

"The Harder They Come"

(Jimmy Cliff)

Oh yeah, but oh yeah, oh yeah, alright

Well

Waiting for me when I die

But

They never seem to hear even your cry

So

I'm gonna get my share now of what's mine

And

Ooh, the harder they come, the harder they'll fall, one and all

Well,

Tryin' to drive me underground

And

I say forgive them Lord, they know not what they've done

'Cos

I'm gonna get my share now of what's mine

And

Ooh, the harder they come, harder they'll fall, one and all

Oh yeah, well oh yeah, oh yeah, oh yeah

But

Though I know that when you're dead you can't

But

Then living as a puppet or a slave

So as sure as the sun will shine

I'm *gonna get! my share*

And then the harder they come, the harder they'll fall, one and all

Ooh,

Yeah, the harder they come, the harder they'll fall, one and all

(Wanna say now, wanna say now - oh

Wanna say now, wanna say one more time)

Yeah, the harder they come, harder they'll fall, one and all

from 'The Harder They Come' (soundtrack, 1972)

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The
Economist

Jamaica at 50

On your marks, get set...oh**Half a century after Jamaica's independence from Britain, its economy is struggling to get out of the starting blocks**

Jul 21st 2012 | KINGSTON | from the print edition

THE
world is
used to
trailing
behind

Jamaican sprinters. The small island has won a string of world records, and may claim more at the 2012 Olympics. Its economy, however, is not so speedy: on current forecasts it will finish the year with the slowest average growth rate since 2000 in the Americas—behind even earthquake-stricken Haiti. On August 6th Jamaica will celebrate the 50th anniversary of its independence. But the festivities will be muted by frustration with its performance.

The Jamaican economy should by rights be booming. The island is just a

90-minute flight away from the United States, the world's biggest market, with which it shares a language. It is on the shipping route to the Panama Canal, and has a spacious natural harbour in Kingston. It is politically stable, without the ethnic tensions that have riven other Caribbean nations.

Jamaica has reasons for its plodding growth of late. Tourism, which employs one in ten islanders, has dipped with the world economy. And the market for bauxite and alumina, its main export goods, has been rockier than for other commodities.

However, the country's economy was stagnant long before the credit crunch. In real terms Jamaicans are no richer today than they were in the early 1970s. And most of the island's enduring problems, like its public finances, are home-made.

Jamaica has run fiscal deficits in 44 of its 50 years of independence. Few people pay taxes: the middle class is small, the informal economy big, and enforcement chilled-out. Only about 3,000 of the country's 65,000 registered firms are thought to contribute. The government has steadily dished out waivers to favoured industries: tourism pays an effective tax rate of 5%.

Lacking sufficient revenue, Jamaica has financed public spending by borrowing. Years of accumulated deficits, a bank bail-out in 1995, and punishing interest rates have swollen the national debt to a Greek-style 140% of GDP. Servicing the burden now accounts for over half the budget.

The government has further hurt the economy by unwise intervention. Its tax breaks for imports by hotels have cut local firms out of the supply chain. That has limited job growth, forcing many of the young into lowly tourism posts, such as hawking handicrafts (and hashish) on the beach. "Money goes where money is, and the rest of us stay poor," says Dee Brown, who punts tourists around the north coast's Blue Lagoon on a bamboo raft.

The private sector has also been shackled by bureaucracy. Filing taxes requires 72 separate steps and over 400 hours a year, twice as long as in Trinidad and Tobago. Sherry Lue-Fung, who runs a fashion-

accessories shop, pays an accountant \$400 to do it. Importing her handbags and bracelets can take a whole day at the docks. Manufacturers complain about electricity, which takes three months to get connected and costs five times more than in Trinidad.

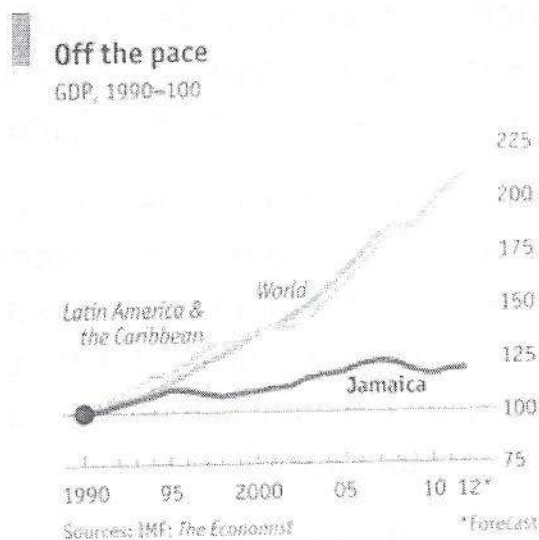
Jamaica is due a spurt of growth. One might come from credit. After years of high interest rates, a modest public-debt swap in 2010 cut short-term borrowing costs. That should spur banks to lend and firms to invest, rather than parking cash in government bonds. This year Jamaica approved its first credit reference agency, which should foster the growth of consumer loans.

Portia Simpson-Miller, who became prime minister in January, is cautiously trying to broaden taxation. Despite furious complaints, she extended sales tax last month to various foods including the patty, a venerated island delicacy. The IMF may require the government to end some tax waivers, which jointly reduce revenues by a quarter.

There are tentative signs that security, a big cost to business, may be improving. Many hotels spend over \$100,000 a year on guards. The island's crime problem long seemed insurmountable. But in 2010 Christopher Coke, the leader of Jamaica's biggest drug gang, was arrested and extradited to the United States. The murder rate then dropped by a third, though it is now creeping up again.

The island will need a political makeover to improve its policies. Both main parties pander to interest groups whose votes are controlled by unsavoury strongmen. Many tame constituencies plump almost unanimously for one party, a voting pattern one foreign diplomat compares to North Korea's. That means policy proposals have little effect on elections.

Damien King, the head of economics at the University of the West Indies in Kingston, believes that Jamaica's economy has the potential to reach Chinese growth levels of 8% a year. But unless its politicians start



to streamline the bureaucracy, raise more revenues and invest them wisely, that will remain as likely as a Chinese gold medal in the 100-metre sprint.

from the print edition | The Americas

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MUTI-CHOICE QUESTIONS

Read the article "Jamaica at 50: On your marks, get set...oh"

and answer the following questions by selecting the best single response.

1. Jamaica's economy
 - a) is as fast as their athletes
 - b) should be booming
 - c) is only two hours away from the U.S.

2. Jamaicans today are
 - a) richer than they were in the early 1970s
 - b) not as rich as they were in the 1970s
 - c) as rich as they were in the early 1970s

3. According to the Economist most of Jamaica's problems
 - a) are home made
 - b) are a result of the international situation
 - c) are a result of colonialism

4. Filing taxes in Jamaica
 - a) takes just as long in Trinidad and Tobago
 - b) takes less time than in Trinidad and Tobago
 - c) takes twice as long as in Trinidad and Tobago

5. Prime Minister Portia Simpson-Miller has extended sales tax to the patty because
 - a) the IMF doesn't like the island delicacy
 - b) the Jamaican Government received furious complaints about the patty
 - c) the Jamaican Government needs to increase tax revenue

6. Christopher Coke
 - a) spent over \$100,000 on security
 - b) was arrested and extradited to the U.S.
 - c) improved security for hotels

7. According to the Economist many voters in Jamaica

- a) always vote for the same party
- ☒ b) must continue to support interest groups
- c) come from north korea

8. According to the Economist China is as likely to win a gold medal in the 100 meters sprint as

- a) Jamaica
- ☒ b) Jamaica is to achieve economic growth rates of 8% per year
- c) Jamaica is to achieve economic growth without reform

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jamaica

Thursday September 02, 2010

Jamaica Guide Past and Present Culture

The unique Jamaican culture is kept alive by its extraordinary people

Jamaican Culture

Ethnic Stew

Nowhere else on earth will you find a culture as dynamic as the one visitors encounter in Jamaica. Its people are a mixture of the many ethnicities that have landed on the island's shores over the past several centuries. Weathering enslavement and oppression, the Jamaicans are survivors, and their past is full of fascinating stories just waiting to be told.

Cultural Heritage

Whether they are the descendants of the colonists or recent immigrants from the Middle East, people of all nationalities live and work together in Jamaica. Cultures have been mingling on Jamaica's shores for hundreds of years. And while this mixture inspires pride, it is also the source of Jamaica's characteristically brassy banter that, to an outsider, might seem inappropriate at times. The Taino, who inhabited the island long before European discovery, also left behind a cultural history.

Most Jamaicans are always willing to talk about subjects most find uncomfortable, peppering their speech with terms such as 'browning,' 'redman,' 'coolie,' 'whitey,' 'blackie' or 'Miss Chin.' It is not uncommon to find people of all ethnic backgrounds on Jamaica, and the islanders are comfortable with their outward racial differences because they know this is part of what makes their culture unique.

Language is another way in which Jamaica demonstrates its melded culture. Although Jamaica's official language is English, many of its residents speak with their own linguistic style. There are even differences from village to village. The main ingredients of Jamaica's language stew are Spanish, African, English, including Irish, British and American idioms, and even Rastafarian. On Jamaica you might hear your shoes referred to with the Spanish word, "**zapatitos**," and you might talk about where to "**nyam**," an African word meaning "eat." However, you may also hear terms you're more familiar with, like "cool." The language also has roots in slavery, as the slaves found ways to combine the language of their owners with their own African tongues.

Jamaican culture is also richly flavored by its cuisine. The aromatic spices of the Caribbean have allowed the island's kitchens to create one of the most unusual fusions of flavors in the world. Most popular on the menu is jerk, a marinade that can be added to almost anything, but usually meat. The spicy sauce includes many of the island's native ingredients. Seafood is also prevalent on the island, but most truly Jamaican dishes, which intimidate most visitors, include cow foot stew and goat's head soups.

Religion

Spirituality takes many forms in Jamaica, but all are reflected in the local culture. The Guinness Book of World Records determined Jamaica to have the most churches per square mile of any place on the planet. The island hosts many different Christian denominations, including Anglicans, Baptists, Catholics, Methodists, Seventh Day Adventists, and Presbyterians. But the religious are not only Christians: Jews, Hindus, Muslims, Bahai's, and Rastafarians all call Jamaica home.

Rastafari is the most prominent non-Christian religion on the island. It came into prominence as a grass-roots religion in the 1930s and was promoted as an alternative to white-oriented religions. Rastafarians worship the Ethiopian emperor Haile Selassie, or Ras Tafari. Rastafarians also believe in reincarnation and that males should not cut or comb their hair or beards. The emphasis of the belief is on nurturing the inner spirit in each person, which has affected the language with its addition of "I" as a prefix for many words. Marijuana may also be used by Rastafarians as a sacrament and a medicinal aid. It is an evolving religion and culture, and not every member believes in all of these things. Its popularity, however, has spread to many other countries in the region and around the world.

The Arts, Music, and Dance

Jamaicans take pride in their artistic style. Influenced by the island's unique culture as well as European, American, and African art forms, islanders have mastered a style all their own. The nation has produced many famous artists including

sculptor and painter Edna Manley, painter Albert Huie and the self-taught artist Kapo.

Of course, Jamaicans are also known for their willingness to dance. Dances found on Jamaica fuse the styles of Europeans and Africans into a unique form. Some of the local dances are the "jonkonnu," a dance practiced by slaves at Christmas time, "bruckins," from the period after emancipation, and the newer "ska." European dances like the maypole and quadrille are performed with "mento" music, while African dances like the "gerreh," "dinki-mini," and "ettu" were turned into commentaries on plantation living. New dances crop up constantly, but these older styles are the basis for new moves. Dance halls are the best places to find new styles, but the traditional dances of Jamaican culture are kept alive by organizations such as the National Dance Theater Company.

Where would dancers be if it weren't for music, the most popular form of Jamaican music is reggae, which has a sound is so easy to enjoy that it has gained popularity throughout the world. Many reggae musicians have grown to international fame, most notably Bob Marley, who worked with and influenced many other local musicians before his death in 1981. The popularity of this genre has continued to this day. Dancehall, a variation of reggae, is also growing in popularity.

Reggae may be the most well-known style of music, but there are many more. Jamaican folk music has come from many sources over the years. The most notable influence on many of the sounds found here is Africa, in celebrations of birth, death, and harvesting. However, the different types of music performed now fall into three groups: dance, religious, and work and entertainment.

Religious music has been influenced by the various smaller religions popular on the island, most commonly Kumina, Pocomania, and Rastafari. These songs are generally accompanied by drumming and chanting. Songs can also include singing and other musical instruments. They are generally performed at all-night vigils and services.

Music has also historically been performed for work and entertainment. Work songs are an aspect of the tradition rooted in the culture of slavery, when songs were used to pass messages and gossip, though they also helped ease the work of the slaves. Songs of this type followed a traditional African call and response format. However, games are also sung, and children often gather in circles to sing and clap. Games are generally very physically demanding, so there are rarely instruments in these songs.

Other musical forms that are growing in popularity on the island include jazz, rocksteady, and ska. Classical music has a small audience among some of the islanders, and gospel is popular across the island. The Eastern Caribbean musical styles of Soca and Calypso are also being adopted by the islanders.

From painting to music, language to food, the Jamaican people have so much to offer the world. Once you leave, you'll never lose the lasting influence of Jamaica's multifaceted culture.

JAMAICA

A. True / False

- ✓ 1. Jamaicans are very sensitive in the way they talk about race.
- ✓ 2. Jamaicans use words from many different languages in their speech.
- ✗ 3. Jamaican food is often very bland.
- ✓ 4. Jamaica has the highest concentration of churches in the world.
5. There is not much religious diversity in Jamaica.
6. Rastafarianism is a form of Christianity.
7. Reggae music comes from Jamaica.
8. Reggae is the only style of music invented in Jamaica.

B. Definitions

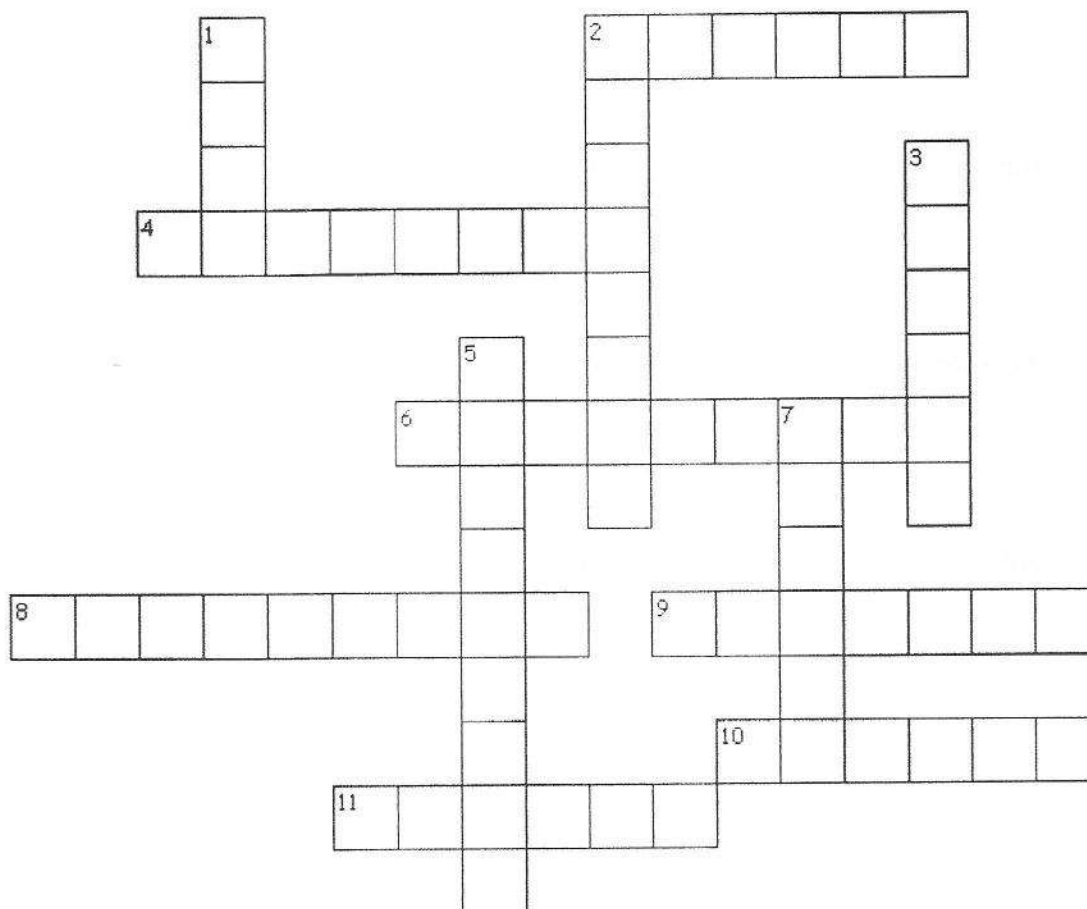
1. aromatic	A. <i>pleasant and powerful smell</i>
2. grass-roots	B.
3. mingling	C. <i>mixing</i>
4. banter	D. <i>humorous conversation</i>

5. brassy	E.
6. comb	F. <i>comb - as per from</i>
7. reincarnation	G.
8. "cool"	H.

C. Synonyms

1. discovery	A. conspicuous
2. inhabited	B. feeding
3. intimidate	C. lived
4. unique	D. guided
5. nurturing	E. find
6. prominent	F. exceptional
7. influenced	G. amusement
8. entertainment	H. frighten

Jamaica



Across

2. They were taken to Jamaica
4. Where Selassie came from
6. Rastas use it
8. Jamacia is in it
9. An english sport the West Indies excel at
10. What you'll hear in Jamaica
11. The most famous Jamaican of all time

Down

1. Fast as lightening
2. Rastas worship him
3. Jamaica's most famous music style
5. A famous Jamaican religion
7. Where a lot of Jamaican traditions come from

12 of 12 words were placed into the puzzle.

Created by Puzzlemaker at DiscoveryEducation.com

Jamaica,

VLSASE	☐	☒	☐	☐	☐	☐				
TEIHAOPI	☐	☐	☒	☒	☐	☐	☐	☐		
JAMRANIUA	☐	☐	☐	☐	☐	☒	☐	☒	☐	
CABRIBNEA	☐	☐	☐	☐	☐	☐	☐	☐	☒	
KICTERC	☐	☐	☒	☐	☐	☐	☐			
TAPSIO	☐	☐	☒	☐	☐	☒				
AYLRME	☐	☐	☐	☐	☒	☐				
BLTO	☐	☐	☐	☐						
SILESSAE	☐	☐	☐	☒	☐	☐	☐	☐		
REEGGA	☐	☐	☐	☐	☐	☐				
RARTIASAF	☐	☐	☒	☐	☐	☐	☐	☐	☐	☐
CAFRIA	☐	☐	☐	☐	☐	☒				

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Unscramble each of the clue words.

Take the letters that appear in  boxes and unscramble them for the final message.

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Bob Marley, miracles and monsters on my path to atheism

The musician, flaws and all, was a great Rastafarianism prophet who helped me investigate the importance of religious untruths



Andrew Brown

guardian.co.uk, Friday 31 August 2012 08.00 BST



'I have never really liked or admired Marley as a musician which is perhaps a fault in me but as a shaman or prophet he was world class.' Photograph: Allstar/Universal Pictures Inter/Sportsphoto Ltd

Bob Marley helped to make me an atheist. When I was quite newly arrived in London, in the early 80s, I was given a biography of him to review which had the story in it of how his wife Rita had seen the stigmata on the hands of the Emperor Haile Selassie when his motorcade passed through adoring crowds in Kingston. The book also contained the detail that when one of the politicians laughed at the emperor's lapdog, the dog roared back like a lion.

These two stories brought home to me the full force of Hume's argument that the testimony required to establish a miracle must outweigh its unlikelihood. Here was eyewitness testimony, entirely sincere, to two things that assuredly hadn't happened. And if this testimony, given by living people, could confidently be discounted, what was the worth of all other eyewitness testimony to supposed miracles?

Rastafarianism remains a cornerstone of my views of religion because it is all such utter bollocks. What's more, it is completely spontaneous. Unlike Mormonism or Scientology, it is radically disorganised, and grew from the bottom up. People believe what they need to and until quite recently no one made any money from it.

What has changed, however, is that I no longer believe with such confidence that the untruth of its stories matters very much. Perhaps this is because I no longer examine

religious beliefs with a view to signing up to them.

These vague reflections came into focus when I watched Kevin MacDonald's excellent documentary, Marley, over the weekend. I have never really liked or admired Marley as a musician, which is perhaps a fault in me, but as a shaman or prophet he was world class.

One of the pivotal scenes in the film is of the peace concert where Marley hustled up on to the stage the two leaders of Jamaica's deadly political factions, whose gangsters were killing each other all over the slums. Standing between them, coming barely up to their shoulders, this skinny wizardly figure put an arm around each and made them shake hands.

In its way this was a religious sanction for the state quite as explicit as when the Queen was crowned by the archbishop of Canterbury but one that perhaps worked better because more people saw it and believed it. Marley was the only man who could have brought about that gesture, and he was able to do so because he was afforded some kind of spiritual authority. He stood for the hope of a better world.

This was true also in one of the film's most gruesomely ironic moments, where he performed at the celebrations of Zimbabwe's independence, praising democracy and freedom in front of a joyful crowd – joyful at least in the intervals allowed them by the tear gas – and all the time doing so for the benefit of Robert Mugabe.

When the film dealt with his personal life, irony was replaced by a giddy ambiguity.

There was always an alternative and unflattering narrative peeking out through the one that his family thought they were telling. He had 11 acknowledged children, only three by his wife Rita, and when they were on tour she had to sleep in her own hotel room, like the other backing singers.

The drive and ambition that took him out of dreadful rural poverty to great riches, abandoning his half-brother Bunny Wailer when they quarrelled about touring, might have been interpreted as his fulfilling a mission, or it might have been a worldlier ambition.

Ignoring the cancer that killed him until it was too late might have been a noble detachment from the world, or it might have been the vanity of a rich and successful young man unable to believe that anything would really catch up with him.

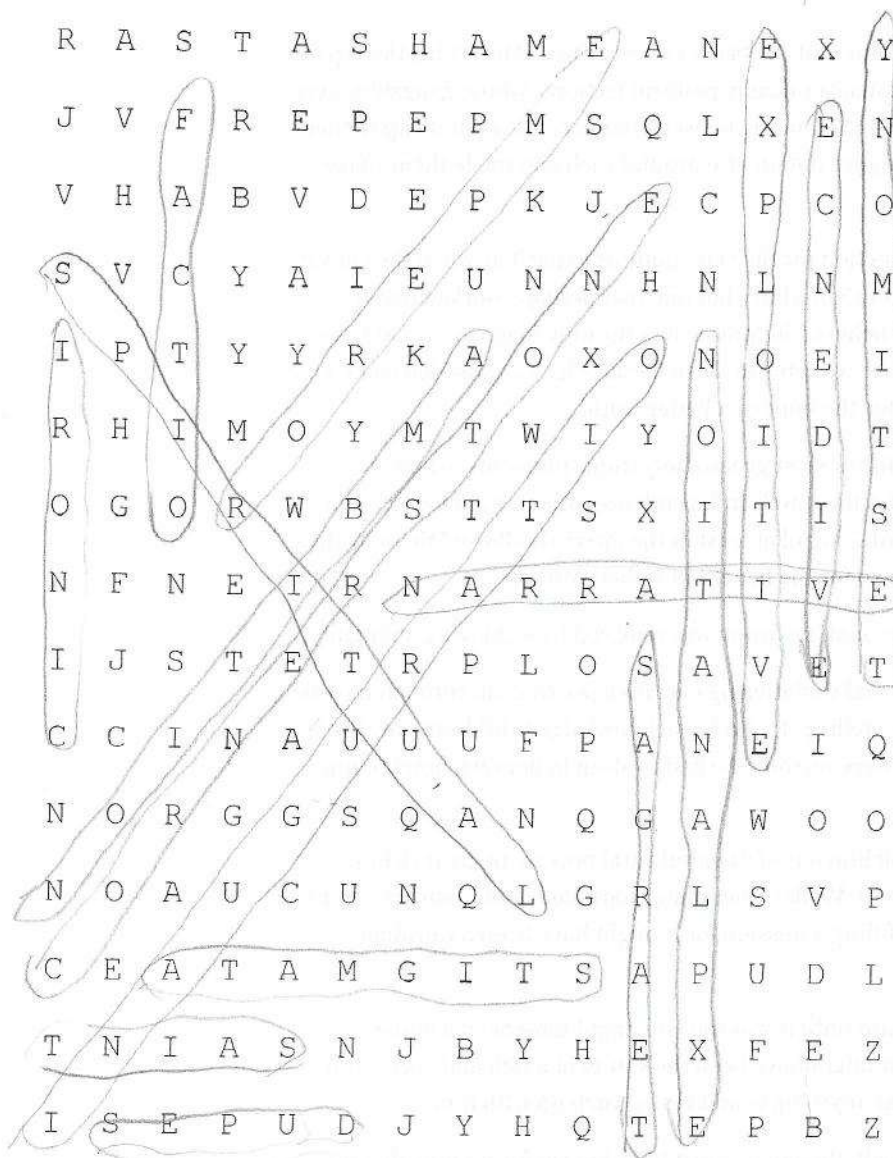
The fact that he did not leave a will, though he must have known for months that he would die, was interpreted by one of his followers as a deeply spiritual gift, since it allowed all the people who had or wanted a claim on his fortune to display their real characters as nothing else could have done. That's not the only explanation possible.

So if Marley is proposed as a kind of saint, or at least a man close to God, there is plenty of material for the devil's advocate to work with. Yet the fact remains that those he left behind did not see him as exploitative. And they felt the love and liberation that he sang about, as powerfully as the bass lines that punched them in the chest.

Would they have felt this otherwise? When tens of thousands of people, men and women, black and white, danced to his music at Mugabe's inauguration, and believed its promise, were they merely dupes?

Marley, the film and the man, raises in its purest form some of the most enduring questions of the god business: of course the myths are untrue – but are they lies about something real? Of course the saints are monsters in their time off duty – but when they open a crack in the world, does real light shine through?

Bob Marley



AMBITION
 EMPEROR
 EXPLOITIVE
 IRONIC
 SPIRITUAL
 TESTIMONY

CORNERSTONE
 EVIDENCE
 FACTIONS
 NARRATIVE
 STIGMATA

DUPES
 EXPLANATION
 INAUGURATION
 SAINT
 TEARGAS

R A S T A S H A M A N

16 of 16 words were placed into the puzzle.

Solution

170