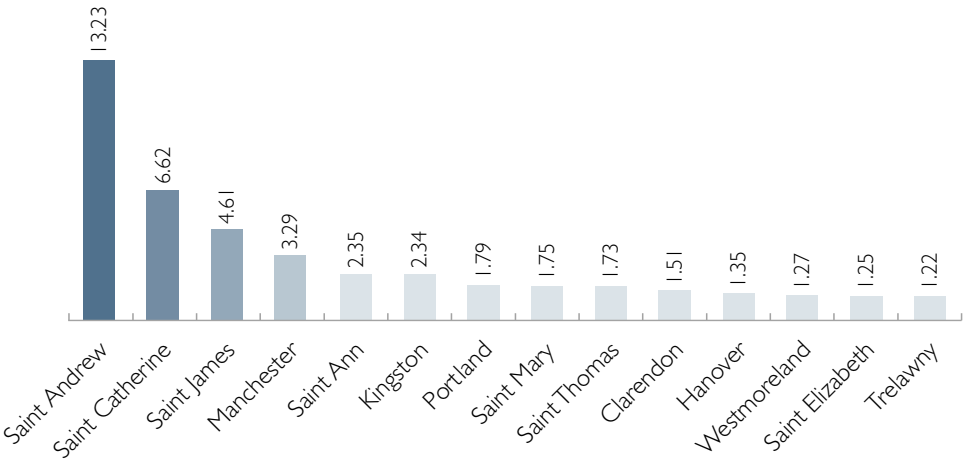
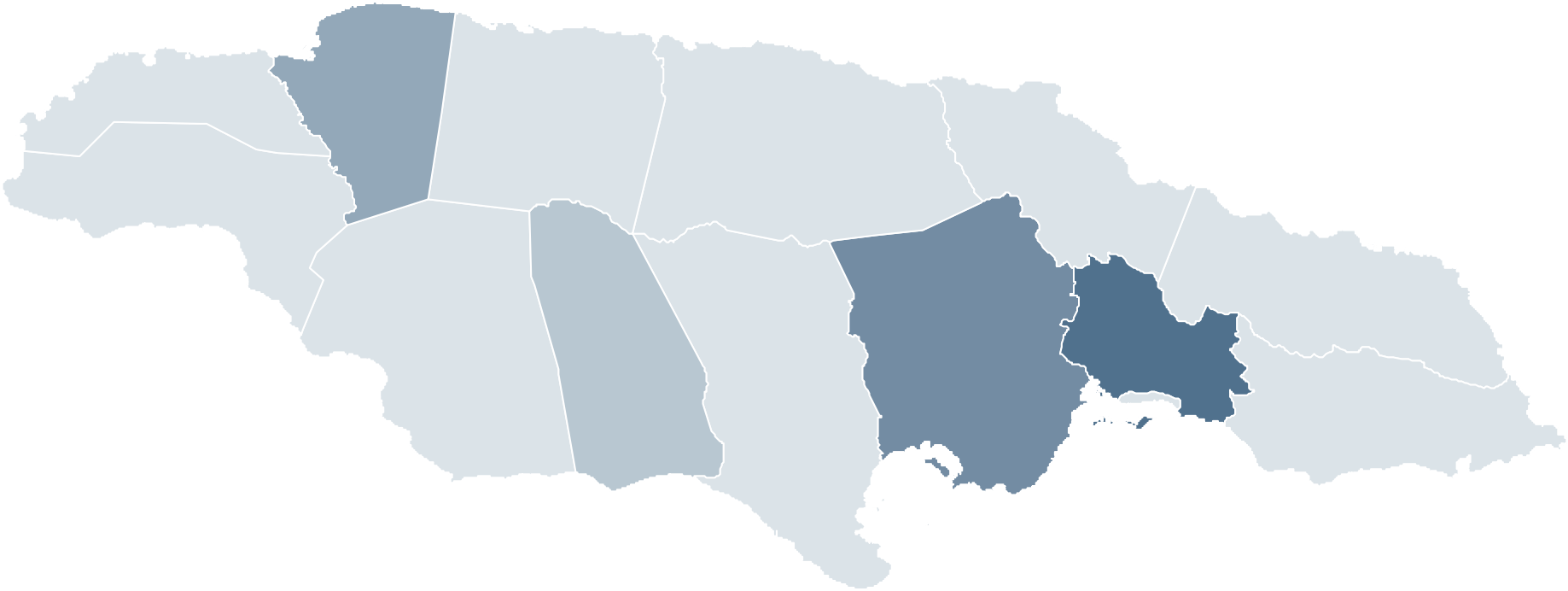
According to the information provided by the Statistical Institute of Jamaica, the percentage of households with Internet connection in Jamaica in 2001 was 5.40. The parish with the highest percentage was Saint Andrew with 13.23, followed by Saint Catherine with 6.62. The parishes with the least households with internet were Trelawny with 1.22 per cent and Saint Elizabeth with 1.25 per cent.

Source: The Statistical Institute of Jamaica (STATIN)

%

# of parishes

1	from 1.00 to 3.00	(10)
2	from 3.01 to 4.50	(1)
3	from 4.51 to 6.00	(1)
4	from 6.01 to 10.00	(1)
5	from 10.01 to 14.00	(1)



## NINE PERSONALITIES



Jamaica's strong cultural profile can be indicated through statistics and information on events past and present, but it is individuals who have led the way in developing many of the nationally known institutions and who have taken the Jamaican voice, culture and identity far and wide.

In this section, some of these persons are briefly introduced, within a variety of spheres. While it is impossible to name everyone who has made a mark, especially when reflecting on the past as well as the present, those named provide a solid representation of the various cultural sectors, as well as the dynamism for which the country as a whole has come to be known. In this regard, this list is not exhaustive and will be complemented by on-line updates that will reflect the larger and more comprehensive contribution of a wide gamut of individuals to the cultural construct that is Brand Jamaica.

### JAMAICA'S NATIONAL HEROES

**Paul Bogle** (ca. 1820-1865) was a Jamaican Baptist deacon and is a National Hero of Jamaica. He was a leader of the 1865 Morant Bay Protests, which agitated for justice and fair treatment for all in Jamaica. Leading the Morant Bay rebellion, he was captured and hanged on October 24, 1865 in the Morant Bay Court House. He is depicted on the heads side of the Jamaican 10 cent coin. His face was also depicted on the Jamaican two dollar bill. However, this bill is no longer used in Jamaican currency. The Paul Bogle High School in the parish of his birth is named after him.

**Sir Alexander Bustamante** (1884-1977) was a Jamaican politician and labour leader. In 1932 Bustamante became a leader in the struggle against colonial rule. He first came to public attention as a writer of letters to the *Daily Gleaner* newspaper. During the 1938 labour rebellion he was identified as the spokesman for protesting workers. Coombs' JWU became the Bustamante Industrial Trade Union (BITU) after the revolt, and Bustamante became known as "The Chief". Though initially a supporter, Bustamante came to be an opponent of the Federation of the West Indies and agitated for Jamaica to become an independent state. Jamaica was granted independence in 1962 and Bustamante served as the independent country's first Prime Minister until 1967. In 1969, Bustamante was proclaimed a 'National Hero of Jamaica.

**Marcus Garvey** (1887-1940), black liberationist, Jamaica's first National Hero, is known worldwide as a proponent of Black pride and African repatriation. His United Negro Improvement Association (UNIA), which gained traction during travels in Latin America and the United States, was headquartered in Kingston and Garvey promoted culture using elocution contests, drama and other entertainment. He also wrote plays and is known for productions *included variety concerts at the Ward Theatre* staged at Edelweiss Park (the Kingston Headquarters of the UNIA) as well as annual pantomimes which were staged at the Ward Theatre. Garvey is the platform on which the wider pan-Africanist themes have been constructed through his philosophies of black pride, African renaissance and the liberation struggles of African people at home and abroad. "Up Ye Mighty Race" may well be the clarion call of all his ideologies even as he created a space for dialogue and positivism through his establishment of Liberty Hall at 76 King Street, Kingston, Jamaica.

**George William Gordon** (c.1820-1865) was a businessman and landowner in the parish of St Thomas-in-the-East. He was a member of the Jamaica Assembly, and acquired the reputation as a critic of the colonial government, especially of Governor Edward John Eyre in the mid-1860s. Gordon is also known to have established his own Native Baptist church, of which Paul Bogle was a deacon. Following the Morant Bay Rebellion of October 1865, Gordon was taken from Kingston, where martial law was not in force, to Morant Bay, where he was tried by court martial, without due process of law, sentenced to death, and executed. On the centenary of Gordon's death, he was proclaimed a National Hero of Jamaica. The Parliament of Jamaica meets in Gordon House, built in 1960 and named in his memory

**Nanny of the Maroons** (c. 1686-1733), was a well-known leader of the Jamaican Maroons in the eighteenth century. Remembered as a rebel with knowledge of sorcery she and her people fought for and received by grant a parcel of Land containing five hundred acres in the parish of Portland. Nanny Town was founded on this land. It had a strategic location overlooking Stony River via a 900 foot (270 m) ridge, which made a surprise attack by the British practically impossible. What is known about Nanny comes from oral history as little textual evidence exists. She and her brothers, Accompong, Cudjoe, Johnny and Quao ran away from their plantation and hid in the Blue Mountain area of northern Saint Thomas Parish. The Maroons at Nanny Town also organized look-outs for such an attack as well as designated warriors who could be summoned by the sound of a horn called an Abeng. Nanny was very adept at organizing plans to free slaves. For over 30 years, Nanny freed more than 800 slaves and helped them to resettle in the Maroon community. Nanny is known as one of the earliest leaders of slave resistance in the Americas, and one of very few women. She is celebrated in Jamaica and abroad.

## OUTSTANDING JAMAICAN ICONS

**Montgomery 'Monty' Alexander** (b. 1944) He is pianist, whose career has spanned five decades. He has built for himself a reputation exploring the worlds of American jazz, popular song and the music of his native Jamaica, ginding in each a sincere spirit of musical expression. He has performed and recorded with artists from every corner of the musical universe, including Frank Sinatra, Dizzy Gillespie, Quincy Jones, Ernie Ranglin, etc. Born and raised in Kingston, he took piano lessons at age 6 but was largely self-taught. He migrated to the USA in 1961 and was hired to play in a New York City night club. In 2000 he was awarded CD by the Government of Jamaica.

**Norman Washington Manley** (1893-1969) founded Jamaica Welfare Limited in 1937, an organization that pioneered community development islandwide. Originally a non-profit, the organization became a statutory agency and the forebear of the present-day Social Development Commission. Manley, an athlete and scholar, was a barrister and political activist who led the push for self-government. Founder of the People's National Party (1938) and the National Worker's Union (1952) he was Chief Minister from 1955 – 1959, and Premier from 1959 – 1962. He is one of Jamaica's seven National Heroes.

**Samuel 'Sam' Sharpe** (1801-1832) was the slave leader behind the Jamaican slave rebellion known as the Baptist War. A slave throughout his life, Samuel Sharpe was born in the parish of St. James. He became well-educated, and later became well respected preacher and leader. Sharpe was a Deacon at the Burchell Baptist Church in Montego Bay, and spent most of his time travelling across Jamaica educating the enslaved about Christianity and freedom. The Baptist War or Christmas Rebellion began on December 25, 1832 at Kensington Estate. Sharpe's rebellion turned into Jamaica's largest slave uprising, killing hundreds. In two weeks the rebellion was quelled and many of the ringleaders, including Sharpe, were hung in 1832. The rebellion caused two detailed Parliamentary Inquiries which contributed to the 1833 Abolition of Slavery across the British Empire. Sharpe was made National Hero in 1975, and the Sam Sharpe Teachers' College in Granville, a suburb of Montego Bay, was founded and named in his honour.

**Ivy Baxter** (1923-1993) was a physical education teacher trained in ballet and modern dance, who worked as choreographer and teacher to fuse Jamaican folk forms with classical dance. Both Rex Nettleford and Eddy Thomas, two of Jamaica's foremost dancers, were members of the Ivy Baxter Creative Dance Group, which she formed in 1950.

**Cecil Baugh OJ, OD** (1909-2005) was a master potter. Born in Portland, he learned traditional pottery skills while living in Kingston. He enlisted during World War II and subsequently studied ceramics in the UK before mounting his first solo exhibition in Jamaica in 1950. Baugh, whose work centered on simplicity and strength, taught at the Jamaica School of Art until 1975.

**Sir Henry Thomas de la Beche** (1796-1855) was a geologist and palaeontologist who owned an estate in Jamaica, Halse Hall Estate in Clarendon where he lived from 1823-24. He published a geological account of eastern Jamaica, including the island's first geological map, in 1827.

**Sibthorpe Beckett OD, JP** is a musician who founded and conducted the Jamaica Philharmonic Symphony Orchestra from 1940 and the 'Y' Choral Group from 1943.

**Alexander Bedward** (c. 1850-1930) founded Bedwardism. He was one of the most successful preachers of Jamaican Revivalism, but not merely the leader of a Revival church because he started a new movement of Bedwardites with affiliated groups all over Jamaica and in Panama. He identified himself with Paul Bogle, the Baptist leader of the Morant Bay rebellion. He advocated for changes in race relations in Jamaican society. Bedward was arrested for sedition but sent to a mental asylum. On his release he continued his role as a Revival healer and preacher. At the Movement's height there were about 30,000 followers at his mass healing services. In 1921 he and 800 followers marched into Kingston and they were arrested with Bedward being sent to mental asylum a second time. He remained there till his death.

**Harold 'Harry' Belafonte** (b. 1927). He is the son of a Jamaican mother and Martiniquan father, who lived with his grandmother in Jamaica between 1932 and 1940. Later he returned to New York City where he took acting classes at the Dramatic Workshop of the New school in NY. Later he received a tony Award for performance in a Broadway production. He started his music career as a mifght club singer in NY doing popular songs but later developed an interest in folk music, learning much of it from material in the Library of Congress. He is largely known for his popularization of Jamaican and Caribbean folk songs, such as *Banana Boat Song (Day O)* and *Jamaica Farewell*. He released a Jamaica Mento CD in 2010. Belafonte was the first African American to win an Emmy. He was also awarded the Kennedy Centre Honours in 1989, the National Medal of Arts in 1994 and the Grammy Lifetime Achievement Award in 2000.

**Wycliffe Bennett CD** (1922-2009) was a festival organizer, radio and television producer and director. His work and contribution are highly respected and have featured in many documentaries, publications and productions. He also led the charge in the staging of CARIFIESTA (Caribbean Festival of the Arts) in Jamaica in 1976. His institutional contribution includes leadership at the Jamaica Broadcasting Commission (JBC) and the Creative Production and Training Centre (CPTC).

**Louise Bennett-Coverley, MBE, OJ, OM** (1919-2006) is known across Jamaica as 'Miss Lou'. She pioneered the use of Jamaican creole on stage and in the media, was a folklorist, poet, playwright, songwriter, actor and author. Her publications include *Jamaica Labrish*, *Humorous Verses in Jamaican Dialect* and *Anancy & Miss Lou*, as well as many recordings. She has been noted as the 'mother of Jamaican culture' and was one of the principal actors in the indigenization of the national pantomime. She also wrote the Jamaican folk classic *Evening Time* and is remembered also for her role in the staging of the popular children's show *Ring Ding*.

**Christopher Percy Gordon "Chris" Blackwell** (b. 1937) is a British record producer and businessman, who was the founder of Island Records, acknowledged as the most successful and groundbreaking independent record company in history. Blackwell has been a music industry mogul for over fifty years. According to the Rock and Roll Hall of Fame, to which Blackwell was inducted in 2001, he is the single person most responsible for turning the world on to reggae music. Forming Island Records in Jamaica on 22 May 1959 at age 22, Blackwell was amongst the first to record the Jamaican popular music that eventually became known as ska. Returning to Britain in 1962, he sold records from the back of his car to the Jamaican community. Blackwell's business and reach grew substantially, and he went on to forge the careers of Bob Marley, Grace Jones and U2 amongst many other diverse high-profile acts. He has produced many seminal albums, including Marley's *Catch A Fire* and *Uprising*. Blackwell is known for his laid-back approach to his business, and the care he shows for his artists and the release of their work. He is recognised as one of the most influential people in Britain, and the global music industry.

**Usain St. Leo Bolt, Dr. The Honourable CD, OJ** (b. 1986), is a Jamaican sprinter and a five-time World and three-time Olympic gold medalist. He is the world record and Olympic record holder in the 100 metres, the 200 metres and (along with his teammates) the 4×100 metres relay. This makes Bolt the first man to win three sprinting events at a single Olympics since Carl Lewis in 1984, and the first man to set world records in all three at a single Olympics. He is the reigning Olympic champion in these three events. Bolt's professional athletic career began in 2004. His achievements in sprinting have earned him the media nickname "Lightning Bolt" and awards including the *IAAF World Athlete of the Year*, *Track & Field Athlete of the Year*, and *Laureus Sportsman of the Year*.

**Sir Clifford Campbell, ON, GCMG, GCVO** (1892-1991); is the first Governor General of Jamaica. In 1962, shortly after Jamaica became independent, Sir Clifford Campbell was named as the first Jamaican Governor General. Born in Petersfield, Westmoreland, he trained as a teacher and worked as headmaster at several government schools before running for electoral office as a member of the Jamaica Labour Party in the first election under Universal Adult Suffrage in 1944. He became Speaker of the House in 1950 and then President of the Senate before being named Governor General – a post he held until 1973. His interests included community service, music and painting as well as education.

**Dennis Brown (OD)** (1957-1999), Jamaica reggae singer, dubbed the “Crown Prince of Reggae” by reggae king Bob Marley. Brown’s prolific career in the arts began with his first professional appearance at age 11. He recorded more than 75 albums.

**Veronica Campbell-Brown C.D** (born 1982) is a track and field sprint athlete, competing internationally for Jamaica. A five-time Olympic medallist, and nine-time World Championship medalist, she is the reigning World and Olympic 200 metres champion. At the 2008 Beijing Olympics, she ran the 200m in 21.74 seconds (the fastest time in a decade) and became the second woman in history to win two consecutive Olympic 200m events, after Bärbel Wöckel of Germany did so at the 1976 and 1980 Olympics. She is considered as one of the world’s greatest female sprinters of all times, being the first female to earn gold medals in sprints for Jamaica and the Caribbean, the first Caribbean woman to win an Olympic sprint title and the first athlete to win the full offering of IAAF sprint titles available. A successful, positive and philanthropic athlete, VCB is also UNESCO Champion Ambassador for Sport.

**Dr Thomas Clarke** (late 18<sup>th</sup> century) was the first supervisor of the Bath Botanic Garden, which was established by statute in 1779. Clarke was a physician who was appointed at the Bath Hospital. The Jamaica National Heritage Trust states that Thomas Dancer, the island botanist, later took charge of the garden –which is believed to be the second oldest in the hemisphere.

**James ‘Jimmy Cliff’ Chambers, OM** (b. 1948), is a Jamaican ska and reggae singer, musician, and actor. He is the only currently living musician to hold the Order of Merit, the highest honour that can be granted by the Jamaican government for achievement in the arts and sciences. He is best known among mainstream audiences for songs such as “Sitting in Limbo,” “You Can Get It If You Really Want,” and “Many Rivers to Cross” from the soundtrack to *The Harder They Come*, which helped popularize reggae across the world; and his covers of Cat Stevens’ “Wild World” and Johnny Nash’s “I Can See Clearly Now” from the film *Cool Runnings*. Outside of the reggae world, he is probably best known for his film appearance in *The Harder They Come*. Jimmy Cliff was one of five performers inducted into the Rock and Roll Hall of Fame in 2010.

**Jacob de Cordova** (1808-1868) was a Jew born in Spanish Town, Jamaica, who founded the *Gleaner and Weekly Compendium of News*, forerunner of the *Gleaner* newspaper, in 1834.

**John Dunkley** (1891-1947) was an intuitive artist who was born in Westmoreland and travelled widely before settling back in Jamaica where he worked with paint as well as carving wood. Dunkley is recognized as among the earliest artists of modern Jamaica.

**Adolphe Duperly** (d. 1865) was the first in a family of photographers who recorded places and people in Kingston and wider Jamaica during the 19<sup>th</sup> and early 20<sup>th</sup> century. Duperly, originally Parisian, set up shop in Jamaica in the early 1830s.

**Hinton East** (late 18<sup>th</sup> century) was a Receiver General of Jamaica who established Jamaica’s first botanical garden – a private facility in the hills of St Andrew, later bequeathed to the government. The first mango plants in Jamaica, brought by Admiral Rodney in 1782, were originally planted in East’s garden

**Frats Quintet** (1951) In the years before reggae and rocksteady and ska put Jamaica on the world musical map, mento and folk ruled the roost and the top folk exponents of the day were the Frats Quintet (**Henry Richards, Winston White, Granville Lindo, Sydney Clarke, and Wilfred Warner**). None of the Frats Quintet members was formally trained in voice dynamics. They sang for the love and appreciation of the art and a fondness for the songs, the majority of which originated from the plantations and from the hearts of the slaves, who would sing as they worked. The Quintet also ushered in Jamaica’s Independence celebrations, and sang their way into a few televisions around the island to welcome JBC TV. One of the group’s most memorable recordings was providing the backup for late Soprano Joyce Laylor when they recorded the timeless Jamaican classic Evening Time, a celebration of the end of the workday, the setting sun and the cool evening breeze. The Frats Quintet took Jamaican folk songs on the international stage, performing at U.N functions in New York, Expo ’67 in the Jamaican Pavilion and before world dignitaries in Montreal, the popular Eisteddfod Music Festival in Wales (1958) where they copped a second place award, and while in Britain gave a command performance for HM Queen Elizabeth and HRH Prince Phillip.

**Percival Gibson**, (1893-1970), Anglican Bishop of Jamaica. He attended Mico Practising School and in 1907 won a scholarship to St. George's College. His parents could not have afforded the fees. Young Gibson never received less than 90 per cent in any subject during the four years before graduating and became one of the first black students admitted to St. Peter's Anglican Theological College, again on a scholarship. Through private study, he became the first Jamaican to gain the Bachelor of Divinity degree, later also gaining the B.A. and B.A. (Honours) degrees, all through external study. As a young curate, he developed a reputation as a hell fire preacher at St. George's Church on East Street, where he started outreach programmes among the youth. Percival Gibson then developed the goal of working for the City of God through the training of young men of character, who would lift up the morals and lifestyle of the City of Kingston. In 1925 his sister Gwendolyn and himself purchased the Rectory of All Saints Church on East Street, and on April 16, 1949, he enrolled the first 49 boys at the building which he renamed Kingston College. At the time, there were 20 high schools in Jamaica, with a total enrolment of about 1,000. By his death in 1970, Kingston College alone would have over 1,500 students enrolled. From the beginning, Gibson made it known that the school was not 'exclusive', but would accept any boy whose parents could pay. Most of the other schools prided themselves on only taking 'the right kind' of students, which was a justification for the class and race prejudice of the day. Among other things, he proved that a 'down town' school, drawing heavily from the working class, could produce high-class scholars and sportsmen. Despite the heavy teaching schedule, Gibson maintained his duties as a priest, so it was no surprise that the Anglican Diocese was unanimous in electing him to be the assistant Bishop of Jamaica in 1947 with the title Suffragan Bishop of Kingston. When the Anglican Bishops next met at Lambeth Palace in London, a black face appeared. In 1955, the Diocese was again unanimous in electing him as Lord Bishop of Jamaica. His main work was in expanding education in the island which became a state in 1962. He expanded all the secondary schools owned by the Anglican Church and in 1956 established the Diocesan Educational Trust headed by a big businessman, Eli Matalon, to spearhead the Church's outreach, especially in rural areas. He also founded Glenmuir High School in May Pen in 1958 and Bishop Gibson High School in 1962. He also conceived an Anglican Teachers College, which became Church Teachers College in 1965, and encouraged the formation of basic schools.

**William Wellington Wellwood 'St William' Grant** (1894-1977) was a labour and political activist. He was a member of the UNIA and an associate of Sir Alexander Bustamante, who frequently addressed political meetings in the park Downtown. The St. William Grant Park in Downtown Kingston is named in his honour. The park was previously named Victoria Park.

**George Alphonso Headley** (1909-1983), born in Panama and raised in Jamaica, was a West Indian cricketer who played 22 Test matches, mostly before the Second World War. Considered one of the best batsmen to play for West Indies and one of the greatest cricketers of all time, Headley also represented Jamaica and played professional club cricket in England. West Indies had a weak cricket team through most of Headley's playing career; and so, as their one world-class player, he carried a heavy responsibility and the side depended on his batting. He batted at number three, scoring 2,190 runs in Tests at an average of 60.83, and 9,921 runs in all first-class matches at an average of 69.86. He was chosen as one of the Wisden Cricketers of the Year in 1933. He was chosen as West Indies captain in 1948 against England, the first black player to be appointed to the position, although a combination of injuries and politics meant he only led his team for one Test match. He did not play Tests between 1949 and 1953, but resumed his career in English league cricket, first in Lancashire and later in the Birmingham League. His playing career ended in 1954 on his return to Jamaica. After retiring as a player, Headley was employed as a cricket coach by the Jamaican government until 1962.

**Perry Henzell**, (1936-2006), whose ancestors included Huguenot glassblowers and an old English family who had made their fortune growing sugar on Antigua, grew up on the *Caymanas* sugar estate near Kingston. He was sent to a boarding school in the United Kingdom at fourteen and later attended McGill University in Montreal in 1953 and 1954. He returned to Jamaica in the 1950s, where he directed advertisements for some years until he began work on *The Harder They Come*., Jamaica's epic film. Henzell also shot some footage for what was planned as his next film, *No Place Like Home*, in *Harder's* aftermath, but he went broke before he could finish the film. Fed up by this, and the lack of finance for further production, he went on to become a writer, publishing his first novel, *Power Game*, in 1982. Years later, he retrieved the original footage of *No Place Like Home* and the film was screened for the public at the 31st annual Toronto International Film Festival in September 2006 at the Cumberland Theatre to sold-out audiences.

**Leonard Howell** (1898-1981) has been described as the first Rastafarian, and an early leader of the movement that emerged among poor Jamaicans in the 1930s. He was charged with sedition for claiming loyalty to Emperor Haile Selassie rather than the King of England. Later, a commune that he set up in St Catherine was raided by the police and he was again jailed. Leonard Howell is also well known for his role in establishing the Rastafari encampment located at Pinnacle in the parish of St Catherine.

**Sister Ignatius of The Alpha Boys School** (1921-2003) can be described as one of the pioneers of cultural education. Originally a school for wayward boys, the Alpha Boys School over which she presided was famous for its band programme introduced in 1892 and which has been producing notable Jamaican musicians for over a century. Sister Ignatius is affectionately referred to as “The Nun who nurtured Reggae”.

**Imogene ‘Queenie’ Kennedy, OD** (late 1920s -1998) was Jamaica’s best known Kumina queen –a proponent of Kumina ancestral rituals that hark back to West Africa. Born in St Thomas, she learned about her African ancestry and culture from her grandmother and elder neighbours. Much that is known on Kennedy’s story was researched and written by Dr. Olive Lewin in *Rock It Come Over*.

**Muhammad Khan** (1900- ) Among the Muslims in Jamaica, some of the names remembered are those who built the earliest surviving mosques that serve the various communities; among them, Muhammad Khan who came to Jamaica from India in 1915 and built the Masjid Ar-Rahman in Spanish Town in 1957 and **Muhammed Golaub** who built the Majid Hussein in Westmoreland.

**Byron Lee, OJ** (1935-2008) was a musician, band leader and record producer who became the Jamaican face of calypso and soca music. He formed his Dragonaires band in 1950, while still at school in Kingston.

**Olive Lewin, Dr the Honourable OJ** (b. 1927) is widely known as a musician, musicologist, folklorist, culture consultant, author and singer. Born in Clarendon, she was schooled locally before studying music abroad. In 1967 she founded the Jamaican Folk Singers, to research, perform and record local folk songs in a classical tradition. Her publications include compilations of Jamaican folk songs as well as *Rock It Come Over: The Folk Music of Jamaica*, published in 2000.

**Edna Manley OM** (1900-1987) was born in England and moved to Jamaica in 1922 when she married barrister and future Premier Norman Manley. An artist and sculptor, she embraced the Jamaican landscape and people as inspirations for her work, and was also involved in encouraging emergent artists in Jamaica. She, along with Albert Huie, Cecil Baugh, Jerry Isaacs and Linden Leslie, founded the Jamaica School of Art, now a part of the Edna Manley College of the Visual & Performing Arts, which is named in her honour.

**Robert Nesta ‘Bob’ Marley, OM** (1945-1981) was and continues to be the face of reggae music. Born in the parish of St Ann, Marley moved to Kingston and settled in Trench Town as he tried to pursue a music career and became exposed to the Rastafari faith. A singer, rhythm guitarist and songwriter, he started as a member of The Wailers with **Peter Tosh** and **Bunny Livingston** (now **Bunny Wailer**). The creative output of Bob Marley and the Wailers took off with the Island Records alliance forged with Chris Blackwell. Albums such as the international debut *Catch a Fire* produced under the Island Records label are well known for their strong social message and universal appeal with tracks such as ‘Slave Driver’ and ‘Concrete Jungle’. Bob Marley became, and is still, the most sought after reggae artist in the world, playing for princes, kings and ordinary people in Africa, Europe, Asia, etc. Of mention also is a group of “three little birds” who were responsible for providing backup singing and harmony. The group was called “The I Three” and included **Judy Mowatt**, **Marcia Griffiths** and his wife **Rita Marley**. Each member has gone on to being solo artists and have made a substantial name for themselves.

**Thomas MacDermot, better known as Tom Redcam** (1870-1933) was a newspaper editor, poet and author in the early 20<sup>th</sup> century who is credited as father of Jamaican literature. His first book, *Becka's Buckra Baby*, was published in 1904.

**Claude McKay** (1889-1948) was a Jamaican author and poet who became an important voice in the Harlem Renaissance in the USA. From James Hill in Clarendon, his three novels include *Home to Harlem* (1928), *Banjo* (1929) and *Banana Bottom* (1933), two books of poetry and two autobiographical books. His book of poetry *Harlem Shadows* was among the first books to be published during the Harlem Renaissance.

**Herbert Henry "Herb" McKenley OM**, (1922-2007) was a Jamaican athlete, winner of a gold medal in the 4x400m relay at the 1952 Summer Olympics. This event also featured **George Rhoden**, **Arthur Wint** and **Les Laing**. He was born in Pleasant Valley, Clarendon. Just before the 1948 London Olympics, McKenley ran the new world record in 440yd (400m) of 46.0, a record he broke again a month later, clocking 45.9. But at the Olympics itself, McKenley finished only second in 400m, behind teammate Arthur Wint and was fourth in 200m. He is the only person to have made the final in all three sprinting events, the 100 metres, 200 metres and 400 metres in the same Olympics. At the first 1951 Pan-American Games in Buenos Aires, McKenley was third in 100m, 200m and 400m, the only person to ever perform this feat. At the Helsinki Olympics, McKinley was second in 100m (the first four clocked 10.4 in a very close race) and also second in 400m. He finally got his Olympic gold, when he helped the Jamaican 4x400m relay team to win the race with a new world record of 3.03.9. After retiring from sports, McKenley was a coach of the Jamaican national team from 1954 to 1973 and served also as a president of Jamaica Amateur Athletics Association. For his contributions in track and field, he was awarded the Jamaican Order of Merit in 2004.

**Rex Nettleford OM**, Fellow of the Institute of Jamaica (1933-2010) was an academic, dancer and choreographer, cultural activist and critic, considered by many as Jamaica's "Cultural Ambassador to the World". Born in Trelawny, he attended and then taught at Cornwall College before taking a History degree at the then University College of the West Indies and reading Politics at Oxford as the 1957 Rhodes Scholar. He was the first graduate of the UWI to become its Vice Chancellor in 1998. He co-founded the National Dance Theatre Company with Eddy Thomas in 1962 and used it over his near fifty years as its artistic director and principal choreographer to signal his creation of a Caribbean aesthetic through the fusion of Jamaican music, dance and rituals with European balletic framework. Soon he established himself as a public historian and critic, possessed of legendary oratorical skill. Nettleford holds the distinction of having been called upon by virtually every Government in the Caribbean throughout his career, and has also acted as a consultant for numerous international organisations, including CARICOM, the Organization of American States, UNESCO, the International Labour Organisation, the World Bank, and the international Development Research Council, of which he was a founding director. He has also received several honorary degrees and awards from Universities all over the world, including the University of Toronto, and the University of Oxford, whose Oriel College made him one of its Fellows, of which there were only 69 at the time of his induction. He also received the Order of Merit from the Government of Jamaica. In 2008, Nettleford was awarded the Caribbean region's highest honour, the Order of the Caribbean Community (OCC) for his years of dedicated service as a regional ambassador. This award cemented Nettleford as the quintessential Caribbean citizen and international cultural icon.

**Merline Ottey** (b. 1960) was born in Pondside, Hanover and educated at Vere Technical High School in Clarendon. She is currently ranked 4<sup>th</sup> on all-time list over 60m, 6<sup>th</sup> in all-time list over 100m and 3<sup>rd</sup> on all-time list over 200m over a long career as an international athlete. She holds the record for most Olympic appearances (7) of any track and field athlete and for winning the largest number of Women's World Championships medals (14). She is dubbed Queen of the Track even as her proclivity for earning bronze medals has won her the title of "Bronze Queen". Merline Ottey currently resides in Slovenia, where she now holds citizenship, even as she continues running.

**Asafa Powell C.D.** (born 1982), is a Jamaican sprinter who specialises in the 100 metres. He became the first Jamaican to break the world record while running under 10 seconds. He held the 100 m world record between June 2005 and May 2008, with times of 9.77 and 9.74 seconds respectively. Powell has consistently broken the 10-second barrier in competition, with his personal best of 9.72 being the fourth fastest time in the history of the event. As of July 2011, Powell has broken the ten-second barrier legally more times than anyone else –80 times in total. A highlight of Powell's career is his performance at Beijing 2008 Olympics with the Jamaican team when he won a gold medal and set the world and Olympic record in the 4 × 100m relay.

**Ernest 'Ernie' Ranglin**, (b. 1932) musician and composer, was one of the early studio musicians whose session work backed many famous performers. He is best known for helping in the development of ska, and for jazz interpretations of reggae music.

**Mallica 'Kapo' Reynolds OD** (1911-1989) was a self-taught artist and revivalist leader who was born in St Catherine and whose work –paintings and sculpture– became known and acclaimed around mid-century.

**Trevor Rhone** (1940-2009) was an author and playwright who was instrumental in the establishment of the Barn Theatre, the start of a series of small theatres offering a range of dramatic fare. Rhone's work included *Old Story Time* (1979), *Two Can Play* (1982) and *Bellas Gate Boy*, an autobiography. Films included *Smile Orange* and *Milk and Honey*. He also wrote the script for the acclaimed film, *The Harder They Come*.

**Edward Seaga, ON, PC** (b. 1930) is a social anthropologist interested in African retentions in Jamaica, and then a music producer before becoming involved in politics in the 1960s. His essay on *Revival Cults in Jamaica* was published by the Institute of Jamaica in 1982. Seaga is well recognised for his contribution to the recognition, development and preservation of Jamaican folk culture, including recognition of intuitive artists such as Mallica 'Kapo' Reynolds and the establishment of the Jamaica Festival Commission, now Jamaica Cultural Development Commission. He served Jamaica as a government minister, Prime Minister and Leader of the Opposition. An author and businessman, he is Chancellor of the University of Technology in Kingston.

**Sir Hans Sloane** (1660-1753) was a British physician, researcher and writer who spent 15-months in Jamaica during which he collected a range of botanical and zoological specimens that later became part of the original collection of the British Museum.

**Millie Small** (b. 1946) was a popular singer whose 1964 hit, 'My Boy Lollipop', first took Jamaican music worldwide. The song brought together two other critical players in Jamaican music: producer Chris Blackwell and arranger Ernie Ranglin.

**George Stiebel CMG** (1821-1896) a carpenter and entrepreneur who made a fortune in gold trading and mining in Venezuela, returned home and purchased property including land above Halfway Tree where he commissioned the building of Devon House in the 1880s. Stiebel was one of the local businessmen who underwrote the Great Exhibition held in Jamaica in 1891.

**Tacky** (18<sup>th</sup> century) was a Coromantin (a Fanti coastal fort town in the Central region of present-day Ghana) chief before being enslaved. He was responsible for Tacky's War, or Tacky's Rebellion, an uprising of enslaved Africans that occurred in Jamaica in May, June and July of 1760. It was the most significant slave rebellion in the Caribbean until the Haitian Revolution in 1790. Beginning in St. Mary in the early morning of Easter Monday, Tacky and a group of supporters, moved inland. They took over plantations and killed the white plantation owners. Their plan was to overthrow British rule and to establish an African kingdom in Jamaica. Unfortunately one of the slaves informed white authorities and after mobilization of a planter militia, regular troops and a Maroon force allied to the British, many of the rebels returned to their plantations. Tacky and others fought on, but he was killed by a Maroon sharpshooter, the last fighters killed themselves before capture. Tacky's actions spurred unrest and disorder throughout the island, and it took the local forces some weeks to re-establish order.

**Peter Tosh** (1944-1987), born Winston Hubert McIntosh, was a reggae musician and a core member of The Wailers (1963–1974). Tosh began to sing and learned to play the guitar at an early age. He recorded and released his solo debut, *Legalize It*, in 1976 with CBS Records Company. The title track soon became popular in the movement to legalize marijuana and with reggae music lovers and Rastafarians all over the world. He later released the album *Equal Rights* in 1977. As Marley preached his "One Love" message, Tosh criticized the hypocritical "shitstem". Peter Tosh became a devotee of Rastafari, and like Marley, subsequently became a member of the Ethiopian Orthodox Tewahedo Church. After a notable career, he was murdered at his home during a robbery.

**Willard White OM, CBE**, (b.1946) is a Jamaican-born British bass-baritone. Famous for his opera appearances, White first began to learn music by listening to the radio and singing Nat King Cole songs. He was also inspired by the American singer and civil rights activist, Paul Robeson. He was a founding member of the Jamaica Folk Singers, sang with the Jamaica Amateur Operatic Society and trained at the Jamaican School of Music. In a passing visit to Jamaica, Evelyn Rothwell (wife of conductor Sir John Barbirolli) heard him sing and suggested that he go to study in London. He instead, traveled to New York and won a scholarship for studies with celebrated bass Giorgio Tozzi at the Juilliard School.

**Ranny Williams** (1912 - 1980) was an actor and comedian whose career included early performances at Edelweiss Park. He and Lee Gordon performed popularly as Amos & Andy. Later, Williams and Louise Bennett were a staple starring pair in many pantomime performances across decades in the mid-20<sup>th</sup> century.

**Arthur Stanley Wint O.D.**, (1920-1992) was the first Jamaican Olympic gold medalist, winning the 400m at 1948 Summer Olympics in London. Arthur Wint, known as the *Gentle Giant*, was born in Manchester, Jamaica. While at Calabar High School, he ran the sprints and did both the high jump and long jump. In 1937 he was the Jamaica Boy Athlete of the year, and won a gold medal in the 800m at the Central American Games in Panama in 1938. Later, in 1948 Wint won Jamaica's first Olympic gold for the 400m (46.2) in London, beating his teammate **Herb McKenley**. In 800m he won silver after American Mal Whitfield. In Helsinki 1952 he was part of the historic team setting the world record while capturing the gold in 4 x 400m relay. He also won silver in 800m, again coming second to Mal Whitfield. In 1973 he was awarded the Order of Distinction by the Government of Jamaica. He served as Jamaica's High Commissioner to Britain and ambassador to Sweden and Denmark from 1974 to 1978. He was inducted in the Black Athlete's Hall of Fame in the US (1977), the Jamaica Sports Hall of Fame (1989) and the Central American & Caribbean Athletic Confederation Hall of Fame (2003).

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## REFERENCE DATA FOR MAPS

The cartography of this Atlas was provided by the Statistical Institute of Jamaica (STATIN)

It has the following characteristics:

### **Projections employed:**

Geographical coordinates, Datum WGS\_1984

JAD2001, Lambert Conformal Conic (2 parallels), Datum WGS\_1984


### **Geographical representation format:**

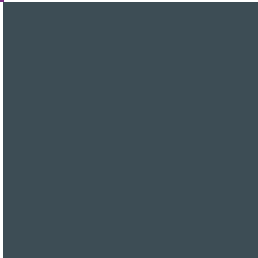
Shapefile. Vectorial format composed of 4 files (shp, shx, bdf, prj)

Scales 1:1,000,000 and 1:50,000

### **Map generation and illustration**

SVG format files were generated with a software ad hoc to be processed for printing purposes.





Printed in  
Mexico City by  
Offset Rebosan,  
S.A. de C.V.

