

**AFR 300 - Heritage and Culture in Jamaica: A Wintersession Experience
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**JOURNAL EXCERPTS
Table of Contents**

I	First Impressions	2
II	Orientation	3
III	Port Royal	4
IV	Church	5
V	Lectures and Presentations Hutton, Witter, Dunn, Imani, Hutchinson, Spence, Sterling	6
VI	The Moore Town Maroons and Colonel Sterling	20
VII	Excursions and Sightseeing Port Royal, Marcus Garvey Museum, Bob Marley Museum, Ocho Rios and Dunn's River Falls	22
VIII	Cultural Activities ASHE, A'Ziko and M'Bala, Pantomime, Rebel Salute	26
IX	Reflections Tourism, UWI students, General	30
X	Final Comments	32

First Impressions

- I didn't really know what to expect prior to arriving in Jamaica. Stereotypically, I thought of sunshine, beaches, vacation, Bob Marley and Rastafarianism. I have never been to a country with a population that is predominately of African descent. Coming from the U.S. it was somewhat refreshing to see black people occupying various positions in the airport. At the same time, I was also surprised –although I shouldn't have been since the theme of our class was to study multiculturalism – by the diversity within Jamaica. When we went out for the first time to a club, I assumed some people who were in line were tourist because they appeared white or Asian. I was quickly reminded that I couldn't make any assumptions about where people are from based on how they look.

- Before coming to Jamaica I was unsure about what to expect. When I thought of Jamaica the beach and reggae music were the first things to come to mind. During the days leading up to departing for Jamaica I began to feel overwhelmed with emotions of nervousness and anxiousness. I felt nervous about how well I would integrate in to Jamaican culture and if the Jamaican people would accept me or not. I felt anxious about what my living situation would be like and the food I would be eating. My mixed emotions were rooted in the unknown and the fear of the unknown. However, today when I stepped off of the plane my feelings of anxiousness subsided and I immediately felt at peace. My first view of Jamaica was breathtaking. The picture perfect view of the mountains as I exited the entry of the airport both blew me away and startled me at the same time. I was unaware that Jamaica was such a mountainous island. During my first moments of being on Jamaica soil I realized just how much of my perspective and impression of Jamaica was molded by stereotypes and tourists advertisements. Consequently, I was expecting to encounter sandy beaches immediately after exiting the airport and not mountains.

- While admiring the mountains and waiting for Mr. Young to pick the group up from the airport I experienced my first conversation with a local in Jamaica. He was a young boy about the age of 15. At first glance he looked like your typical American teenager. He was dressed in jeans and a t-shirt, and gaped around his neck were huge with an iPod in his hand. During my conversation with him I learned he was returning from spending time with

his family in D.C. over the holidays. My conversation with him helped me to make my first connection between Jamaican people and American people. I realized as Jamaicans and Americans our similarities outweighed our differences. My conversation with him could have easily been a conversation between one of my American cousins and me.

- It has been about eight years since I have been back to Jamaica. Driving from the airport to Liguanea Gardens brought back memories of visiting my family and friends. I was a bit apprehensive before coming back to Jamaica for this wintersession course. I wanted to be immersed in the Jamaican culture and learn more about my background, but being with other students made me worry about whether this would be possible. It is so easy for students to be comfortable with each other and never fully engage in a new culture. However, after speaking with some of the students I did not know prior to coming on the trip, I could hear the excitement in everyone's responses. Many people I spoke with expressed their interest in seeing more than the beaches in Jamaica but also the people and their communities. I am very curious as to how the rest of the trip will play out. There is so much to learn from Jamaican heritage and culture.

Orientation

- Today marked the first official day of the wintersession course. Our orientation was in the morning, and in the afternoon, we visited Port Royal. The orientation consisted of usual topics that are usually included in orientation classes such as group dynamics and safety matters. Those topics were important to listen to, and offered a kind of background on Jamaica. However, it was the offhanded topics and discussion that was a great interest to me. Looking at my notebook, I had taken notes on the discussion of health issues in Jamaica as well as, quotes and anecdotes. I am interested in health, and I appreciated Ms. Shirley's discussion of public health and healthcare in Jamaica. In that discussion, she was able to incorporate many aspects about Jamaican life and culture, and the discussion extended to other topics. For example, we learned of issues surrounding skin bleaching and of the populations that are affected by HIV and AIDS. It was interesting to learn about some of the problems in Jamaica from a Jamaica person. This was a discussion that I could not receive from the internet.

- During orientation, Dr. Campbell explained to us some of the customs of Jamaica that we might find strange. For instance, she informed us that we

will probably get proposed to sometime during our trip. Jamaican men will freely tell us that we are beautiful, raising our self-esteem. I found this interesting considering that Jamaica is a predominantly Christian country. I thought that the people would take marriage more seriously and not toss the idea around so freely. I guess that this is part of Jamaican culture in that the people are very open with each other and express their ideas plainly.

Port Royal

- Port Royal was beautiful and peaceful. Gloria's was delicious and unexpected. I've never eaten a fish with a head before! The locals were extremely helpful and funny. We met a group of people at a bar who bought us drinks and wanted to get to know us. It was nice to have people curious about us as much as we were curious about them. Plus, I was proposed to! I'm apparently a commodity here. It's a bit Bizarre that Port Royal doesn't have more tourists wandering about. The town seems to be the perfect tourist getaway with great food, and beautiful port, wonderful locals, and quality hotels. Is there something preventing a tourist influx? Or is this town a diamond in the rough that isn't well known?

- Besides the food, Port Royal held many (good) surprises, the biggest was the desire for people to engage, in a friendly manner. Without being prompted people asked us where we were going and what our agenda was, and even helped us so that we would not get lost. I felt comfortable and accepted in such a small space in such a short period of time. at it not the case.

- The typical American mentality was meant to benefit the white person. When compared with what would and could happen to students who are having a study abroad experience in America I felt that this was a further indicator of how different the two societies are. American culture seems to be all about gain, why give if there will be no return? To engage someone on the street you usually have to be in distress or helpless in some way, other wise your plight or misdirection is a personal problem. In Jamaica it seems as if a problem on the street is a community problem not a personal problem. This helps keep the community close and running.

- Port Royal was very interesting to experience. The quaint little fishing town is full of friendly people and spectacular scenery. Everyone is together in the same area, but each group has its own territory. The women converged

together in one area, the fisherman in another, and the children in another. I'm not sure if this behavior is unique to Port Royal or if it applies to Jamaica as a whole. A divide in gender relations is definitely evident though and it seems that the men have much more power than women. When we were with the fishermen, the men would call out to the women inside the house if they wanted something. Port Royal has a tight sense of community and everyone is willing to help each other out.

- The Port Royal assignment was one that I believe to be a guide in establishing an anthropological study and taught us how to do so with the set of questions. I understand that this trip is a cultural immersion and that it is our responsibility as foreigners (as most of us are to the country and culture), but the idea of asking a resident of Port Royal these questions made me very uncomfortable. For example, one of the questions pertained to the well-being of the children of the town and insinuated that they were poorly taken care of within the community. This may have been true, but to directly ask a member of the community such a pointed negative question is condescending, rude, and inappropriate. Perhaps if there were previous instructions indicating that these questions should just be simple goals to reach in a conversation, then I would not take such issue with them. Many people end up discussing community issues if the conversation leads to such a place, but asking the questions outright complies with an aggressive and foreign anthropological viewpoint.

- Luckily, we began engaging in conversation with Dale, a fisherman and life-long Port Royal resident, who harvests the seas for various types of fish. We were very fortunate to be able to interview him to learn more about his town. Dale explained that Port Royal's main source of employment and income stems from fishing, which fluctuates in reliability depending on the weather. Unfavorable weather conditions such as lightning and hurricanes affect marine life and ultimately the income of the fishermen.

Church

- Wearing our "Sunday Best", the lovely ladies of AFR 300 quietly entered Rev. Errol Miller's mega church aptly named Fellowship Tabernacle on Half Way Tree Rd. Growing up as a Roman Catholic, I was still able to visit other churches/congregations of different denominations such as Jewish synagogues.

- Baptist services, the Temple of Eckankar, and Nigerian Catholic church service. What I observed at Pastor Errol Miller's service was very interesting in that I realized he is very skilled in attracting hundreds of people by the way he preaches. Although he was very vague and always incorporated the idea of being obedient into his sermon, a majority of the attendees were young in age. I found this striking because in the U.S., it takes a lot of convincing for parents to lure their teenagers out of the house for Mass. Perhaps this is because faith plays a large role in the daily lives of many Jamaicans, including those in leadership. Many of the schools students attend are founded with a religious affiliation and continue to incorporate religion into the curriculum. While I didn't necessarily feel as though Pastor Miller provided me with any lingering thoughts, I'm glad I got to experience what church is like for some in Jamaica.

LECTURES

Dr. Clinton Hutton

- I truly enjoyed Dr. Hutton's lecture. I appreciated his focus on narrative and story telling, which helped remind us of the gruesome history of slavery. It made me think of how the term slavery is often taken for granted, assuming that we all have a basic understanding of what it means. We theoretically do understand that slavery entailed the ownership and abuse of human beings by another group, yet the cruel details of chattel slavery never seem to take center stage. I don't think it is helpful to teach children, especially middle school and older, the sanitized version of slavery and racism. Discussions of these topics are supposed to provoke and make us feel uncomfortable; how else can we be getting an accurate picture of historical event and its continued relevance today? Even the fact that we refer to it as slavery, as opposed to enslavement of Africans (or Native Americans) or as slaves instead of enslaved seems problematic. Calling them slaves accept the dehumanizing status of the people and fail to acknowledge the role played by those who forced slavery upon them. Furthermore, he also showed us the way in which these people exercised agency through ancestral rituals, which allowed them to reestablish and maintain their sanity in such awful situations.

- Another aspect of his lecture I found fascinating was how he explained the basis for racism that sustained and perpetuated enslavement of Africans (and Native Americans). He said in the lecture that racial hierarchy was an ideology/ prejudices based on their preexisting notion of women, gypsies, Jewish people, Muslims and homosexual people's subordination in Europe. Even though it seems like common sense, I hadn't quite thought about it in this way. Although economic motive has to be significant, it reinforced the idea that subordination of "other" was already rampant in Europe, which made it very easy to justify enslavement of people that were even more unfamiliar and "other" than those groups living amongst white European men.

- Today, a man with a beanie and a Bob Marley t-shirt came in with his attaché. His eyes scanned the room of bright-eyed women and a wide smile spread across his face. He introduced himself as Clinton Hutton: a photographer by hobby, an explorer, a historian and a music enthusiast. Computer technicians tirelessly fussed over the projector to resolve some technical difficulties.

- Within three hours, we had: compared the ancient civilizations of the Incans and Aztecs to modern day society, analyzed the effects of slavery on the physical being's psyche and the world development, and drawn parallels on religious practice from the African tradition. For example, Legba, the god of Epistemology, is the same as Exu or Eshu in Yoruba tradition and Ananse in Jamaica. Dr. Hutton also explained what a dopi is, which was very interesting for me since I always heard my elderly family members talk about dopis. However, I never fully understood that a dopi was the spirit self within the human. I also found it particularly interesting that different countries had different names for the same spirit, such as the Jumbi in Trinidad, bonanj in Haiti and the Ori in Cuba. The amount of similarities that are present between so many regions of the world was fascinating for me because it made me realize that we are indeed one people, yet there are so many who are discriminated against for their beliefs. I hope people can realize this soon and work together to be more progressive.

- Dr. Hutton's lecture resonated with me as my Jamaican parents frequently used the word dopi and I knew that it meant ghost but I was not sure in what context. Dr. Hutton helped explain this for me. I thoroughly enjoyed his two lectures which helped to specify the beginnings and uniqueness of slavery to

Jamaica and the coping mechanisms of slaves which have translated into present day culture.

- Professor Hutton gave a very interesting lecture because he discussed many subjects with great insight and with grand detail. I have never heard such peculiar insight into the formation of the Jamaican culture. I also somewhat appreciated or at least thought it was important to hear the details about slavery because it not only opened our eyes into the subject that has not been done before but it also showed us how some traditions arose out of slavery. He gave new insight into traditions and practices that have previously been dubbed "evil" such as voodoo and possessions. I found this portion of the lecture fascinating because I always heard of possessions as a bad thing but prof. Hutton talked about how Jamaicans believe that each person had two essences: one that is physical or the flesh and the other which is spiritual which is the mind or spirit that resides in the head. The physical form is limited and can die but the spiritual form is eternal and will become a *dop* after the physical form has died. They also believe that the ancestors are living in the form of *dop*s so they are in the present. Dr. Hutton gives a lot of interesting points and I found the two lectures very fascinating.

Dr. Michael Witter

- I found Dr. Witter's lecture to be very thorough and informative. He gave us a clear picture of how one historical event or factors lead to another, explaining these connections rather than just throwing seemingly random facts at us. The issues of development he discussed were very much relevant to what was covered in AFR 235 as well as Gender and Development course I've taken in the Soc department. He highlighted the ways in which Jamaica continues to be a country dependent on and vulnerable to external forces such as global capitalism and Western countries. He asked a great question when he told us to consider what has been done since slavery to make people *not* poor. Simply freeing those who were enslaved, who lacked the opportunity to work and earn money for themselves during slavery, while whites benefited from the forced and unpaid labor, didn't close the wide gap created over 350 years. So it is a fair question to ask: how were these people supposed to escape poverty? Even though it has been many years after slavery has ended, it is no surprise that poverty persist in former colonies that have entered a different phase of colonialism, which Dr. Witter called the Colonial Capitalism. As Dependency Theory has argued, his lecture

articulated the ways in which Jamaica has entered the global economy at such a disadvantage, which continues to worsen despite Democratic Socialist efforts during the 1960s. I learned and relearned a lot from his lecture, and left with many more questions also. From his lectures and previous classes, my understanding is that IMF and World Bank, along with foreign policies of the Western countries, have negatively impacted former colonies or the two-thirds world. As Dambisa Moyo argued, these institutions need to give out loans in order to sustain their organizations, more than the recipient countries need their loan. For every US \$1 the Jamaican government earns in taxes, 55 cents go towards repaying the IMF. How can a government function, providing essential services to its people when they lose more than half of their funding? Someone asked at the end regarding why IMF or World Bank officials continue with conditions that are clearly harmful to the people. Then again, why would they not, when it is in their interest to keep countries in debt for the survival of the organization? I regret not asking his opinion on this matter, in terms of how to even go about breaking this destructive cycle.

- Professor Witter's lecture resembled a story with the way he chronologically went through main events of Jamaica's history. He taught us the material in a way that was engaging and included his own personal ties as context. I was initially skeptical as to why he asked us what we were studying and we grew up, but I soon realized that he was demonstrating a point. By telling the story of Jamaica's economy in a global context, I was able to relate to see how the events that happened elsewhere either directly or indirectly affected Jamaica. For example, the PNP was established in 1939, which was around the same time Roosevelt's New Deal was proposed. The PNP generally emphasized unions for workers and aligned more with the ideals of the Democratic Party in the United States. Dr. Witter's inclusion of the immigrants' roles in Jamaican society was much appreciated because I learned that many of the things typically associated with the Jamaican culture were introduced to the country, such as the dreadlock hairstyle brought in by East Indians. Dr. Witter also did a great job of using analogies to help us understand the magnitude of what we were learning. His "world chocolate bar" spiel was used to explain the idea of globalization in its earliest form. The cocoa came from West Africa, the sugar came from Jamaica and the goods were exported to England to make Cadbury chocolates, which turned into a lucrative business and are still prevalent today. The most fascinating topic discussed was the Jamaica's current IMF and World Bank

debacle. For starters, I was shocked to hear that 55 cents out of every dollar goes toward debt repayment. This was truly stunning for me since the earlier portion of Dr. Witter's lecture prized Jamaica with a wealthy, booming economy. It was also incredible to learn that our own instructor is part of the committee responsible for meeting with the IMF. Professor Witter's experiences and extensive knowledge on both the history and economy of Jamaica proved to be a very thrilling learning experience. I hope that he will continue to encourage the curiosity of our generation so that someone will be motivated enough to contribute more to the work he has already provided so much insight in.

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-Dr. Witter was absolutely fantastic! He was so well-organized and did an excellent job in presenting Jamaican economy and history in different time periods that were easy for us to understand. I didn't really know much about the start of the world economy, so it was interesting to find out that Jamaica helped in the start of it through the sugar economy. Unfortunately, this happened by way of oppression and exploitation of the African enslaved people and the environment. It wasn't necessarily shocking to me to hear that the US did not have any qualms in taking advantage of the land and the people through bauxite mining, but it still boggles my mind how they could be capable of harming people through slave labor and pollution/contamination of the environment. Capitalist ideology has really harmed Jamaican economy to the point that coming to an agreement with the IMF is only making the situation worse. I feel so disappointed in the IMF and the World Bank because they seem to not care about harming a whole

country just for their gain. It is so easy for them to look the other way and pretend to be doing something good for Jamaica, even though the situation is worsening. Due to the economic issues and instability, social issues have been placed on the back burner, although they are just as important. It is so disappointing to see capitalism in action and its individualistic focus, where the big powers gain more power by taking advantage of the disadvantaged, and worsening their conditions.

- Dr. Witter's lectures have been my favorite of the entire course. I enjoyed his discussion of the current socioeconomic challenges that Jamaica faces by understanding the country's history. Though I knew that Jamaica's economy is underdeveloped, I did not know the extent of the trouble it faced. The amount of debt that the nation is under continues to stifle sustainable development. I am seriously concerned that the possible IMF agreement will only further inhibit the country from becoming more financially stable. It is quite frustrating to know that even though Jamaica is rich in many resources, it is unable to successfully compete in the world market. The current state of the Jamaican economy is a manifestation of the centuries of exploitation by foreign countries. It continues to be exploited by the IMF. I truly wonder how capitalism can sustain itself if it requires such a skewed imbalance of prosperity.

- On our first Thursday in Jamaica we received our first lecture from Dr. Witter, "From the Crown Jewel to the Mendicant," at UWI. He thoroughly explained the beginning of Jamaica's economy as one dependent on slavery and its involvement in the global economy until its independence. Prior to this lecture, I already knew about the presence of slavery in Jamaica; but I did not expect it to have much effect or be affected by economies beyond its Caribbean neighbors and the U.S. Dr. Witter's lecture opened my eyes to Jamaica's major influence and dependence on the global economy before its independence- compared to after independence, when Jamaica lost much of its influence and increased its dependence.

-Today we discussed Jamaica's economic dependency on the U.S. and IMF. Jamaica provides raw materials via exports and is import-dependent on goods and finalized products. Jamaica is also dependent upon the IMF to regulate them and assist them financially, but instead it has become a detrimental, limiting and unsuccessful relationship. The dynamics between Jamaica and the U.S., IMF, and numerous powerful countries dictates much of the national circumstances. In class, Dr. Witter noted that "international

context is critical for understanding internal developments." Jamaica's position in the international economy does not only say something about Jamaica's economy, but it is also telling of the effects on its social relations, racial conceptions and historical dynamics. While the national personality of Jamaica is very strong, and hardworking, the economic relationship it has with other countries is indicative of dependence, and lack of economic progression in the capitalist sense.

-I am not a huge fan of academic subjects like economics. However, I think Dr. Witter did an excellent job of including enough cultural contexts to the economics he was teaching to keep me interested. What I took away from Dr. Witter's lecture was eye opening and something I will never forget. Colonizers used the seizing of land and their political powers to exploit land and people in order to build an economic empire that was Jamaica. When I first learned Jamaica had only received its independence from England 50 years I was puzzled because I could not understand why Jamaica was not an independent country sooner. I now understand that once the political power was not useful to the colonizers anymore that is when they allowed the people of Jamaica to have. The colonizers did no longer needed political power over the colonies because now they have almost complete economic power of Jamaica and in current day economic power is more powerful than political power. I feel discouraged knowing the ways in which economic powers exploit and manipulate poor people. I feel even more discourage knowing those same power systematically placed those people into poverty. I wonder if African-Americans had their own country what type of economic state it would be in and how long it would have taken before it gained independence?

- This lecture was fantastic. We talked a lot about the growth and development of the economy and the political parties. I found it really interesting how the different cultures were involved in this development. It was helpful to see how the colonizers would systematically remove people from their homeland and dehumanized them in order to enslave them and get what they wanted. He also talked about the progression from slave economy to colonial capitalism and to present day. Learning how readily available natural resources were in Jamaica that were necessary in the United States was new information to me. Another thing that I found interesting is how the reggae music reflected the times. I know that is usually the case, having music reflect what is going on, but Dr. Witter gave us specific examples of how this was true. The other thing that Dr. Witter opened my eyes about was

the devaluation of the Jamaican currency and the radical and immediate switch of the prices of gold leading to the increase of oil and food imports. I really enjoyed this lecture

Dr. Leith Dunn

- Although I felt that Dr. Dunn's lecture did not cover as much material, I enjoyed her focus on activism to bring about change in the country in regards to various issues, particularly for women. Other lectures tended to end with problems rather than potential solutions, which I often find frustrating. I think it is important to understand the issues, but at the same time present alternative course of action, not matter how small it may be. It was interesting however, to see other people's negative reaction towards Dr. Dunn and Nadeen Spencer. Their lectures seemed a lot more informal and conversational compared to the two male lecturers, which were more popular amongst the group. I'm not sure if I'm thinking too much into it, but I couldn't help but to think that the difference in teaching style may be related to the lecturer's gender.

- I also found it interesting that Dr. Dunn was advocating for legalizing abortion, only up until 12 weeks. From my experience working with a non-profit organization that helps low-income women access abortion, 1st trimester is certainly not long enough of a window to ensure that poor women can obtain the service. When women lack regular access to health care, cannot easily access or afford pregnancy tests, and are in poor health overall, it is much more difficult to detect their pregnancy early on. By the time people get an appointment, they could be well over 12 weeks and into their 2nd trimester. She did give a disclaimer that her position is informed by her Christian faith, although I feel that the role of religion should be more limited in the space of women's advocacy. I think people are free to have their own opinion and whether they would personally get an abortion or not. However, when advocating for women's rights to own their bodies, I don't think that it is helpful to use your personal choice as a barometer applicable to everyone else. Or could it be a strategy to lessen the blow for the public in terms of the effort to legalization? Since oral pills can be used to terminate until 9 or so weeks, it may be less stigmatizing than a surgical procedure, given the fact that Jamaica is a Christian nation in which abortion is currently illegal. Or is it even fair to generalize that Christianity is the reason for the opposition to abortion?

-Dr. Dunn's lecture was filled with resources to explore initiatives advocating for women. I found this intriguing because Dr. Dunn knew so much about some things I had never heard of before. The health-related topics she mentioned on safe abortion practices and the HIV rate in the Caribbean is something I would like to delve into more. I hope I will be able to find some time to read through some of the publications she referred to in the near future.

- .Dr. Leith Dunn's discussion was interesting in that she gave us a lot of hope for progress for women in Jamaican society and in the world. She gave us a lot of resources to look up and things to look forward to. I was really interested in what she was saying about advocacy for women's sexual health and reproductive rights. I agree with her that availability of contraception can minimize teen pregnancy so that inadequate care for children may be avoided as well as accessibility to pregnancy termination so that unwanted children do not suffer. I think that what she is doing and what many other women and organizations are doing as far as advocacy for so many different issues pertinent to women is so important for Jamaica and for the world.

Dr. Tafari Imani and Rastafarianism

- The discussion today regarding skin bleaching practices really hit close to home for me. Although it might be surprising for other people because I'm tan and have so called "good" hair, I can very much relate with those who take on these practices of self-hate in order to ascribe to the ideal of beauty, and in the Jamaican context in particular, social and economic power. I grew up hating my dark skin and curly hair, because everyone around me in Japan had lighter skin and straight hair. Like in Jamaica, these features were celebrated in the magazines and in the media, women who possessed them deemed beautiful. Beautiful white skin and silky straight hair are compliments, while *kuroi*, meaning dark (literal translation: black) held negative connotations. There were face washes, facial creams, sunscreens, and pills advertised for the purposes of *bihaku*, which literally translates to beautiful white. I used sunscreens to prevent tanning and a hair straightener to minimize my naturally thick and wavy hair. The media also taught me that mixed people are attractive only in the case of those mixed with European or white and Japanese. Tall, slender, fair skin with European features was the symbol of beauty.

- Although I personally know what it feels to be in such a state of hate and low self-esteem, the magnitude of the problem facing people in Jamaica is completely different. I grew up in a country and a region in which I was the minority – my brother and I were the only mixed children in our school and community. In a country in which people of African descent are the majority, yet are the ones being affected by marginalization, collective low self-esteem and hate, the lecture really made me see the severity of the problem. This portion of her lecture really tied into Professor Hutton's lectures, which covered the psychological effects of enslavement and how it remains to this day.

- Dr. Tafari-Ama genuinely impressed me with her work documenting her interactions with the Jamaican population. She produced her own video of a Rastafarian focus group where both men and women were able to voice their concerns and issues with some of the tenets set in place within the Rastafarian culture

- Before coming to Jamaica, I didn't really know much about Rastafarianism, I sort of just had an idea that came from the media, which wasn't really positive. After spending time with Ms. Yvonne and listening to Dr. Imani's lecture, I have learned to appreciate this way of life and I have been able to understand it much better. I think that having a better understanding of colonialism and the different aspects of African cultures that the enslaved people practiced to keep that connection with their respective countries and homes, helps us develop a sense of where Rastafarian ideals come from and why they are important to the Rasta people. Stemming from an idea of empowerment and reclaiming race and African roots, Marcus Garvey created a movement based on Ethiopianism that developed in Rastafarianism with the help of Leonard Howell. The Rastafarian want to resist the notion of colonialism and break down the barrier of religion so that they may liberate their consciousness. They want to have a god that looks like them and can represent them instead of the image of the white man.

-I was really interested in r. Imani's documentaries about women's issues within the Rastafari. Rasta men do play a significant role in raising children, more so then the general Jamaican population, and they believe that the women are queens and princesses, yet still, there are systemic injustices towards women that are still present in Rastafari communities. For example, Rastafari communities are still male-dominating and still adhere to

female/male binary despite the ideally positive views on women. Some Rasta men have affairs with other women, something that some women are okay with because they would like more time to themselves. One aspect that struck me was the fact that women are seen as unclean during their menstrual cycles and in some communities, they are sent away for a 21 days before, during, and after their menstruation (kandiyoki). I would think that menstruation would be a sign of fertility and youth, and therefore, be seen in a positive light.

- The Rastafari lecture gave rise to an interesting debate between Dr. Tafari-Ama and a Rasta man (I believe his name was Clarence). It seemed the crux of the debate was the blame that the Rastafari movement places on white colonizers and their progeny for the ills that have hindered the progress of Africans and the Diaspora. Clarence believed that they could not be blamed for what has occurred; while Dr. Tafari-Ama believed that they should share some of the blame for what occurred and what continues to happen. After thinking about this issue, I think that that while white people should acknowledge what atrocities occurred, they should not be blamed for what's happening today, since they are often concerned with society's unfairness, too.

- Another misconception that I held was regarding Rastafarianism. Because of Bob Marley's fame, I had assumed that Rastas were more nationally representative of the Jamaican people. To the contrary, Ms. Yvonne told us about how ostracized they were as a religious minority. Prior to her husband's success in the music industry, he was kicked off the bus and was told to walk because of his dread locks. They also could not walk down the main road in those days! It was an incredible reminder of how little information we get regarding what is going on in the world.

Ms. Joan Andrea Hutchinson – Jamaican Language and Culture

- I am really interested in language and its development, especially in post-colonial societies such as Jamaica. I thought that Joan Hutchinson did a great job in communicating with us how language expresses important aspects of Jamaican society and how Patwa was developed. I really do see the importance of African influences in the culture as a whole through the Patwa language and the many proverbs. These create a certain ambiance that connects the society to the past and their African roots, something that I personally find important. I really praise Jamaicans for trying to keep this

connection with their African roots, because I feel that Mexican society has sort of lost this connection with ancestral indigenous societies, some that are even still alive presently. This is the main reasoning behind my interest in Latin America and the colonial period, because I feel a certain responsibility to make that connection through the study of the history of my community. I think that I can't pass up an opportunity to sort of revive what has been lost, even if it is only through the world of academia.

-I really enjoyed the language lecture because of what we learned about the history of the country and the mannerisms of the Jamaican people. I liked how she addressed our questions and clarified our preconceptions about Jamaica and the culture. I enjoyed watching the movie that we saw that illustrated the timeline of the history because it was easier for me to understand. I definitely learned a lot at this lecture and I cannot wait for the next one. The second part of the language was a success! I really learned a lot and learned how to speak a little bit of patwa. I am really glad that we had a chance to learn the language. So far I have had somewhat of a hard time understand what people have been saying because of the accent for some their patwa. This experience has defiantly been very enriching

- Prior to taking the class, I was under the impression that Jamaican Patwa was a regional dialect, when in fact it is a language. Dr. Hutchinson explained that the use of proper English is associated with education and intelligence, while Patwa is associated with the lack of the two. During her lecture, Dr. Hutchinson constantly reminded us that Jamaica is a highly sexualized culture. This was further highlighted by the focus on terms describing the body, particularly the sexual parts. I do think it is useful to know terms that are often used in lyrics and in conversation. On the other hand, she was essentially telling us that "it is what it is," regarding how men may make certain comments to women or boast about their sexual prowess. There was a strong connotation that things are always going to be the way it is, as if culture remains static through out time. I understand that we, as visitors, cannot expect the culture to change. But that doesn't mean that people shouldn't acknowledge the possible genealogy of said culture and how it could evolve. I feel that there is a fine line between being critically analyzing what we observe in another culture and being judgmental.

- Ms. Hutchinson's funny and light-hearted demeanor immediately put me at ease the first time we were introduced to her at House 9. Throughout the whole duration of the discussion, she "code switched" by fluidly switching

between patois and English. I noticed that some of the students were initially confused, but this was something all too familiar with me growing up in a Jamaican family that code switched all of the time. Ms. Hutchinson explained that in the professional realm, speaking patois is considered as an unfavorable habit, equivalent to our American slang. Growing up, I always responded to my family members in English just because I quickly realized that some words were pronounced differently. Since there was (and still is) a misconception about Jamaican patois being “broken English”, you could be put in speech therapy for not speaking properly. I personally found it refreshing to be able to practice patois with everyone and laugh when we made mistakes because my mom never felt comfortable teaching me since she sort of made up her own version of patois based on what she heard on her way to school! The way that Ms. Hutchinson and her assistant Aeiko broke down the language made perfect sense and I was able to follow along very quickly once they explained the nuances of Jamaican patois.

Ms. Nadeen Spence

- In the afternoon, we had a feminist discussion with Ms. Nadeen Spence of UWI. Before her discussion, I never thought of myself as a feminist because of the negative connotations that are associated with being labeled as a feminist. I do stand for gender awareness and equality and advocacy for females. When I came to Wellesley, the word feminism came with a connotation that I did not see myself identifying with, and it seemed like feminism was more focused on the plight of white women. I found it hard to find the narrative of black women in that notion. However, hearing Nadeen speak made me realize that the word *feminist* can have different interpretations and different meanings. Her association with the word was from the context of a Caribbean background, and not a United States Northeast region perspective. I found myself identifying more of what Nadeen was saying as a feminist

-After lunch today, we talked with Nadeen Spence, a feminist activist on campus and leader of Mary Seacole Hall. I really enjoyed her talk on feminism in Jamaica as it allowed the class and me to acknowledge the different challenges that the feminist movement faces in different parts of the world. The challenge that intrigued me the most was the deliberate submissiveness and complacency of woman in order to find a male partner. As a person who strives to be a strong woman, this bothered me. I know that

the strict patriarchal society in Jamaica does not give women much freedom but I adamantly feel that woman should not have sacrifice who they are or their rights/power for a relationship. The lack of socially developed men in society compared to the large progressing female population reminded me of a similar problem in the U.S. in the AfricaIt was really interesting to hear about feminism at UWI from Nadine and be able to compare it to Wellesley. I was really surprised that the female population of students is significantly greater than male students at the UWI campus because when one thinks about gender roles and inequality, education is one of the most important areas in general where women are marginalized. Just like Dr. Witter mentioned, Jamaican society seems to have very educated and well-spoken women, but that is not the case for the men, which perpetuates violence, especially domestic violence. These examples are why I understand where the Male marginalization Theory stemmed from, although I do not find it credible in a sense because there are no systemic pressures (that I know of) acting against men's education. Even though men may not have the same level of education as women, their role in society is still one of dominance.

- Women's education only helps so much in their role in the society because the general population still buys into the male/female dichotomy and stereotypical roles for men and women, something that can also be seen on the UWI campus, cording to Nadine. She explained that women have to tone down their assertiveness in front of men because there is still this idea that it is important to get a man by playing coy and dumb so that they feel manly, etc, otherwise you will end up alone with many cats. I find there to be a great problem with this contradiction because although there is a large female population at UWI than male, there seems to still be a patriarchal system in place that originates from Jamaican society and is so engrained into social norms, that even the women find it to be "normal" or don't find a problem with it. This isn't particular to Jamaica, it is also seen in so many other societies, for example, in the states (although it is a bit different), and women who are educated and have a career have a harder time building a family due to society's expectations. It is harder for women to have both a career and a family than men. The difference between Jamaica and the US is that there is a stronger focus on feminism in the US than in Jamaica. According to Nadine, there is a fear to identify oneself as a feminist due to the harsh stereotypes placed on feminist, one of which is being called a lesbian. This becomes a whole other issue because of the negative views of Jamaicans on homosexuality in the American population. Nadeen also spoke of the problem UWI faces in the lack of female leaders despite the 78:22

ratio of women to men. This made me feel grateful and privileged that I attend an all-woman college which encourages me to succeed despite my gender. I appreciated Nadeen spending time out of her schedule to offer a perspective on Caribbean feminism.

The Moore Town Maroons and Lecture by Colonel Sterling.

- I had an amazing experience at Moore Town. The land was beautiful, the maroons were such friendly people, and their history was so interesting. I found that the history of the maroons is filled with such strong and courageous people that fought for their rights and reclaimed their roots, like Nanny, for example. Just the fact that Nanny was such a brave woman that was feared by the Europeans sheds such a positive light on the maroon communities because they were able to follow a woman at a time where women were the most oppressed. I also appreciated the fact that the Kernel admitted that the women in the community are highly influential, especially in the governing of the maroon towns and that they are an important part of the council. I think that the maroon communities seem to be quite progressive in the sense of women's influence on the government, but I thought it interesting to note that the Kernel thought that the women served better as counselors to the Kernel and not as a Kernel themselves.

- The trip to Moore Town was absolutely awe-inspiring. It was amazing to see all of the African retentions within the Maroon culture. From the Obeng, the drums, and the language, the people of Moore Town were able to maintain such a deep connection to their ancestors. Granny Nanny is such an important person both for Jamaican history, but even more so for the people of Moore Town. Learning more about the work of Granny Nanny made me curious about other women who were influential throughout Jamaican history who have yet received their due recognition.

I can begin to understand the importance of preserving the land of the Maroons. In addition to their rich history, the land is breathtaking. We picked coconuts off the trees and ate them. If it was industrialized, there is no way that the beauty of the land would be preserved. It will be very interesting to see the future of Moore Town and other Maroon communities as Jamaica continues to industrialize.

- I was also intrigued by the gender dynamic in Moore Town. All of our guides were young men and we did not see many young women until we were watching the drumming performance. I wondered if this was typical,

and if so why. If not, what was peculiar about this situation? Despite the separation of the genders I observed today, one of our guides expressed deep respect for women. He said to me, “Women are strong. Men always act like they are the strongest and they’re not. Women are the strongest.” I wonder if Even though I am very tired after this long week.

-During our road trip we traveled on the mountains that we normally see as the backdrop of the capital city. I enjoyed how this journey allowed us to explore a new portion of Jamaica with significant history as the treacherous, now paved roads on the mountainside mirror the path taken by African slaves attempting to flee the plantation and seek freedom from their oppression. Like Asia, I found these relatively new roads frightening yet exciting as they were terrifyingly high and represented an important part of history. During our trip I also noticed the plentitude of crop fields for bananas, pineapples, sugar cane, and more. But the seaside of Portland exposes these crops that many Jamaicans depend on for food to the damage of the Caribbean Sea during storms. When we finally arrived at our residency for the next two nights, Ivanhoe guesthouse, I wondered about the origins of the building. Its style does not resemble one of the modern era, more or so a colonial style architecture. I found the rooms too comfortable to accommodate slaves. So I inferred that the guesthouse retained servants who worked for the few rich of Portland after its erection. Once we checked into the guesthouse, the class took our second visit to the beach; this time to Boston beach. The waves from the Caribbean Sea were bigger than the one on Hellshire beach. This attracted both natives and tourists interested in surfing. I noticed that the activity contributed to the economic sector of tourism as some of my classmates and other newcomers paid for surfing lessons. Vendors selling various knick-knacks and jewelry also served as another visible economic aspect on the beach and where we ate lunch. I understand their efforts to make a living but at times the persistent appeals of the vendors became bothersome. But I am enjoying my stay in the country. It brings me closer to the original nature of Jamaica.

- The visit to Moore town marked an unforgettable life moment for me. Before arriving to Moore town I was expecting to me barbaric like people. I am ashamed to admit that but in my head I was expecting the people to fit the depiction of a runaway slave. I also was not expecting to see the type of developed town with sophisticated housing. All of my preconceived notions of Moore were shattered the moment I set foot into the town. I felt so embarrassed about expecting anything less than what I actually saw. The

community was inviting the Colonel talk was informative and the hike and swim in the waterfall made for an awesome day spent in Moore town. I was impressed with exactly how much of their African heritage they had managed to maintain and I was also impressed by the amount of progress the town had made and is continuing to make.

- This morning, we ventured off to visit the Portland Maroons. Colonel Sterling greeted us upon our arrival and proceeded to give us a lecture on the history and significance of his fore parents. I learned that the Yankanko people defeated the British due to their impeccable knowledge of the mountainous landscape. Since the British army was unfamiliar with battling the terrain, the Maroons quickly outsmarted them. Colonel Sterling also explained the democratic process of voting within the communities. Election day entails standing behind the candidate you support. Wide support stems from how people view you in the community and whether they believe you're fit to lead. After our lecture, Colonel Sterling sent us off with some of the younger men who live in Moore Town to go hiking. On the hike, Richie told us that a lot of visitors come to see the Falls and admire the unscathed land. I enjoyed the hike because the landscaping was unlike anything I have ever seen before. When we returned, we had lunch and then watched a drum and dance performance at Nanny's tomb. I asked Kieran what they were singing about and he explained that the songs were about people searching for those who got lost in the woods. It was a very experiential day and I'm glad we had the opportunity to visit the community.

EXCURSIONS AND SIGHTSEEING

Port Royal

- After a short Orientation Part 2, we left on our mid-sized bus to Port Royal, about half an hour – 45 minutes away back by the airport we came from on our first day. Port Royal is a small fishing town — very serene, residential, and a relatively safe area in Jamaica. Shirley told us she liked having her students see Port Royal in the beginning of the trip because people there tend to be more open and friendly. After a wonderful lunch at Gloria's Seafood Restaurant (lobster!), we set out in small groups to answer questions for our assignment, kind of like a scavenger hunt.

- I thought that the scavenger hunt activity that we did here was the perfect way to start the course and become engaged in a new space with friendly people. We had a chance to walk around and talk to some people, basically on the first day and it was exciting! As we were looking for some of the information, a man called us over and suggested places that we should see and plaques to read that might give us important information. He also sat and talked to us a bit about the history of Port Royal and was just all around very friendly. I feel that something like this wouldn't happen in the US because a lot of people aren't willing to take time out of their busy schedules to talk to people about history. I found it so interesting that Port Royal had been a pirate city where pirates would attack Spanish ships and rob them, but now has turned into an important fishing village.

Marcus Garvey Museum

- After lunch, the class visited the Marcus Garvey museum. Thanks to the Africana Studies Department, I knew about Mr. Garvey prior to the trip to Jamaica. However, I did learn of some interesting facts about him during this trip. I appreciated the visit to the museum in a similar way as I appreciated the visit to ASHE. I thought it is fantastic that the museum is carrying on Garvey's vision with educated people of the community. People can become educated in a number of ways, and I think it's so important to deviate from the traditional forms of rote learning, and allow other opportunities for success. This kind of education is grassroots, and I think that grassroots efforts can make a profound impact on community overtime.

Bob Marley's Museum

-This afternoon we visited the Bob Marley museum. Bob Marley is considered the most famous reggae artist and is known worldwide. His museum is the exact same house where he had formerly lived with his wife Rita, and his children. The museum was very well kept and designed, with most possessions in it those of Bob Marley. The tour guide gave an excellent tour, and kept the pace alive by leading the group in song every stop. One of the rooms on the tour was covered in newspaper articles about Bob Marley and his performances. I was amazed at the number of and variety of articles. There were even articles in Japanese. Pictures of Bob Marley with Mick Jagger and Peter Tosh hung on the walls. I don't think I realized the sheer scope of people Bob Marley's music affected. I thought that he was just

moderately famous in the Caribbean and North America. I had no clue that he had won a Grammy Lifetime Achievement Award.

-Visiting Bob Marley's museum was a great extenuation to Dr. Hutton lecture because it showcased the use of artistic expression as a form of social commentary within modern day Jamaican culture. I am a fan of Marley's music and I admire him for the amount of compassion he had for the average common man. Having the opportunity to visits his home was one of the activities I was most looking forward to and the museum tour did not disappoint. Although I was introduced to Bob Marley's music later in my life his songs on social commentary reminds of songs from a prominent artist within the African-American community, Marvin Gaye.

- As a child I had been aware that Bob Marley's death was caused by cancer. However, I was under the impression that it had been lung cancer – thanks to my enterprising parents to dissuade us (my brother and I) from potentially smoking in the future, pointing to Bob Marley's incessant puffing as the cause of his demise. Needless to say, I hadn't known that what he'd actually been smoking was not regular cigarettes but in fact "ganja"...

The trip to the Marley Museum made me think of the stereotypes attached to Rastafari men, and to Jamaican men overall, that they can almost always be found smoking marijuana... As it turns out with everything that we don't know much about, there is always more knowledge to be gained – and Dr Imari Tafari Ama's lecture served to clear some of the misconceptions and gaps in my understanding of Rastas and, therefore, Bob Marley's lifestyle. (Although I still disapprove of his rampant philandering.)

- Our visit to Bob Marley's estate-turned museum was amazing. Our tour guide showed us around the home Bob Marley and his family resided in until his passing. I grew up hearing songs like "Redemption Song" and "Three Little Birds", but I had no context of what was happening during the time he recorded those hits. I had no idea that underneath his catchy hooks, he was often criticizing the lack of progress in his country or the discrimination that he observed as he traveled around the world.

Ocho Rios and Dunn's River Falls

- Today I climbed a waterfall. I am surprised at myself for doing so, but I am also proud. It was an interesting experience climbing up the waterfall with the water splashing on my face and the various sizes of rocks around me.

Even though there were moments that I was scared, I'm glad I did it. Afterwards, some students and I met an artist named Clyde. Clyde is extremely talented and nice. We talked about his skills, his work, his son, and he was curious about my life as well. His pieces were absolutely beautiful, and he was aware that we were college students. I bought two pieces from him. Those moments are so important because I am able to learn from the person. I may never see him again in my life, but when I think of this day, I will remember his friendliness. I appreciate those moments when I am able to meet random people and have a random experience with them.

- The trip to Dunn's River was interesting because I could see the tourist feel to Jamaica. This was the first time in all of the three week that I saw hordes of tourists at once. I thought to myself that this area could be the only part of Jamaica that some of these tourists see. I wondered if that was the case then are any Jamaican stereotypes perpetuated or are stereotypes broken down? That trip made me grateful for the opportunity to visit multiple places in Jamaica and not just one part. The opportunity to visit more places allows me to make my own opinions and judgments about Jamaica.

-Ocho Rios was a strange experience. Everywhere I looked there were tourists (sunburned and overweight, to boot) overcrowding the falls and doing generally obnoxious things. There were two ferries called "Cool Runnings", which I found abhorrent. Why name a ferry after a kid's movie? Is that all anyone knows about Jamaica? The waterfall in the Maroon community was so much more pristine and, well, untouched, than Dunn's. Everything was overpriced from the food, to the clothes, to the jewelry. Hopefully, the locals are making a good wage to compensate for the tourist's disruptions.

-Ocho Rios was a fun experience; again I challenged my fear of heights by climbing Dunn River Falls. However, while in Ocho Rios I could not help but realize how touristy the area appeared. At one point I felt as though I was in an amusement park in Florida. Tourists who visit only Ocho Rios leave Jamaica knowing little to nothing about the country. I feel so blessed to have been able to get a taste of the real Jamaica that so many other visitors to the island miss out on.

CULTURAL ACTIVITIES

ASHE

- We also had the opportunity to dance with the ASHE dancers today. Even though it was exhausting, I truly appreciated being in their presence and watching them dance so beautifully. I especially liked the Yanvalou dance. The dancers moved so fluidly and with such gracefulness. I enjoyed how Michael Holgate emphasized the West African retentions in the various dances that were particular to Jamaica as well as to the Caribbean. He also briefly discussed the evolution of the modern dancehall through the folk music, ska, and reggae. Dr. Hutton's discussion of the African retentions in Jamaican culture was seen in the dances and drumming. Beyond the dancing, I also appreciated the comprehensive model of health and well-being that ASHE promoted. It offered young people a venue to stay active, educate their peers, and it also provided them with a supportive community. ASHE also provides the greater community a space to learn and discuss the social issues that are confronting youth in Jamaica.

- This morning we visited a dance company called ASHE, where we took part in learning different types of Jamaican dance, and had a informative and Q&A session during and after our participation. The members of the dance company led as we followed. Everybody was sweating by the end, and it was hands down one of the most interesting things we have done so far. Afterwards, we had lunch there in a small dining room. However, I realized the dance company members (most of whom were around our age) were eating outside, away from our group. In an effort to mingle with them, I took my food outside and joined some of the Ashe members. Slowly, more people started to talk to each other and by the end, numbers had been exchanged and we were already planning when we should hang out together again. It was a great opportunity to learn new dance moves, but also to meet talented and driven locals of our age. I hope we can see them again!

- The discussion part afterwards was powerful. The teacher of the day explained to us the purpose of ASHE, and what ASHE does in its community. Public health is such an important part of a country, and there are so many factors that constitute public health. I thought it was profound

that the people of ASHE discuss sexual health and reproductive health in the language of dance. I've never thought of health education in the form of dance, and I thought what a wonderful way to educate young people. I made a mental note to look up alternative ways of health education. I'm not sure of the specific statistics, but I am assuming that the productions of ASHE have had a great impact on their community.

- Michael, the co-director of the company, eased us into the next activity by starting us off with a "warm up". Even though I regularly attended ballet classes in elementary school and later in high school, I was never one to consider myself as a dancer. When I realized that I would be dancing with the members of Ashe today, I was quite nervous! An interesting thing we did before dancing was to figuratively dash away anything that would hinder us from enjoying ourselves, such as inhibition and lack of participation. It was a silly activity, but it somehow worked to make us all feel comfortable. Michael, the co-director of the company, eased us into the next activity by starting us off with a "warm up."

A'Ziko and M'Bala

- A'Ziko and M'Bala came to House 9 this evening to recite some poetry and play some music on the drums. I quickly realized that M'Bala is a very witty and hilarious character. He jokingly interrupted A'Ziko's preludes to her poems with the Talking Drum. They explained that the drum is from the Nigerian culture and is used to communicate commands to others who understand the drum. This was interesting to me because one of the things I distinctly remember from my visit to Nigeria was the Christmas celebration, which entailed a lot of singing and dancing to the beat of drums. My dad later explained to me that the drummer was giving the dancers instructions. Both A'Ziko and M'Bala are very talented individuals and I really enjoyed hearing their poems. One that resonated with me was A'Ziko's poem on how to treat your man. Although it had a raw and harsh tone to it, she addressed longstanding issues of domestic violence, unprotected sex and having children out of wedlock all while being submissive. We rounded off the eventful night with dancing to the rejuvenating beat of M'Bala's hand made drums.

- These unique poems kept the workshop exciting and engaging. The poems also tackled social issues in Jamaica. The lyrics were about poverty, lack of education, and racism in society. The woman who read the poems had so

much passion in her actions and you could tell that she had put her heart and soul into poetry. I was amazed at how captivating the performance was and thought it was a wonderful way to communicate social issues to the audience.

- Being a poet is not easy, as the two artists attested. The poetry community is small in Jamaica, and it may be hard to make a living off of it. At the end of the session, the percussionist pointed out several things about his instruments. For instance, the lid of his drum was actually a frying pan. His gong was actually a silver serving tray. His cymbals were actually pot lids. I hadn't noticed these features during the concert at all! Yet, these homemade instruments still made beautiful sounds when combined with the poetry. It just goes to show that art doesn't have to come at an expensive price, you can express yourself in any way you want. It was clear that the artists didn't have the best financial resources, but they remained smiling and had a hearty sense of humor. I commend the artists for sticking to their passions and bringing social issues in Jamaica to light through art. It was an inspirational night and I wish them the best of luck on their future endeavors.

- The drummer Mbala and poet Adzico were really good. I liked the way their poetry was both informative and entertaining. I really liked one poem by Adzico about men and women relationships and how it evolved into many other different poems. I really enjoyed getting up and having the ability to move around and we were involved in creating the music.

Pantomime

- There were other elements of Jamaican society as well in the pantomime. I liked the performance. I am a fan of musicals, and I liked the musical component to the performance. As I watched the performance, I was observing various things that the playwright decided to include in the piece, and observing why the playwright wrote the piece in the way that they did. I think that a lot can be understood of a culture through art pieces, and it can provide a great educational tool to the community. I could not understand all of the jokes and Patwa, but it appeared that people in the audience enjoyed the play greatly. A lot of the social commentary in the play was subtle but apparent. Some classmates thought the play could push further on the issues, but I thought the subtleness was done in a way that did not take away from the comedic affect. For example, there was a character that had on very pale face foundation makeup, and later in the play, it was discovered that he was

bleaching. To me, the image of the boy looking like a ghost was enough for me to think of how unusual he looked. I imagine the image was powerful to those of the audience as well. With the art of subtleness, the playwright was able to give a pleasant story line, but also gave the audience things to think about.

-When we got back for a de-brief that night during dinner, many of us brought up this concern. That although the play did do a good job of incorporating the social issues, it didn't thoroughly address all of them. Some of the students brought up the good point that perhaps this was the right decision since it is better to gradually ease the audience into thinking about these issues rather than thrust them right in their face. The audience might not take the play seriously or decide not to pay attention to it if it was solely on the social issues. I thought that it was a good idea to have the issues presented in comedic form in the musical because it will at least bring these issues to the audience's attention without being too overbearing. Plus, the musical is a family event so the themes in it will be exposed to people of all generations. Overall, I enjoyed the play and the acting was very funny. I hope the musical is a progressive step in addressing social issues in Jamaica.

Rebel Salute

- I had to journal about my experience at Rebel Salute while it is fresh in my mind. It was such a great experience to see several legendary reggae artists, like Marcia Griffith and Tony Rebel. Even though it was mainly entertaining, it was educational in that we were able to listen to many reggae songs that made commentary on contemporary Jamaican society. One artist critiqued the impending IMF agreement, which he believed would cause further damage to the struggling economy. Many artists sang songs of resistance to poverty. One artist, Professor Nuts, stood out in my mind, not because of his social commentary, but for his song that made light of domestic abuse. The song was a comedic narrative about Professor's girlfriend who comes home beaten. She tells him that a man beat her and the Professor goes to fight this man. Upon finding the man to be much larger and stronger than he anticipated, Professor Nuts, challenges the man in another way. Professor tells the man to hit his girlfriend again in his presence if the man really thinks of himself as tough. The man does so three times. After the third time, Professor shares a beer with the man and celebrates the fact that he will no longer need to discipline his girlfriend after this. The song itself was a highly inappropriate comedy about domestic

abuse. But it was not just the song that troubled me. What was most troublesome was that men and women were singing and laughing at the song. It was a perfect example of what Nadine Spence said about patriarchy: it is only able to be maintained because *women* are complicit in their own oppression. Even though I knew it before this trip, this experience reminded me once again how difficult it is to gain gender equality without women being conscious of the way in which sexism influences their lives daily. This respect was shared by most other men in the community, and if so, in what ways did it manifest itself. For example, were women as likely to be Colonel as men? Was there a strict division of labor between men and women?

RREFLECTIONS

Tourism

- At Ocho Rios, I was very disappointed. So far we have more or less avoided acting like foolish tourists, but at Dunns River and Falls it was inescapable. Consequently, I opted out of climbing the falls as it was very unappealing to me. Dunns River and Falls did, however, give me more insight into the construction of Jamaican Tourism and the consequential cultural detriment. All of the boats or ferries that were bringing loads of overweight white tourists were titled Cool Runnings 1, Cool Runnings 2, etc. The guides from the falls that led the tourists in videoed the tourists climbing and started to chant in a party-like way.

- As a country in the Caribbean, tourists come to Jamaica to relax and have fun, but it seems to be at the expense of Jamaican culture. Everything seemed to be put on and very showy for the tourists. This is only one example of a tourist attraction. I could only imagine as a nation how people must act for tourists and can only see that as unsustainable and damaging to the national self-esteem. Jamaica is not taken seriously as a tourism spot, which I think affects how serious countries take Jamaica socially and economically. I do not think these tourists come all the way to Jamaica to see things such as the Marcus Garvey museum or to the national gallery, but instead to enjoy themselves and laugh. People from the U.S. and European countries come to Jamaica for vacation and then return to their own country without more than having a good time.

UWI Students

- The students from UWI reminded me of my friends from Wellesley- intelligent, witty, and progressive. I find it comforting to know that students from all over the globe have the same goals and aspirations that I do! They were all from different countries and backgrounds, which was similar to Wellesley, also. Lavern, from St. Vincent, had to learn about Jamaican culture and language just as we did.

- I enjoyed connecting with them and sharing the common experiences. Meeting the UWI students further solidified how much Black culture in Jamaican and the States are parallel. The first signifier was the loudness in our voices when we spoke to each other. I was having as college students and women in transformative stages.

General

- After the lecture and lunch, we took a walk around the campus to get acquainted with the area and to process our UWI student IDs. On our way, some students and I walked towards the Caribbean Studies Centre. A guy working in front of the centre asked us where we were going. We told him we were just exploring the campus. He then turned towards me and said, "Ni hao!" I didn't answer and simply walked away into a nearby shop. I was starting to get tired of people on the street saying things like this to me. He then called out "Konnichiwa!" behind me. I don't understand why people in Jamaica still say these things when there is supposed to be a fair population of Chinese Jamaicans and Asians. Is it really necessary to do this every time? When we walked out of shop, the guy approached me again and asked if I spoke English and why I didn't respond to his Chinese. This just really frustrated me. Why would he just assume that? If anyone can be seen as "Jamaican" here like our language teacher said, then why do I still feel that only people who are of African descent are perceived as Jamaican

- Reflecting on the past three weeks in Jamaica is an incredibly important task for me. Unlike the other students, this was more than just a course. It was an opportunity for me to see my country in a way that was meant for foreigners to see it. In some regards, you can say I wasn't meant to see it like this. But I'm certainly glad that I did. More than ever, I am in love with this little island! Our potential for greatness is unlike any other place in the world. In

true Jamaican fashion, I have to declare, we are in fact the best. In all my time living in Jamaica, I have never lived away from home. Not to mention living away from home in place where I don't have to cook, clean or even make my bed. Most Jamaicans don't live like this.

- The past twenty days in Jamaica have been both wonderful and exhausting, although I wouldn't have it any other way. I can safely say that I have experience a lot of personal growth during my time here. Ms. Yvonne's cooking prompted me to try foods I would normally shy away from at home. Our talented lecturers piqued my interests every time they spoke about their field of expertise with great conviction. We have traveled all over the Eastern side of Jamaica and have seen the natural, beautiful island that has managed to keep up with times yet still preserve its history. This trip has also allowed me to better understand the pride that swells the heart of many of my family members. Despite Jamaica's current state of distress, I do believe that a time will come again where Jamaica will once again be a jewel. In order for this to happen, however, more work needs to be done to sustain social programs such as healthcare, education and public transportation so that people have access to these resources. The people I have met over the past few weeks have provided me

FINAL COMMENTS

- Overall, I enjoyed my time in Jamaica. This country is so beautiful, warm, and friendly. It is hard for me to think that in a week, I will be in snow city, Boston. It seems that I feel more at peace when I am in tropical countries. I will definitely come back to Jamaica one day. It was a phenomenal experience for me, and I learned about myself in some ways. I wish I could share everything that I learned and each experience, but that would equal many typed pages. There are some parts that I was not too fond of during the trip, but those were minute in comparison to my overall experience. Thank you for including me!

- Throughout the trip, I learned more and more about my ancestry and culture. This was my original goal and it is what I valued the most during my time in Jamaica. But at times I felt more like a tourist than I intended to. I wish that I had more chances to interact with individuals my age, eat more realistic Jamaican meals, and visit less tourist sites. Nevertheless, I cherish

this experience with my classmates and you, Professor Steady. Thank you for making a trip like this possible.

- I have very much enjoyed our time in Jamaica and have learned more of social interactions and how they differ in Jamaica. Additionally, I have expanded my knowledge on slavery with the help of Dr. Witter and Dr. Hutton with new perspectives and facts. Also I have learned how Jamaicans interact with their environment and their celebration on the foods, fruits, and landscapes. In particular, the people of Jamaica have been of the most welcoming that I've experienced.

- Our time in Jamaica is coming to an end. I spent the day journaling and getting some rest. At dinner tonight, I thanked Ms. Yvonne for all that she has done. She has been so kind and caring to me, taking me to various places and doing her best to meet my dietary needs. I will miss her. Goodbye Jamaica! I'll miss you and your warm weather :)

- This experience in Jamaica was life changing. I feel like my eyes have been opened and I have seen things that I never thought I would see. I have seen black people on all different kinds of billboards and I have seen some really happy children playing in a shack. People can actually be really nice and friendly if you are polite to them. This is not quite the luxury in the states. I am just glad that I had a chance to be a part of a society that can be good and true. Obviously the world is not a perfect place and neither is Jamaica. I am aware of all of the crimes that happen here but things are never as terrible as they appear to be. I wish the news would stop talking about the murder rate and start talking about how wonderful the people are if you give them common courtesy. I really hope to come back to Jamaica because I am so proud of this culture and proud that it is a part of me!