

GRENADA

Education Is A Must

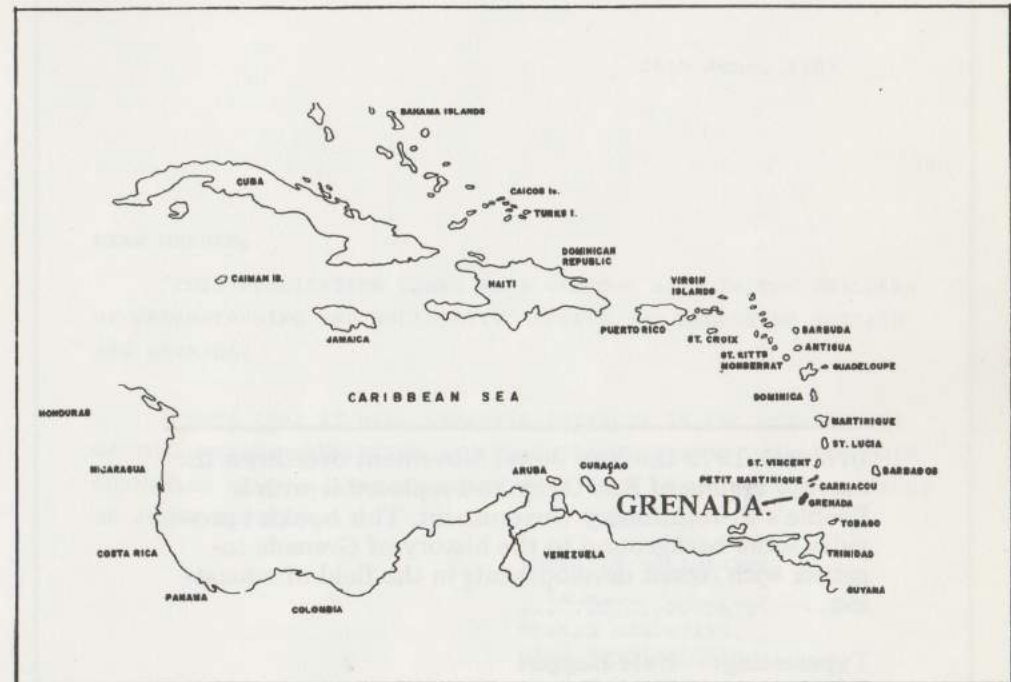


Maurice Bishop
Chris Searle

503 X
DUE - Dec 82
X

GRENADA

Education is a Must



Maurice Bishop
Chris Searle

**EVERY STUDENT
A WORKER,**



**EVERY WORKER
A STUDENT**

INTRODUCTION

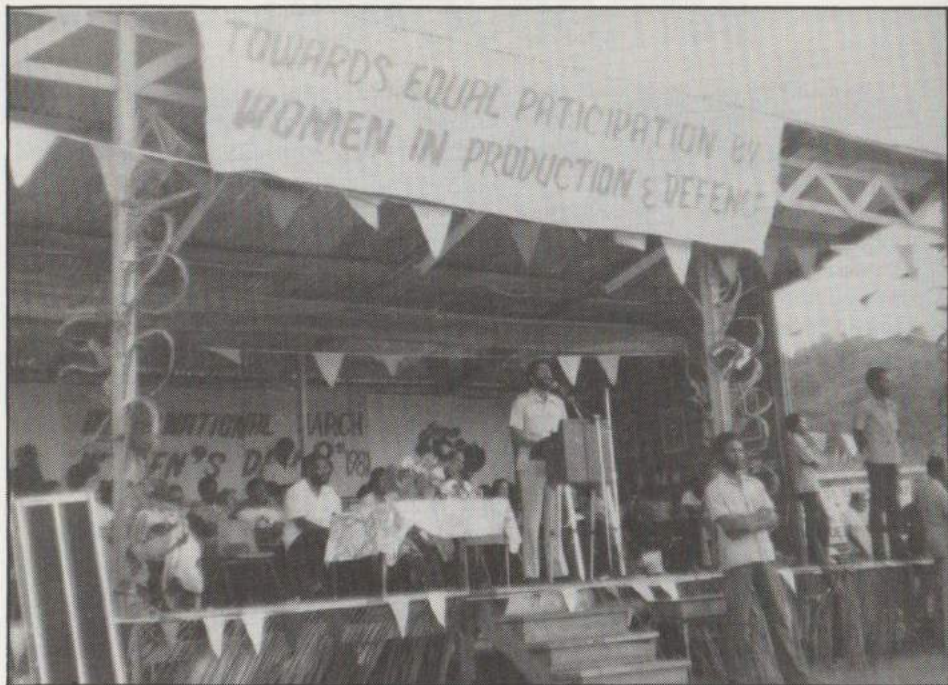
Despite the concrete and popular advances being made in Grenada by the People's Revolutionary Government, the British Conservative Government is taking a very cold attitude towards the young nation. Grenada is still remains a member of the Commonwealth, and British people are welcome to visit and experience the island's many-sided beauty without any visa regulations. Grenadian labour, like that of the other Caribbean islands, has provided man and woman power for Britain's industries, transport systems and Education and Health services for over thirty years. There are many Grenadians resident in Britain and many of their sons and daughters go to British schools. The social and working links between the two countries have been very close. So why the hostility and frosty attitude from Ms. Thatcher's government?

Ashamedly, Britain is meekly following President Ronald Reagan's dictum that Grenada, alongside Cuba and Nicaragua, is a mere 'temporary obstacle' to the hegemony of the U.S.A. in the Latin American and Caribbean regions — a contemporary application of the old and many times discredited myth of the Monroe Doctrine. The previous U.S. administration, under President Carter, apart from giving sanctuary to the dictator Gairy (as well as the Shah of Iran and the Nicaraguan tyrant Somoza in the same year!) and refusing to extradite him, had increasingly put economic pressure on the People's Revolutionary Government to try to effect changes in Grenada's fraternal links with Cuba and Nicaragua and the solidarity shown to the progressive forces in El Salvador.

The British Tory Government is slavishly following American policy. Very soon after refusing to allow export licences for just two armoured cars that the Grenadian government was seeking to purchase for the People's Revolutionary Army, the British government announced the resumption of extensive arms sales to Pinochet's Chile — the erstwhile fascist ally of Gairy. But even more insidious is the British Government's decision to exclude Grenada from economic assistance to the Windward Islands (Grenada, St. Vincent, St. Lucia and Dominica), following Hurricane Allen of 1980, which badly affected the crucial banana industry. The Foreign Office Minister, Nicholas Ridley, made the British Government's attitude to Grenada clear in February 1981 when he declared 'Grenada is in the process of establishing a kind of society of which the British Government disapproves, irrespective of whether the people of Grenada want it or not.'

In the face of such reactionary attitudes The British-Grenadian Friendship Society hopes to mobilize public support for the people of Grenada through campaigns, meetings and publications. The Education Committee is working to support educational advances in Grenada and welcomes enquiries about membership and meetings.

Education Committee of the B.G.F.S.
June, 1981.



An emulation meeting

GRENADA

THE TRADITION OF RESISTANCE

The history of Grenada, the southernmost of the Windward Islands in the Eastern Caribbean, and comprising the three sister islands of Grenada, Carriacou and Petit Martinique with their 110,000 people, has always been characterised by resistance. Edward Brathwaite, the Barbadian poet, has identified this resistance with the 'maroon' mentality of the people, and an unquenchable desire for freedom. Indeed, when the first French colonialists tried to subjugate the Carib amerindians as far back as 1650, they were met with constant military harassment and guerrilla warfare. In the same year a company of Carib warriors preferred to throw themselves off a cliff at the extreme northern end of the island, at a place subsequently called Sauteurs ('Leapers'), having fought with the sea at their backs right down from the highest misty ridge of the island, rather than surrender to those who came to steal their land. And the Carib war cry of 'Kaori Homan!' (To arms!) found its echo right through the persistent slave revolts of the colonial period to the French words on the flag of the rebel Fédon in 1796 — 'Freedom or death!', to the slogan of the People's Revolutionary Government which toppled the discredited tyrant Eric Gairy on March 13th, 1979: 'Forward Ever, Backward Never!'

JULIEN FÉDON

Grenada, like many of the islands of the Eastern Caribbean, passed backwards and forwards between the British and French colonial powers in the seventeenth and eighteenth centuries, depending on which one happened to be the temporary 'victor' in the chauvinist wars between them. Whoever became the master, the Grenadian slaves remained untamed and rebellious. The French historian, Labat, wrote in 1742:

As a rule, the slaves were allowed Saturday on which to work for themselves and provide for their families. But on the five days of the working week the overseers got every ounce of work out of them, beat them without mercy for the least fault, and appear to care far less for the life of a negro than for a horse.

The least disobedience is punished severely, and still more so are the slave risings. Despite these punishments, however, these occur frequently, for the poor wretches pushed to extremes more often by their drunken, ignorant and cruel overseers than by their masters, at last lose patience. They will throw themselves upon the man who has ill-used them and tear him to pieces, and although they are certain to receive terrible punishment they rejoice that they took vengeance on those pitiless brutes. On these occasions the English take up arms and there are massacres. The slaves who are captured are sent to prison and condemned to be passed through the cane mill, or be burnt alive, or be put into iron cages that prevent any movement and in which they are hung up to branches of trees and left to die of hunger and despair. The English call this torture 'Putting a man to dry.'¹

Such treatment had its logical consequences. In 1796, Julien Fédon, a free planter of mixed race, responding both to the clamour for freedom of the Grenadian slaves and the organised revolutionary ideas blowing in the victories of the French masses and carried into the Caribbean basin by Victor Hugues and the huge revolutionary upsurge in Haiti, established his freedom camp in the high peaks of central Grenada, having captured the towns of Grenville and Gouyave, on either side of the island. The rebels held out stubbornly for nearly two years against the British, and were in control of almost all the island except St. George's, the capital, and Calivigny in the south. The rebellion was eventually suppressed, but only with the British having to call upon the Spanish Governor of Trinidad for military aid. Fédon was never captured, and his spirit of liberty, elusive to all tyranny, still blows from its source in Grenada, right across the Caribbean.

ALBERT MARRYSHOW

That same spirit inspired two of Grenada's greatest sons, T. Albert Marryshow and Tubal Uriah 'Buzz' Butler, who have now, since the Revolution, received overdue recognition in the land of their birth. Marryshow was born in Grenada in 1877 and at the age of nineteen became a journalist. In 1915 he founded *The West Indian* (the direct ancestor of the present national newspaper of Grenada, *The Free West Indian*), which devoted itself to advancing the lives of the people of Grenada, but which also upheld a strong regional policy and sought to lay the base for eventual Caribbean federation and unity. In 1921 he visited London to singlehandedly campaign for greater representation of Caribbean peoples, and secured some notable concessions. He lived to see the West Indian Federation inaugurated in 1958 and became one of its first senators, but died in the same year. Perhaps his most inspiring achievement however, is his *Cycles of Civilisation*, written in 1917 as a reply to a speech made in London by the South African general and politician, J.C. Smuts, one of the early architects of South African racism, which led directly to Apartheid. In this mightily prophetic piece of writing, Marryshow, citizen of

Grenada, of the Caribbean and of the world, anticipated the freedom of his own people in Grenada and all people of African ancestry:

Africa! It is Africa's direct turn. Sons of New Ethiopia scattered all over the world, should determine that there should be new systems of the distribution of opportunities, privileges and rights, so that Africa shall rid herself of many of the murderous highwaymen of Europe who have plundered her, raped her and left her hungry and naked in the broad light of the boasted European civilisation. Africa would then be free again to raise her head among the races of the Earth and enrich humanity as she has done before . . .

. . . a giant spirit of Democracy and Socialism is coming to do God's work of 'levelling up and levelling down'.²

TUBAL URIAH 'BUZZ' BUTLER

Tubal Uriah 'Buzz' Butler, like many of his day, left Grenada as an unemployed worker, to find work in Trinidad. He arrived in Port of Spain in 1921 and worked in turn as a pipe fitter, ringman, pumpman and production worker in Trinidad's burgeoning oil industry. He became a trusted leader of the oilworkers and an early militant of the Oil Workers' Trade Union, in 1935 led a strike at the Apex oilfields, followed by a hunger march to Port of Spain. Such relentless activity caused his expulsion from the Trinidad Labour Party, and he formed the 'British Empire and Citizens Home Rule Party'. In 1937, after a mass meeting which he had addressed in Fyzabad with his electric oratory, all the oil workers in southern Trinidad walked out of their jobs to protest at fellow workers suffering the consequences of being turned out of their homes so that the land could be used for further drilling. When the police made a clumsy effort to arrest Butler there was a violent reaction from the oil workers, and only the arrival of British warships in Port of Spain harbour finally quelled their anger. Two policemen lay dead. Butler escaped to Venezuela, and on his eventual return to Trinidad was arrested and sentenced to a two year prison sentence. He fought on and made a successful appeal. Even after six years of internment from 1939 to 1945, Butler still retained his rebellious spirit, and continued his activism well into the post war years. He died obscurely in Trinidad just four years before the Revolution in the land of his birth recognised him as a great figure in their revolutionary tradition.

THE RISE OF ERIC GAIRY

Even Eric Matthew Gairy rose to power on the shoulders of the popular resistance of the Grenadian people. In 1950 he formed the Grenada Mental and Manual Workers' Union, intending to channel the grievances of the agricultural workers along his own egocentric direction.³ When the colonial authorities refused to recognise 'his' union, he called a general strike which provoked the 'sky red' incidents of arson and sabotage

aimed at estate owners and wealthy businessmen in the island. On February 21st, Gairy was arrested and removed to detention in Carriacou after leading a demonstration of striking workers through the streets of St. George's. As a result of this colonial intimidation the violence of resistance increased, and did not abate until Gairy was released with the union recognised, and 'the leader' had appealed and threatened at a public meeting and over the radio for his supporters to cease their violence.

FRAUD AND CORRUPTION

It is clear that at this time, Gairy's influence and popularity with the agricultural workers were at their zenith. 'We will never let the leader fall, for we love him the best of all!' declared his supporters. So what happened to cause such a massive and complete reversal in the attitude of the Grenadian people towards him, whereby ten years later he was widely equated with the Devil? Apart from studying the facts of the twenty five years of Gairy's power, (between 1951 and 1979, excluding one period between 1957 - 61 when Herbert Blaize's Grenada National Party formed the Government), and the history of corruption, fraud, mismanagement, violence, wastage and oppression which characterised them, to understand his motivations and *how* he could have inveigled and buttressed himself inside the favours of the people, we can turn to one of the great novels of the Caribbean, George Lamming's *In the Castle of my Skin*. It was published in 1953, two years after Gairy's rise to power in Grenada. The novel, amongst many other things, tells the story of an ambitious Labour politician called Slime, who after leading his people into social revolt and strikes with promises of a better life, betrays them by wholesale corruption and fraud and uses his influence to spurn the trust of the people, embezzle their hard-earned money and build up a vast personal aggrandizement and fortune. Although it was written by a Barbadian to reflect events there in the 1930's, *In the Castle of my Skin* has proved to be a prophetic book for Grenada, and its acclaimed author one of the 1979 Revolution's earliest and firmest supporters.

Gairy always claimed to be the voice of the agricultural workers, opposed to the landowners and businessmen of Grenada, who in general lined up behind the Grenada National Party. However, it soon became clear that he was representing and working for nobody outside of himself and a cabal of obsequious minions who likewise benefitted from his 'squande mania' and favouritism. The effect of his corruption soon became evident: a large slice of the private sector gradually fell to his ownership or to the ownership of his 'front' men and women, including several hotels. Businessmen were kept in line with favours of government contracts, government supplies and materials disappeared to unknown destinations overnight, and his own luxurious residence at Mount Royal appeared over the hills which crest St. George's, as if to keep worried vigil over the growing resistance in the city below. Despite his ardent protestations of Christianity, the 'leader' played upon the superstitious

fears of some elements in the society, keeping alive the backward tradition of 'obeah' in the manner of his tyrannical twin, the dictator Duvalier of Haiti.

THE 'EVENING PALACE'

Women became particular victims of his misrule. Rewards were given for sexual favours, whether they were positions of employment or scholarships abroad. His hotels became thinly disguised brothels, with a gaudy veneer which scarcely hid their true function. The 'Evening Palace' now transformed into a government hotel, was particularly notorious. Young women would be called for by government vehicles and transported there for the pleasure of Gairy's placemen. A group of student teachers, writing in December 1980, wrote this poem remembering the 'Palace':

TRANSFORMING THE EVENING PALACE

Peep, Peep, the feeder road van —
Is Margaret home? Yes, get dressed.
Vrooom! Off we go,
Evening Palace we go girls!

Gentlemen, we have gathered for a treat,
Girls galore, all beautiful and inviting,
Drinks to the fill,
Laughter, high-pitched and base.
Couples, glasses in hand —
It's fun and enjoyment in this clan.

Inside it's cool,
All poshly dressed, the corners and walls,
Flowers, dim lights, a romantic scene.
Soft music, everything is set
The tempo is building for the great step.
The crowd grows thin, doors open and shut,
To the Scarlet and Gold Rooms, they disappear.

On taxpayers' expense they fete away
While poor workers beg for more pay.
Poor sisters, heads bowed, walk in shame —
To seek a job should I stoop so low?
Some day this will surely end, I'm sure!

It came at last with a sudden bang;
No more Scarlet and Gold Rooms,
We do not have to climb the van.
Evening Palace for me
With no more shame,
There I can dine and sing and shout,
It's free for all who have the money to pay.

The boss and his men
 Were only sex bombers,
 Immorality and pleasures were all they were after.
 Today they are no more because of the overthrow.
 Evening Palace we have changed you, we have transformed you!
 No more an institution of corruption,
 But a place of quiet rest and good intention.

NEGLECT AND VIOLENCE

Such activity accompanied twenty years of public neglect. Medical and hospital facilities declined until there were literally no aspirins for patients or bed sheets for the hospitalised. The roads became infamous and grotesque; full of ruts, holes and devoid of any driving surface. School walls fell down, the furniture broke up. The fees to help support the University of the West Indies were diverted into the corridors of corruption, and thus Grenadians lost the opportunity of subsidised study at their regional university. Alongside this galloping dismemberment of public facilities and infrastructures, 'Hurricane Gairy' brought with it a developing form of social and political violence which gradually edged towards fascism.

Inspiration arising from the Black Power demonstrations of Trinidad in 1970, caused three hundred young Grenadians to take to the streets soon after with slogans of 'More Jobs Now!' Amongst the organisers of this protest action were some of the radicals who were later to form the leadership of the New Jewel Movement. Gairy's response was to set in motion an Emergency Powers Act which gave him wide powers of arrest and suppression. In addition, he made a broadcast which openly intimidated any opponents, publicly announcing that he was doubling the strength of the police force and welcoming criminal elements into its ranks — 'some of the roughest and toughest roughnecks.' These men became the nucleus of his fascist squad, the 'Mongoose Gang', who owed personal loyalty to Gairy alone and who terrorised any effective oppositional movement. This fascist outgrowth manifested a more openly political form when Gairy turned to Chile in October 1977, both for arms supplies and for the training of his officers. When the revolutionaries burned down Gairy's main military establishment at Trueblue on March 13th, 1979, they found documents from the Chilean government advising on the most effective methods of torturing prisoners.

THE NEW JEWEL MOVEMENT

All these dimensions of the Gairy years of power became unified in the term 'Gairyism', and it was against this 'Gairyism' that radical oppositional elements united to form the New Jewel Movement in March 1973. Up to that point in time various groupings had emerged, both urban and rural. In St. George's, professionals who had returned from tertiary education

overseas, and who had also experienced racism and the struggle against it, like lawyers Maurice Bishop and Kenrick Radix, came together in determined opposition to the deformities of Gairyism. 'FORUM' grew from the Black Power demonstrations in the city and the protests of nurses against their appalling salaries and conditions in December, 1970. This grouping took on a more actional character with regard to social research and awareness and political education when it developed into the Movement for the Advancement of Community Effort, (M.A.C.E.). This in turn developed into The Movement for Assemblies of the People, (M.A.P.), which began to view itself more like a political party, with objectives of eventually seeking governmental power. Simultaneously in the countryside, another movement, the Joint Endeavour for the Welfare, Education and Liberation of the People, (J.E.W.E.L.), was developing in St. David's, a strongly agricultural parish and the only parish in Grenada that is without an urban centre. This was led by Unison Whiteman, and directly challenged Gairy's proclaimed power base, the agricultural workers, by exposing the gulf between his rhetoric and actual deeds, and forming rural co-operatives which gave concrete pointers to an alternative way forward for the countryside.

The last weeks of 1972 provided an incident which pushed the synthesis of these groups forward.⁵ At La Sagesse in St. David's, an English estate owner, Lord Brownlow, who had purchased the land through Gairy's help, cut off access to the local beach using Gairy's police to enforce the closure. Eight hundred people came out to demonstrate against this arrogance, a 'People's Trial' was held and Lord Brownlow was condemned as unworthy to own land in Grenada. On January 26th, 1973, a large group of determined protesters, unthwarted by Gairy's armed police, reopened the beach to the Grenadian public. Two months later, in March 1973, M.A.P. and J.E.W.E.L. combined to form the New Jewel Movement. Almost at once they were involved in another mass campaign. The next month a youth, Jeremiah Richardson, was coldly gunned down on the pavement in Grenville by one of Gairy's police. The N.J.M. quickly mobilised five thousand people and marched on Grenville Police Station. The police fled in terror. The demonstrators then moved on Pearls International Airport which is to the north of Grenville, and brought international attention to the plight of Grenadians by closing it down for three days.

THE N.J.M. AND THE MONGOOSE GANG

The N.J.M.'s influence and support grew throughout 1973, and by November of that year they were attracting ten thousand people from all over the country at a 'People's Congress' held near Grenville, at Seamount Stadium. The large assembly demanded Gairy's resignation from office and threatened a general strike if he refused to go. This was too much for the 'leader', and on November 18th he sent the Mongoose Gang to attack the N.J.M. leadership, who had gone again to Grenville to hold discuss-

ions about forming a front against Gairy with members of the business community there. As the leadership was conferring in the residence of H.M. Bhola, a Grenville shopkeeper, Inspector Innocent Belmar, who was in charge of the hoodlums, advised Bhola to throw out the N.J.M. or he would burn the house down. As the six N.J.M. leaders emerged from the house they were set upon and badly beaten. Bishop, Whiteman, Radix, Selwyn Strachan (now Minister of Communications and Public Works), Hudson Austin (now General of the People's Revolutionary Army) and Selwyn Daniel were coshed and battered with staves and truncheons, thrown into a common cell six feet by four and shaven with broken bottles after their heads had been flushed down police toilets. The wounded men had to be systematically guarded in hospital while they recovered to prevent more murder attempts by Gairy's thugs. One such N.J.M. supporter who acted as a guard in the hospital while his comrades were lying wounded was Harold Strachan, a taxi driver of Boca village. On December 27th, Strachan was shot by 'Willie', a particularly notorious mongooseman. He was not killed by the bullet however, but by assassins who entered the hospital and removed the oxygen life-support system which was enabling him to stay alive. The grim details of the beatings and other thuggery were later publicly revealed by the Duffus Commission of Enquiry, composed of international jurists, which Gairy reluctantly allowed after the Chamber of Commerce and the Roman Catholic Church, among other bodies, had demanded an investigation into the events of what became known as 'Bloody Sunday'.

From 'Let Us Learn Together', the Grenadian Literacy Workbook.



OUR HISTORY OF STRUGGLE

Our history is a history
of struggle.

For many years we have
struggled for freedom.

We have struggled
against slavery,
colonialism
and Imperialism. Now we
struggle to build a New
Grenada.

81

The repression against the strike which followed in January 1974, spearheaded by the Dockworkers' Union, reached its ugly culmination on January 21st. Gairy sent his Mongoose Gang and his 'Green Beasts' to break up a gathering of demonstrators outside Otway House on the Carenage, facing the inner harbour of St. George's. Women and school children present at the demonstration ran for sanctuary inside the building. As Gairy's thugs forced an entry, Rupert Bishop, a small businessman and father of Maurice, blocked the doorway to attempt to explain that the room was filled with school children and their mothers. He was shot and killed at point-blank range.

AN EMERGING FASCIST STATE

This, and other brutal and cowardly acts — such as the slaying of Alister Strachan, who had been attending an N.J.M. meeting on June 19th 1977 in St. George's Market Square, and who was pursued by the police after the meeting was attacked, and shot down as he dived over the sea wall and tried to swim to safety — persuaded the Grenadian people that they were not simply dealing with one corrupt leader, but an emerging fascist state. The N.J.M., despite the fact that it became the parliamentary opposition in 1976 — even in the face of massive electoral fraud and malpractice — was banned from using microphones at public meetings and had its newspaper and literature suppressed. N.J.M. parliamentary members such as Whiteman, were forcibly moved from the House when they presumed in debates to openly criticise Gairy. Extra-parliamentary struggle, clearly, was crucial. In June 1978 the teachers took industrial action in the form of a 'Sick-out', and in the same year a major struggle developed for recognition of the newly-formed Bank and General Workers' Union. This was led by an N.J.M. militant, Vincent Noel. At a poll the union had the support of ninety per cent of the bank workers, but Gairy refused to accept it and demanded another poll. The second poll gave an equally strong mandate to the B. and G.W.U., and Gairy was forced to simply order the manager of Barclay's Bank not to recognise the union.

THE REVOLUTION

By March 1979 it was clear that Gairy's toleration of the N.J.M. had become exhausted. On March 12th, he left Grenada without stating his destination, leaving orders for the arrest and assassination of the N.J.M. leadership. Some remaining honest elements within the police informed them of Gairy's intentions. That same evening the decision was reached democratically to launch an insurrection at 4.00 a.m. on the next morning, March 13th. Forty-six armed men stormed the Trueblue barracks and overpowered the unprepared soldiers. With the weapons that Gairy had received from the fascist government of Chile, the revolutionaries proceeded to the Radio Station at Morne Rouge, which was soon captur-

ed. At six o'clock, news of the successful assault was broadcast by the victorious militants, and orders were given to police stations all over the nation to run up white flags. The people were invited to demonstrate their support for the end of Gairy by taking to the streets. The popular nature of the Revolution was soon apparent after the population had recovered from the surprise of the news. What the revolutionaries had begun at Trueblue and Morne Rouge, the people grasped onto and finished. All over the country, people young and old, came out with cutlasses, knives and any weapon they could find to guarantee the successful consolidation of the morning's revolutionary work. Almost every Grenadian has got a story to tell of that day, and there was not simply joy and relief. Many young men and women immediately took up arms to patrol the beaches all round the islands, showing their vigilance to the threat of any mercenary attack. The knew that if a corrupt and vicious era was really to end, they had to make sure that it would never return. Here two youths, one from St. George's and one from the sister island of Carriacou, recount their experiences and involvement in that day:

I was standing at a bus stop in St. George's that morning, waiting to catch a bus to the Vocational Institute, where I was studying. I had a pile of books and papers under my arm. A car came up the street from the direction of Grand Anse, near the radio station, and a man I knew was screaming out of the window that Gairy's days were finished and that Trueblue and the radio station had been taken over. Something came over me. I dropped my books in the drain by the road and rushed up the street, shouting. I stopped a car going up by Grand Anse, and when I got there I ran all the way to join the comrades at the radio station. I joined the P.R.A. (People's Revolutionary Army) after that. I sometimes wonder what happened to my books. Sometimes I think they must still be lying in the drain by the bus stop.

It was about 7.00 a.m. We were listening to the radio, all our family. Grenada radio station was a dull, boring station, full of Gairy's lies, so we never listened to it, we listened to Radio St. Vincent or Radio Antilles station. Then, by accident, my little brother was playing and he knocked the radio dial and it came onto Radio Granada. Suddenly we heard Bulletin number five: 'Officers and leaders of the Army await the naming of the new Prime Minister.'

We were so happy. I ran out into the street and found that everybody was jumping and shouting. I got an old white sheet and painted on it, 'DAWN OF THE REVOLUTION'. Then I thought that wasn't good because the Revolution had already started, so how could it be the dawn? Then somebody said, 'No, this is just the first day of the Revolution, so it must be the dawn — you can call it a dawn!'

Then we all went down the street and people were dancing and drinking. But some of us collected any guns that people had and went down to town, to the police station. We made the police there fly a white flag and

give up all their guns. Then we were very happy, and tore up some police uniforms when the police gave up.

NOTES

1. Quoted in Raymond P. Devas: *A History of the Island of Grenada, 1498-1796*, Carenage Press, St. George's, 1974. p.75.
2. T. Albert Marryshow: *Cycles of Civilisation*, Pathway Publishers, Barbados, 1974, p.4.
3. Much of this, and other information in this commentary, was gleaned from: W. Richard Jacobs and Ian Jacobs: *Grenada: The Route to Revolution*, Casa de las Americas, Havana, 1979, and Francis J. Bain: *Beyond the Ballot Box*, Grenada Publishers Ltd., 1980.
4. Poem written co-operatively by trainee teachers, Randolph Thomas, Leslie-Ann St. Louis, Jean Swan, Trevor Hutchinson, Dale Barry and Clifford McIntyre.
5. A more detailed account of this, and other incidents in the development of the New Jewel Movement is to be found in: *Grenada: Let Those Who Labour Hold the Reins*, An interview with Deputy Prime Minister Bernard Coard, Liberation Books, London 1980.



The youngest volunteer literacy worker (12) receives a prize from the Prime Minister.

EDUCATION UNDER GAIRY

TEARING THAT SHROUD (For all those literacy workers)

Our powerful glare
Will be raised
So give a little thanks and praise
We are stepping forward
By fanning the blaze
Of a revealing fire
Answering the demand
Through popular expression
Of a painful deep desire.

When old 'Nezer family
Wrote 'im letters
He used to be shame
But now as we bursting
Through fetters
He read an' write
Happy and plain.

For centuries
Them big belly bandits
Made us shit
Made us vomit
Made us crawl on we knees
Them trampled we potential
To astounding degrees
Them politrickal pimps
Did just the same
They trampled we down
In poverty and shame.
From Sauteurs to Point Saline
Illiteracy's ugly form was seen

When poor farmers went to the Bank
The privileged few used to grin at
Their ignorance
Hard working fishermen
Used to bawl for mercy
In the frustrating grasp
Of illiteracy.

But now our Revolution
By passing that stage
A deprived people
Now express their rage
As we march into
A new an' bright age
All Grenadians learn to read
All Grenadians learn to write
To respond to the need
To stand an' fight.

We are poor but proud
That is why
We are burning that shroud
Which has covered us in darkness
In humble hypnosis
We are burning that blanket
Which hid us from the world
The poor simple people
Is time for dey control
We pioneering new paths
By jooking dem Ligarou
Hard in dey hearts.

GARVIN NAN TAMBU STUART¹

Ligarou - vampire

This poem, by a young Grenadian militant, amply expresses the enormous determination of the Grenadian Revolution to fulfil the promises of 'permanent education' for the Grenadian people to which Brother Bishop often refers. 'There is no liberation without Education', proclaim posters throughout the country, 'Education is a must!', 'If you know, teach. If you don't, learn.'

Throughout the colonial years in Grenada, education was largely a means of sifting off an elite to be assimilated into a mimicry of the 'mother country's' way of life, and thus become useful local appendages to British Imperialism. As the threat of self-government loomed for the British, such 'civilised' Grenadians would then naturally be earmarked as candidates for an acquiescent neo-colonial government. For the rest of the population there were the elementary schools, many of which were started by the Catholic, Anglican or Methodist Churches. Many children drifted out of these schools, often in the third or fourth grade, through financial necessity and the need to make a contribution to the meagre family income. In a speech made at the National Education Conference in St. George's in July, 1979, Brother Bishop had these comments to make about colonial education:

Perhaps the worst crime that Colonialism left our country, has indeed left all former colonies, is the Education System. This was so because the way in which that system developed, the way in which that system was used, was to teach our people an attitude of self-hate, to get them to abandon our history, our culture, our values. To get them to accept the principles of white superiority, to destroy our confidence, to stifle our creativity, to perpetuate in our society class privilege and class difference. The colonial masters recognise very early on that if you get a subject people to think like they do, to forget their own history and their own culture to develop a system of Education that is going to have relevance to their outward needs and be almost entirely irrelevant to our internal needs, then they have already won the job of keeping us in perpetual domination and exploitation. Our Educational process, therefore, was used mainly as a tool of the ruling elite.²

The onset of Gairyism only intensified these tendencies. Education became an almost magical concept, associated with going away, becoming a 'big man', identifying even more closely with the eurocentric and metropolitan vision and creating a dream of alienation from work, production and the people. Education became associated with another reality, to escape from the islands. The local world was spurned and rejected, 'certification' was all, and the people's money spent on educating the country's annual 'island scholar', was simply exported when the successful scholars, instead of returning to help develop Grenada, stayed on in the colonial metropolis and worked there.

THE PRICE OF EMIGRATION

The same 'certification', being entirely separated from actual production, became a guarantee against local development, both educationally and economically. Throughout the years of Gairy, leading up to and after Independence in 1974, Grenada lost some of its greatest intellectual potential to Europe and North America, after the people themselves had borne the heavy cost of educating the emigrants. Simultaneously, the rote learning and alienated context of study enforced upon Grenadian students by foreign curricula and external examinations anaesthetized aspirations towards genuine national development:

... while cramming the necessary books and learning everything by heart in order to pass the exam, we ourselves did not realise that in the process we were being paralysed instead of being taught creatively.³

While European mimicry was being encouraged at the level of elitist secondary education — which was out of the financial reach of the mass of the population, what with the cost of fees, transport, school books and uniforms — Gairy allowed primary schools to physically collapse, their desks to fall apart and not be replaced, teaching conditions to become a nightmare and the majority of teachers to remain unqualified. As this was happening, thousands of dollars which should have gone to support the educational budget was being siphoned off and squandered by himself and his hirelings. All over Grenada the results of his educational policies are still apparent, in the shape of delapidated school furniture, cramped and overcrowded classrooms, damaged and unusable toilets and leaky galvanised roofs. Despite the enormous work and local successes of new government's School Renovation Programme, when parents, teachers and the students themselves put in over a million dollars' worth of labour time to work on the schools in their villages, the ravages of the Gairy era remain and many schools are badly in need of new facilities and buildings. One principal recently pointed out an old, rutted bench-desk to me in her school which had the initials of her grandfather on it, scratched during the First World War.

As the schools literally fell apart, Gairy officially encouraged obscurantism, which he knew could take root in the fertile soil of ignorance and illiteracy. His own dabbling in superstitious practices of 'obeah' created irrational confusion and fear amongst the people. This was given bogus scientific reinforcement by his claims of studying and being an authority on Unidentified Flying Objects. The relics of this are still to be seen in a bookshop in St. George's today: half a shelf of unsold copies of various paperbacks about U.F.O.s!

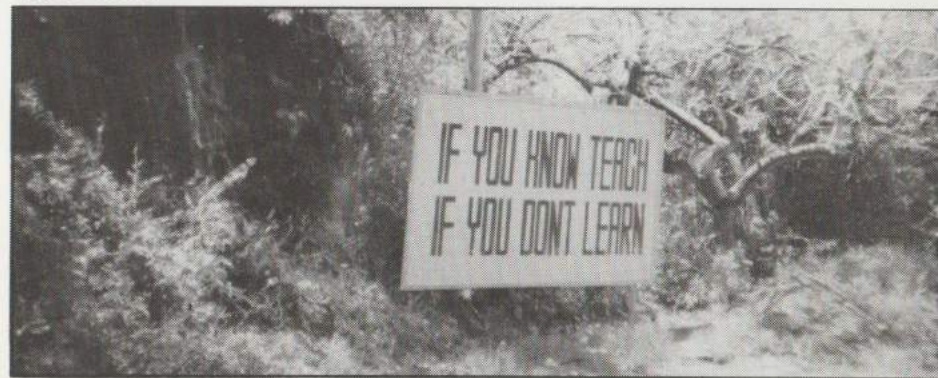
Despite his proclamations of being a friend of Grenadian agriculture and the agricultural workers — with whose support he had come to power — Gairy's government made no attempt to introduce the principle of the integration of Education with Production. His policies fostered the idea

that working the soil was humiliating and worthy only of the uneducated. So those few who became 'certificated', as Brother Bishop has said, soon accepted the idea that

instead of getting wet under a cocoa tree, all of them could come into town, put on a tie and go in the civil service. And with that sort of parasitic thinking, with that sort of deformed policy, naturally the result was the creation of deformed individuals who could not fit into the real Grenada they were coming out to face . . .

What can be more ridiculous than the fact that it is possible in 1979 in Grenada for the vast, vast majority of the students who leave secondary school in the country that is said to be primarily agricultural, in a country that produces the richest cocoa in the world, that is the second largest producer of nutmeg in the world, for a child to leave secondary school with a certificate in Latin and French, but who has never seen a cocoa tree in his life or has never climbed one or cut a pod or does not know what the importance of bananas, nutmegs and cocoa is for our country . . . but who leaves school with a nice certificate in his hand and makes an application to the Public Service Commission only to be told that there are no more vacancies, so he has to go out on to the road and lime.⁴

It was a type of Education divorced from the real, mundane problems that surrounded and harassed the people every day of their lives: no piped water, persistent rain and wind damage, villages still unelectrified, nutritional deficiencies, adult and child illiteracy, school and medical fees, starvation wages and backward technology. Clearly, whatever kind of new Education system was needed in Grenada, it had to be allied with a problem-solving approach which married theory with practice to tackle the difficulties faced by the mass of the people. And because it needed to solve the problems of the people, it also needed their active engagement and enthusiasm. It needed to be a part of a participatory democracy that seeks to involve all of our people: workers, farmers, fishermen, youths, students, women; all of them on a regular on-going basis in making decisions and coming up with solutions for the problems that we have identified as being the real problems that are holding us back.⁵



EDUCATION SINCE THE REVOLUTION

The speech of Brother Bishop which follows this brief commentary includes an inventory of the educational advances made in Grenada since the March 13th Revolution, so here I shall point to the processes and initial achievements of the two major educational programmes that were launched in 1980, which the People's Revolutionary Government heralded as the 'Year of Education and Production'. These are the Centre for Popular Education (C.P.E.) and the National In-Service Teacher Education Programme (N.I.S.T.E.P.).

THE CENTRE FOR POPULAR EDUCATION

When the first stage of the C.P.E. classes began in August 1980, after several months of preparation and recruitment of volunteers, estimates arising out of national surveys conducted by the literacy workers themselves showed illiteracy in Grenada to be between five and seven per cent. By November of the same year 2,738 illiterates had registered for classes, fifty eight per cent of whom were men and forty two per cent women. Committees for Popular Education were organised all over the country at the village level, composed of volunteer teachers and headed by a village Co-ordinator, who would normally be a practising teacher, and a Village Technician. The committees meet on a weekly basis to monitor the progress of the classes and to discuss and resolve any organisational or pedagogical problems. The Parish Co-ordinators and Technicians direct the work in the seven parishes of the nation, and the teaching materials and pedagogical approaches are worked out by the six-member National Technical Commission — which regularly organises seminars at the parish level.

Such democratic structures not only hold the literacy campaign together and ensure that the blood pumps freely between the head and body of the programme, but they give the participants a genuine apprenticeship in practical democratic power. Woven into the C.P.E. is a rich cultural upsurge of songs, poetry and dance which are performed at village em-

ulation meetings, celebrations to end phases of study and inaugurate new ones. The campaign has given thousands of Grenadians, young and old, not only a popular-based educational movement, but real and profound skills of organising themselves democratically in new infrastructures and creating young cadres eager to serve the people. As Minister of Education Brother George Louison has emphasised, the C.P.E. has entered deep into the lives of the people, creating new revolutionary arteries:

The literacy campaign is a democratic challenge of the Revolution which has to be completed in order for us to move forward in education.

Our workers must become a conscious, productive and united force understanding their role in the fight for better living for all our people.

Our youth must see themselves as the builders of the future, participating and assisting those who did not have the opportunity which they now have.

Our women, who comprise more than fifty per cent of our C.P.E. volunteers, must see themselves teaching their fellow-sisters to overcome the many problems that have held our women in bondage for so many years.

Our farmers, our fishermen, every section of our society must see the C.P.E. as being an important and vital tool in the effort to lift production and for our people to learn more.⁶

And the Revolution makes no secret of the fact that the function of the C.P.E. goes well beyond the skills of learning how to read and write. They are but the beginning of the process of creating a new mentality:



The C.P.E. is not just reading and writing, it is also about consciousness, about developing a nation that, for the first time, will begin to put proper values on those things that are important. That will begin, for example, to love, to respect and to admire our ordinary workers, our ordinary poor people, our ordinary fishermen . . . We must develop a love for our country, a love for our neighbours, a love for our Revolution. That is the kind of education we must begin to develop.⁷

The C.P.E. has also given Grenada its first internationalist volunteer workers. Ceford Robertson and John Wilson, two C.P.E. teachers, are now in Nicaragua, teaching basic English literacy in the Bluefields region of that country, on its Caribbean coast-line where English is the lingua franca. So the fraternal aid from such sources as Paulo Freire, Jamaica's JAMAL literacy programme and that in Cuba which advised and helped create the base for the C.P.E. in Grenada, has now resulted in Grenadians helping to consolidate the Nicaraguan Revolution. In this context, Caribbean people are indeed seeing the unity and truth of the axiom: KNOWLEDGE IS POWER.

The following interview was conducted with Grenada's youngest C.P.E. volunteer teacher, twelve year-old Lyndon Adams of L'esterre village, Carriacou parish. In September 1980 he began to teach three classes a week to his seventy three year-old student, Mrs. Ladian Liverpool, in the same village. By February 1981, the first stage of the programme was completed, and at present he is waiting to begin the second stage, equivalent to primary school education, with a syllabus that contains basic Mathematics, English, Grenadian History and Natural Science. Lyndon's words illustrate how literacy and consciousness, for both the teacher and the taught, go hand in hand in the C.P.E.:

SEARLE: Why did you join the C.P.E.?

ADAMS: I joined it to help out the literacy programme, to teach certain persons to be revolutionary. You see, some people who can't read and write can't understand the standards the Revolution is trying to upraise. I also wanted to make them understand why the Revolution came about, and the benefits that it brings to us.

SEARLE: What are these standards the Revolution is trying to upraise?

ADAMS: Trying to wipe out illiteracy and superstition. If you are well-educated you would understand that superstitions like jumbies and other things like obeah aren't true. Then you could read the Bible and know how God protects you.

Also, trying to understand about counter-revolutionaries, and capitalist and imperialist countries that try to take control of our own land.

Then the Revolution makes us understand about co-operative farming. So if you're not working then you could get yourself work. Now if you're involved in the C.P.E. and then involved in co-operative farming it would break down inflation. Not working is a part of inflation, and if you're working on a co-operative farm then you produce more and make inflation less.

SEARLE: How does the C.P.E. fight counter revolution?

ADAMS: If you are illiterate you wouldn't understand what the Revolution is trying to do to bring about change and improve the standard of the people. If you're not literate, counters would try to fill your head that the Revolution is not a good move. So then the counters might tell you that when they turn back the revolution they would have a better country, and make you think that it is good to be on their side. So, when you're literate you begin to understand what they're trying to do. SEARLE: What are they trying to do?

ADAMS: Killing people and de-stabilising the country.

SEARLE: What do you mean by de-stabilizing?

ADAMS: Trying to break down the economy and terrorise the minds of the people.

SEARLE: You talked about 'Imperialism'. Can you explain that to me?

ADAMS: It is when the big countries, for example the U.S., Britain, Canada and some other countries we export our products to, establish branches of stores and banks in countries like Grenada, and with these try to oppress the people by giving them low prices for their products. For example, limes: if you sell them a pound of limes for maybe about a dollar, they might sell the same pound for five dollars to other countries.

SEARLE: How do you set about teaching Mrs. Liverpool?

ADAMS: When we started, she could write her name and a few things, so she was semi-literate. I saw her three times a week at about five o'clock in the evening after school. She lives in my village. I go there with my manual and my reader, and with a pen. She would have a reader and a pencil. Then we would take a lesson, study it and try to understand it, then answer the questions written in the book.

When I teach her to write better, I would then ask her the questions orally and she would answer them and write them in her exercise book.

SEARLE: What can she write now?

ADAMS: She can write big words like 'doctor', 'dentist', 'Caribbean' and 'communities' and constructive sentences like, 'I went in the garden today', 'We all work to build a new Grenada' and 'We grow more food to build the Revolution'.

SEARLE: How do you think that learning to read and write at her age of 73 is changing her life?

ADAMS: It's making her understand more things that go on in her life. Now she reads the Bible and she would know what God teaches, and she would know how to understand it and exercise it — like not lying or stealing things from other people. And now she is no longer illiterate she is proud of herself and when people say to her, 'This C.P.E. programme ent no good' she turns to them and she says: 'It ent no good? Then how I become a literate person?'

And since she became literate she is putting fertiliser on the soil. She read about it and understands why that is important now. Also she's reading the Bible and pleasure books.

SEARLE: One of the C.P.E. slogans is: 'Each one, teach one: let us learn together.' As a teacher, what has the C.P.E. experience taught you?

ADAMS: Mrs. Liverpool taught me many things. She taught me about things that happened long ago — the Second World War for example. She told me about the submarines and warships she saw, because she was in Trinidad then and the warships came there. Then she taught me about the problems of scarcity of food during the war, although things were cheaper. And she told me all about Hurricane Janet and the people's suffering.

And she told me about Gairy, and how she was pleased at first when he came to power because there were pay increases, but then how he got more wicked and wicked, and how at night his men would come and steal her animals. Then she told me how she had to leave school in standard three, and about the cheap prices she used to get in the colonial time when she sold her cotton which she used to grow. And she told me all about the shopping system in those days.

But the C.P.E. taught me about age. Between I and her. It taught me that this doesn't result in disaster. Between I and you, for example, the age difference might make us feel that we mustn't meet and talk with one another or be friends. She taught me that age difference doesn't matter.



A C.P.E. Seminar

THE NATIONAL IN-SERVICE TEACHER EDUCATION PROGRAMME

October 30th, a new era began
For teachers and pupils of this land,
The in-service training of which I speak
To improve our teaching skills and technique.

On every Thursday of every week
Teachers will assemble to do their work,
Studying Language, Mathematics and Education
All working to increase production.

In the schools, pupils will be taught
Agriculture, Sports and Handicraft,
Community workers all join hands
To help educate the children of the land.

Forward to you thousand teachers
Who hurriedly adhered to this national call,
It's teach-partners, trainees, tutors
All co-operate in this massive ball.

CATHERINE LEWIS (Trainee teacher)

One aspect of Grenada's inheritance from colonialism and Gairyism is the reality that two thirds, (some 600), of the nation's primary school teachers are completely untrained. This had resulted in correspondingly low academic and pedagogical standards in the primary schools. So any improvement clearly called for the priority of a teacher training programme which would speedily set about remedying this problem.

The existing Grenada Teachers' College graduated only fifty teachers a year, and this fact, together with a high rate of qualified teachers leaving the profession in Grenada for emigration, marriage or other better-paid employment, meant that an in-service model of training would achieve the quickest and most valuable results. For in such a system, study for one day a week would be permanently integrated with practice for the other four, and the teachers would be learning the job actually on the job.

In addition, such a programme could truly involve Grenada's young teachers in the tasks of building a new curriculum, something vital for a young nation trying to set its people free from the complexes and mimicry which were so profoundly a part of the colonial experience. For despite Gairy's pretensions to political independence for Grenada, the textbooks in the schools still loudly proclaimed colonial and metropolitan loyalties. Here, some trainee teachers speak about their own school learning experiences of the sixties and seventies, and the knowledge and materials which formed their base:

Singing consisted mainly of old English, Scottish and Irish ballads: 'The Ash Grove', 'Loch Lomond', 'Annie Laurie' and 'Bobby Shaftoe'. If we were overheard singing calypsoes we were ordered to go and wash out our mouths because those were 'devil songs'.

Much of the information passed onto us from our teachers dealt mainly with what happened in England. The books we read from were the 'Royal Readers'. The poems we learned came from them. In our Arithmetic we were taught pounds, shillings and pence when in actuality the currency we were spending was in dollars and cents! The History we did, apart from Columbus and his voyages, was about English adventurers, Drake, Hawkins, Raleigh, Morgan the pirate. We were told nothing about the negroes — ourselves. And so we lived in ignorance of who we were and how we came to be where we were.

Nursery rhymes were very fashionable and we got the best of them. Rhymes like 'Little Boy Blue', 'Simple Simon', 'Goosey Goosey Gander' and 'Peter the Pumpkin Eater'. All the school readers came from Britain and therefore we had to say English poems like:

Head the ship for England
Shake out every sail,
Blithe leap the billow,
Merry sings the gale.

1960's pupils have read of Percy the Chick talking, a rabbit laughing until its mouth split and primitive Bombo in the African jungle. These, together with rhymes like 'Cow jump over the moon', might have been used as ways of improving the child's imaginative powers, but they served to alienate the world at home from the world at school, intensifying the children's frustration.

We were seeing men dressed in jacket and tie regardless of what they were doing and who they were. We were accustomed to seeing men in jacket and tie only when they were going to church or on some official business.

If one was just to glance through 'Caribbean Reader', Book Five, he would say beyond a doubt: 'Here is a book for English children, or for Europeans at least.' Looking through the book, the first picture to be encountered is one depicting 'President Roosevelt and Mr. Churchill meeting at Placenta Bay, 1941'. On page eight one sees a photo of the U.S.A. cruiser 'Augusta' and a U.S. destroyer in Placenta Bay. The list could go on and on and there would still be no scenes of the Caribbean. This is as if the writers were concerned with upholding English and American values and systematically bringing them in as the pupils became more mature. These values are concerned with instilling in the children the supremacy of England and America, and loyalty towards the them.

One trainee aptly summed up the results of such a battery of mystification and alienated learning: 'We didn't really see things as they are, they appeared dark in our minds. We didn't really understand what we were speaking about.' This was the shroud of darkness that British Colonialism spun around the minds of its subject peoples, and which was handed down, like a mantle, to Eric Gairy and his counterparts.

Another part of the democratisation of the teacher training process in Grenada is the forming of 'teacher partners'. These are the minority of already-trained teachers in the schools, each of whom is assigned at least one teacher trainee. The teacher partners encourage, counsel and assess the progress of their untrained colleagues in their schools, and liaise directly with the course tutors who act as overall supervisors. Thus all teachers in Grenada, trained or untrained, are involved in the teacher training programme and thus all contribute to the development of the new curriculum. It is this mass participation that makes Grenadian teachers feel that teacher training is not the province of an academic elite who proclaim to them how to teach 'properly'. This in-service system ensures that dynamic and successful pedagogic ideas are actually passed on in the place where those ideas must be put into practice: the classroom.

The one day a week in which the trainee teachers are out of the schools is not viewed as problematic. Instead, it has been seized upon as an opportunity to break down the barriers which existed in the colonial days between the school and the community. For on this day, called the 'Community — School Day', another programme has been developed which is fast setting free the schools to receive and integrate a new kind of learning experience. Parents, workers, farmers, 'resource people' like musicians and craftsmen, and representatives of the Ministries of Health, Public Works, Agriculture and Fisheries come into the schools to give special classes and teach particular skills which until now have been considered 'outside' of the school curriculum. Classes are being held in various forms of agricultural production — particularly those which centre around Grenada's main exports: cocoa, bananas and nutmeg. There is tuition in Sanitary and Health Education, fishing techniques, as well as classes in the patois dialect, 'Big Drum' dancing and other expressions of popular culture. School students are using this day to renovate and decorate their schools, mend school furniture, clear blocked drains and culverts in their neighbourhoods, start agricultural plots, visit agro-industrial plants and learn practical fishing off the beaches.

As a result of the 'Community — School Day', the in-service programme is reaching not only all the teachers, but is sending its ripples right through the entire country and contributing to the transformation of education and life in every village where a school exists. The opportunities for initiative, energy and democratic participation are immense. Any potentially valuable pursuit or skill now need not become lost or esoteric, but can be garnered by the school for the benefit of the community. Thus the school ceases to be a bastion of alienated knowledge, but a storehouse and workshop of the people's strengths and achievements — as well as a synthesiser of their cultural potential.

N.I.S.T.E.P. is unique in the Caribbean and in the English-speaking world, and is showing a bold new direction for teacher training, always a problematic area. It has awakened a new determination among many Grenadian teachers, young and old. As one young woman trainee wrote:

On March 13th, 1979, I, a teacher, was on my way to school, only to learn that my beloved country, Grenada, had finally seen the golden dawn of a new day. There was a lot to be done and the job was tough. It meant a lot of sacrifice and patriotic love. I was called to participate in the liquidation once and for all of illiteracy in my country. Hundreds of my colleagues were called upon to do the same.

What was I going to do? Pack my bags, book and pen and quit? Or could I try? Could I try to help the innocent yet powerful infants who crowd around me, struggling to learn what is this and what is that, asking for me, seeking for me, waiting to release their creative minds through only the flick of my finger?

And what about my grey grandmother who is always talking about her son in England? 'Me son educated, you hear? So much books and pens!' Can't I for once in her seventy nine years sit her in front of a sheet of foolscap paper, give her a pencil and lead her on and on? What can I do for my country, what can I do for my children, what can I do for my elders?

I'll try my best while I'm still alive. I'll try.

CATHERINE GEORGE

Chris Searle

NOTES

1. From *The Free West Indian*, 28.2.81.
2. From speech made at The National Education Conference: 2.7.79.
3. Ditto.
4. Ditto.
5. Ditto.
6. From Broadcast on Radio Free Grenada: 17.8.80.
7. From speech at Sauteurs, July 1979.



A C.P.E. Evaluation Seminar

EDUCATION IS A MUST

SPEECH TO INAUGURATE THE NATIONAL IN-SERVICE TEACHER EDUCATION PROGRAMME (N.I.S.T.E.P.) AT THE GRENADA TEACHERS' COLLEGE, 30th OCTOBER, 1980, MADE BY BROTHER MAURICE BISHOP, PRIME MINISTER OF GRENADA.

Comrade Chairman, Comrade Minister of Education, Comrade Judith Bullen, Co-ordinator of the National In-Service Teacher Education Programme, Comrade teachers of St. George's, St. John's and St. Mark's, sisters and brothers, comrades all:

As everyone before me has said, I know I must now repeat it; today is undoubtedly a red-letter day in our country. It's a day that in more senses than one, our country is once again making history. Today is undoubtedly an important day because what it signals is the start, not in a symbolic but in a real sense, of a very important experiment. It is an experiment which for us will be the first of its kind in our country, and if the truth be said without any boasting whatsoever, the very first of its kind - having regard to its scale - in the entire English-speaking Caribbean. We're embarking therefore on a massive project, an ambitious project, a project which has its problems even now, a project which took several months of very serious sacrifice to initiate, very determined hard work by many comrades led by our remarkable, hard-working and disciplined Minister of Education, Comrade George Louison.

Today is going to see the start of a more systematic, a more scientific, a more planned approach to the question of the training of our teachers. In the past, what we were able to do in this very building where we are sitting and standing right now, was train, over a period of two years, something like fifty teachers. Now out of that figure, as we know, there was a large leakage factor of teachers who received the training, but nonetheless caught the first flight they could out of our beloved country, heading north to the colder climates.

NEW VALUES, NEW ATTITUDES, NEW HABITS

What we hope to start today is a programme that will reverse that trend in more ways than one. A programme that, because our country is poor, will have meaning to the further material development and the

better spending of our limited resources. A programme that instead of aiming to teach or train teachers on the basis of only fifty every two years, now aims to train that this land is ours, that we alone can build it, that if we think in terms of catching a plane or boat out of it then the country will never be developed. Because in the final analysis only *we* can build it, and we certainly would hope that over the three years because of some new inputs into this programme, because of the greater emphasis now on instilling new values, new attitudes, new habits, new approaches to the question of Education, of integrating the theoretical aspects of Education with the practical aspects, of ensuring that the people receiving this training are in fact being prepared for the real world that they are going to have to live in, then our teachers will be able to pass on to their students an appreciation of understanding that Education is *not* primarily about certification. There are many certificated fools in the world. Education is really much, much more about preparing us for life and preparing us for the *real* world.

That is the point of receiving an education, and the sooner we grasp that, the quicker we will be able to develop an approach that says that work and study are part and parcel of the same dynamic, the same process, the same dialectic. We shall then aim in a serious way to make each one of us become worker and student from day one of our existence until the day we die. That is what life must be like in a poor, developing country such as ours. We really cannot afford the luxury of compartmentalising people into these separate categories, and then pulling them off the shelf, rubbing the dust off them and saying: 'Right! You're a graduate now, you're no longer a student, you're a worker. When you're working, you stop reading.' Or while you're a student, your parents and family are so concerned that you fill up your head with all of this 'Education', that even during the long Summer vacation some parents are afraid to let their nice children go outside lest they stomp their toe, and stomping their toe their head might get affected! Afraid to let them take a job, afraid to let them go by the land and pick up a cutlass, afraid to let them go by a mechanic's shop and learn something about the repairing of vehicles, afraid to let them go down by the International Airport project site to see what is happening down there. That is the way we have been indoctrinated, that is the way we have been brain-washed and socialised - not just for the last forty years, but for centuries.

EDUCATION FOR THE ELITE - A COLONIAL LEGACY

The history of our country, as with the history of Latin America and all Third World countries generally, has been a history that has said that Education is for the elite, for a tiny few who get certificates and then use those certificates to lord it over the others below them. That has been the historic point of Education. That was the way our history was developed consciously by the British colonial masters. That is why after three hundred and fifty years of British colonialism we only have one second-

ary school - the Grenada Boys' Secondary School on top of the hill. They never even thought of building a second secondary school because they didn't want the masses to have an education. The masses were supposed to remain uneducated, ignorant, backward, superstitious, diseased and poor. That was colonialism's plan. And in that way they could continue to exploit us forever, to pull out our raw materials from our land and encourage us always to look to the metropole, to look outside of our own country, our own economy and look only to *their* country to find jobs for their people, to use our surplus to build their ports and their industries while we got the crumbs.

But of course, with the coming of the Revolution all that has come to an end. Now we can truthfully say in our country that we have begun the process - it will be a long, hard one - but we have taken the first steps of reclaiming our land, reclaiming our resources, reclaiming our people, and we are now beginning the historic task of ensuring that all of our people receive all the education that they are willing to receive. That is one of the most important meanings of the Grenada Revolution.



Maurice Bishop at a London Press Conference with George Louison, Minister of Education

PROBLEMS FOR THE NEW PROGRAMMES

So that is another reason why I am saying that this is a historic day for us. For after all, when you really sit down and think about it seriously in terms of all the massive problems - many of them real, genuine problems that did need solving - problems, for example, associated with what we are going to do with all of the children in the schools on the days when we take 259 teachers from these four parishes and bring them to St. George's. Or what are we going to do with the children of the other section of the island when we take their 190 teachers from St. Andrew's and St. Patrick's and bring them to the teaching centre in Grenville? Or, of course, the same problem in Carriacou.¹ These are real problems, nobody can deny that. When teachers were raising difficulties centred around the question of what was being described as 'overwork' - how am I going to be able to do all of this extra amount of work? When other teachers were raising the problem of the bond and trying to put this argument in the context of our consensus and voluntary and democratic spirit - in other words, 'if I don't want to learn how to teach properly, nobody has a right to force me, and if on top of forcing me how to teach properly you want to make me sign a bond,² that is slavery!' Remember all the arguments that were coming out? Other arguments centred around the question of vacation time. Teachers were saying, 'how am I going to lose X number of weeks in my vacation to take part in this course, especially if I don't see the value of it and I don't want to take part in it.'

All of these objections were coming forward comrades, as you know. And one person throughout that entire period that I know of, who kept saying that these objections were ones you must expect, that these objections in one sense were only natural, that to a great extent they were going to be fuelled by the rumour-mongers, by the counter-revolutionaries, by those who do not want to see progress, by those who want to create confusion and division - so therefore if we hold dialogue with the teachers, if we continue to reason and to rap with them, to ground with them and show them the objective value of this programme, then in fact all of them are going to come around. And I must say that the early results of the survey which has been done over the last two days have shown conclusively that the vast, vast majority of our teachers are expressing their fullest support for the programme and are willing to go forward to make it into a massive success. That shows the calibre of teachers that we have in Grenada.

Comrades, whatever we do there'll be problems. The Centre for Popular Education, as you know, was a programme where we had tremendous early problems. It's a programme which still has problems, but which has gone forward and is now undoubtedly the most publicly-known programme that the Revolution is involved in, and to a great extent it is the most successful. So we have come from a tradition where we can truthfully say that when we recognise problems and difficulties and obstacles,

without allowing ourselves to sink into idealistic optimism, nonetheless we can realistically face our problems, engage in dialogue with our people and make serious attempts to bring them into participation in these programmes, involve them at every step, mobilise them at every step, organise them at every step and let them come up with their own creative ideas as to how to solve the problems. In that way we are confident that any programme that the Revolution embarks upon, any realistic programme, can and will succeed. That has been the secret so far, and once again that approach has been proved correct in relation to this particular programme.

THE REAL 'FIRSTS'

Our country has always been a country of firsts - and I'm not speaking about the kind of firsts in the way in which the old dictator used to use the term. No, I'm not talking about first in building roundabouts, I'm not talking about first in planting flowers, I'm not talking about first in riding U.F.O. and I'm not talking about first in winning Miss World! What I *am* talking about is firsts in the real sense, in a sense that brings real value to our country and our people. That is why it was Fedon, a Grenadian, who led the insurrection in 1795, that is why Marryshow was called the Father of Federation, that is why Butler was the most important Caribbean trade unionist of this century, that is why Mighty Sparrow is the World's greatest calypsonian, that is why we in Grenada led the first revolution in the English-speaking Caribbean!³ So, comrades, when we look at our history we can truthfully see ourselves as the descendants of Fedon, Butler and Marryshow. We can recognise what we were able to do in the past, and so no In-Service Teacher Education Programme can ever be too big a task for this Revolution. We are going to make it move forward more and more, we are going to make it succeed in a massive way.

Over the last nineteen months there has been progress in Education in a number of different areas. If you look at it carefully you will see that from Pre-school right up to University and thereafter in the area of Adult Education, there have been tremendous advances. Advances in the area of improvements in physical facilities, in greatly increased educational opportunities, advances in the sense that more and more of our people coming from all different walks of life and involved in all different sectors have access to more and more training possibilities, advances in the serious work that has been started on a new curriculum - and finally and most significantly, advances because we are now instilling into our people and our teachers this new approach, this new sense of values and attitudes to the question of Education. These are fundamental areas of progress. Some might appear intangible, all nonetheless are of great importance.

an agricultural worker can expect to take home fifty dollars a fortnight, which is a hundred dollars a month. When you have worked out how much it costs to eat, how much it costs to send your child to school, how much it costs for recreation or to use the transport system that we have, then obviously, fifty dollars a fortnight cannot go very far. So by reducing secondary school fees from thirty-seven fifty a term down to twelve fifty has made a real difference,⁴ and made it a lot easier for those sisters and brothers constituting the poorest of the poor in our country to ensure that their children can either continue to go to school or have access for the first time to secondary education.

The number of scholarships from primary to secondary school has also substantially increased. That is going to mean that more and more children now have the opportunity of attending secondary school and doing so free of cost. But perhaps even more important than that is with the opening of the Bernadette Dailey Secondary School in Happy Hill,⁵ more places are available for children at secondary level - and this is, of course, only the second secondary school to have been opened by any government in Grenada over four hundred years! That is the reality. The British gave us one.

DEVELOPMENTS IN F.E. AND THE PRODUCTIVE SECTORS

The Institute of Further Education, which now has over 250 students, has the biggest ever number of students in our country, at one time, studying for 'A' levels. The reasons for that are obvious. With more and more opportunities for going abroad to study on a university scholarship, it means that more and more children who have previously dropped out of school have now found it necessary and valuable to go back to school and study again. The student - teacher ratio has also improved dramatically, moving from 45-1 under the Gairy days to 1-31 at the present. This means that the problem of overcrowding in our schools is gradually being relieved. This also means that the approach generally that our students and teachers have had to the question of Education should also improve. In the past, many students going to school would have seen a classroom with such numbers as being like a nursery, and a teacher might well have been forgiven if instead of teaching, she or he felt as if they were child-minding - because with that number of children in a class and nobody being able to hear what the next one is saying, that is not seriously a school.

In the productive sector we have also started training programmes for sisters and brothers involved in different aspects of the economy. In Agriculture, we have re-opened the Mirabeau Farm School and last year there were fifty graduates. Likewise, in the various Agro-Industrial plants which are being established right now, training programmes for the workers have been progressing and are continuing. We now have in our country a fishing school, where our fishermen will now have the opportunity of learning more modern techniques of fishing. We have opened a Co-oper-

ADVANCES IN PRIMARY EDUCATION

In Early Childhood, for example, we have seen that over the last nineteen months more teachers have been trained to work full-time in that area of the 3-5 year bracket and the Infants category. A lot of work has been done, not just among the teachers but also in the improvement of supervision and facilities. This is one of the areas that we regard as being extremely important. In the overall area of Primary Education we have also made many advances. From the time that the Curriculum Development Unit was established last October, a whole number of programmes were worked out which had an immediate impact on our Primary School syllabus. We can see that in terms of the workshops and discussions which were held, the new reading materials that are being developed and most of all, once again in terms of this *dialogue* which has been taking place between the officials at the Ministry of Education and yourselves, the primary school teachers. A large part of that dialogue, on a mass scale, took place in January when the schools were closed down for two weeks for that historic National Teachers' Seminar. Most fundamentally, it has been the day-to-day and week-to-week work done by the comrades from the Ministry of Education, who have been going out there on a regular basis and rapping with you at your schools and in different centres, trying to see if *with* you, this new approach to Education can be developed. If change is seen as coming from above it will never really succeed. But if we look at the question of trying to get change going by approaching and involving the people - particularly those who are involved in the specific area where change is being sought - then there is a great chance of success. You are the ones who stand up in the classroom, you are the ones who teach. Therefore your ideas on teaching must be fundamentally important, your ideas on how you can create new approaches to what you are doing, your ideas on how you can improve your methods of communication with your students *must* be important, your ideas on how you can simplify and elucidate the content of your teaching tasks. That is why the programme has stressed from the beginning that *you* are involved, that *you* understand, that *you* approve, that *you* help to develop, to shape and to mould the programme. We think that this is essential to whatever success we are going to continue to have.

ADVANCES IN SECONDARY EDUCATION

In the area of Secondary Education, comrades, there again the Revolution has made a number of important steps forward. The question of the reduction of school fees was basic to the poor working masses of our country. If you can imagine the situation of the average agricultural worker. Still today these brothers and sisters form the largest sector of our people, our working class, notwithstanding the fact that over the last twenty years it has been cut by half. The average sister working as

ative Training School, where the Youth, whom we are encouraging to go back to the land, will receive education and training in co-operative principles and practices so that the lands that they will be working can be run along those lines. We have also opened a hotel training school, so that the workers of that important sector of the economy will be receiving training for the first time in the history of our country. These are four or five key areas in the productive sector in which we have been trying to develop training programmes.

IN-SERVICE PROGRAMMES

In the In-Service area a number of other programmes have also been developed. Apart from this teacher training programme there is an ongoing in-service programme for nurses. Only two days ago I opened the annual week of activities sponsored by the Grenada Nurses Association, and while I was up there with the nurses and talking to the sisters, a number of them were saying that they had been waiting for something like eight years after they had qualified, for a midwifery course. Those courses had been closed down under the dictatorship, but now again they are running and the nurses were overjoyed about that. Our Police also are engaged in an in-service training programme. Tomorrow at Gouyavo, the first police to have been trained under this programme will have their 'passing out' graduation ceremony. Between twenty five and thirty police will be graduating, and several more have gone on extended courses overseas to places like Guyana and Panama. The public service workers in our country have also begun an in-service programme, as yet mainly in the area of top and middle management, but an over all programme to be started early next year will aim to bring all civil servants in our country into this programme. In the State apparatus, comrades from the Information Department, External Affairs, Statistics, Planning, in the Computer Centre and several other sectors are involved in different levels of training, some on an in-service basis and some abroad in countries which have the particular skills which we do not now have. The militia has a continuous in-service course. There is a permanent militia school which runs a programme every two months. So my point is that both inside and outside the productive sector there are more and more opportunities for training developing, so that all of our people will have the opportunity of doing whatever they have chosen as their career to the best of their ability. We believe this is central to the success of the Revolution, that it is going to be impossible to push the country forward and build a national economy, if our people are not trained, if our people are not given skills and shown what are the best and most scientific ways of doing whatever they are involved in.

At the tertiary level, the Government has been able to pay off most of Gairy's debts to the University of the West Indies, and therefore Grenadians are once again, after several years, able to go back to the U.W.I. at the subsidised rate. So that has made a lot of difference to our university

students and those engaged in trying to enter university for a degree course. We have also been able to obtain many new university scholarships. Last year one hundred and nine of our young people were able to go abroad and study, and there are more this year. The main problem that we are discovering now is that we have moved to the stage where we have more university scholarship offers than we have qualified students who can fill the places. So that is another reason why we must ensure that more and more of our children have a sound base at primary level, so that by the time they reach secondary level they will be able to more easily absorb the material they will be taught. In turn that will make it easier for them to pass their 'O' level and 'A' level exams and get university scholarships to go abroad.

THE CENTRE FOR POPULAR EDUCATION

Of course, the most fundamental area in our Education sector which we have undertaken is our C.P.E. programme, which is really an adult education programme. It is aimed in this first phase, first and foremost, at reaching those people who are altogether unable to read and write. Acquiring these skills is essential, not only for personal and individual development, but also because of its significance to the development of our economy. If we are going to modernise our economy and bring science and technology to bear on greater production, if we are going to be searching for more appropriate and creative technology to deal with our situation, we do need a skilled and educated workforce. At a minimum we certainly need a workforce that can read and write. It is also going to have tremendous relevance to the success of building a deeper and greater sense of national unity, and raising the national consciousness of our people. If all our people are able at least at a minimum level to read and write, it will be much easier for them not to be misled, and to understand more and more of what is happening in their country, in their region and in the world. It will be so much easier for them to understand this word we use so often, that we call *Imperialism*. It will be much easier for them to understand what we mean when we talk of *de-stabilization*, what we mean when we say that the Revolution is for the people, and that the people *are* the Revolution. It will be much easier for them to understand why the Revolution came in the first place and where we are trying to go. Therefore the C.P.E. programme is certainly the most fundamental part of the overall drive we are making in the area of Education. It will not stop once we have taught *all* our people how to read and write; it will continue. We see it as not just a centre for Popular Education but a Centre for *Permanent* Education. After the phase of basic literacy we shall move on to the phase of Popular Education, of continually raising consciousness and passing on more and more knowledge of mankind to more and more of our people. For as I said at the beginning, our approach to Education is that it is a process which begins from the time you are born, and ends the day you die. It cannot be

compartmentalised into two or three or ten or twenty years of your life, It has to be an ongoing process, and if that is so, a Centre for Popular Education is an institution that has to remain forever as a permanent necessity.

There have also been important strides forward made in raising the cultural awareness of our people, as well as increasing the *formal* educational opportunities for our people. In the formal area, many more film shows have been shown around our country, panel discussions, seminars, rallies, Health Workshops - all these have a basic educational content. In Sport too and Physical Education, our co-ordinator has been doing an excellent job in building a community-based support for Sport, and the National Youth Organisation is developing a programme aimed at creating new areas for Sport. They are going around the country now, identifying present activities with a view to improving them, and seeing what new areas and complexes are required for the future. They are obtaining the necessary materials from the Ministry of Public Works, and mobilising the youth in the particular villages to help create the facilities themselves.

No-one could have failed to notice the great outburst of creative and artistic activity that has happened in Grenada over the last nineteen months. Think of the number of new skits and plays you have watched. Think of the development of the Workers' Enlightenment Theatre Group, the Theatre Group of the National Youth Organisation, the dozens of groups putting on plays that have been springing up all around the country. At the C.P.E. emulation monthly sessions you would have been impressed by the quality, content and enthusiasm of the young comrades from all over the country, coming forward to stage their productions. Think of the number of poems that have been written and published - they are all a part of this same upsurge of creativity since the Revolution. As a part of culture - and I put it here deliberately - we have seen the development of new habits, new attitudes and values in our people, particularly among our women. That is one of our healthiest developments. The ending of sexual discrimination and victimisation of our women with regard to jobs has meant that women have been able to integrate much more easily into the society. The provision of equal pay for equal work and its introduction into government estates and farms has created a certain climate and basis for ending the discrimination against women and removing the artificial distinction that has separated our men from our women. Yesterday I had a telephone call from our comrade sisters, led by Sister Phyllis Coard, from the Dominican Republic, where they are attending an international women's conference of the I.C.A.W., the main women's organisation of the Organisation of American States. There are twenty six countries represented at that conference and five had to be elected to an Executive Committee. Our women made a further stride forward yesterday morning, when Grenada was elected.

Related to this question of culture, comrades, are our eating habits. People sometimes do not see this as being a question of culture, but of

course it is. This whole question of what we eat: you know, some of us are waiting for Christmas because we want to buy an apple! Or a turkey! And then people like my friend in the front row, Brother L.A. Purcell,⁶ might make a few more dollars selling turkey and ham! But this whole question of developing a new approach to what we ourselves produce is of the greatest importance: to think local, buy local, to eat local. The fact of the matter is that to some extent we *are* producing our own food now. Of course, we have a long, long way to go, but if you come out of the cutlass technology of the seventeenth century, you can't rush into the space-age technology of the twentieth century in a night. But in some areas progress has been made. We now have our own nectars, our own jams, jellies, juices and mango chutney. These things are being processed right here. We now have our own saltfish and smoked herring. A lot of people used to say, 'We can't produce that!' But we can and are producing these things, and we have the responsibility as part of this *overall* educational process to begin to see what we produce as what we should buy. And let me tell those who haven't tried it yet, that the saltfish being produced in Grenada by the Ministry of Fisheries is a lot better than the saltfish we used to import - you want to try it, it has a *lot* of juice in it.

KNOWLEDGE IN THE SERVICE OF PRODUCTION

As a part of this educational process, I want to mention science and technology. If we are going to go forward and solve problems of diseases or pests that affect our crops, if we are going to find ways of growing more without using chemicals - because they cost a lot of money, if we are going to get more yield out of every acre without at the same time putting more acreage under cultivation to produce the same old amount, then all of these things are going to require that we bring Science and Technology to bear on what we do. We need to find the appropriate technology that we can use and adapt for every situation. That is an important task, and that is one of the prime reasons for this work/study approach to the question of Education. For in using this approach you are showing your students what the *real* world in Grenada looks like, and not just what the classroom walls look like. Where they can really go out now and *see* what the agricultural workers are doing, when they can come down and see what the agro-industrial plant looks like and how it works, visit the saltfish plant, see how the fishing school is operating and how the comrade fishermen are catching their fish and what hooks they use to catch the different fish. Over the past few weeks, for example, we haven't been able to catch many sharks, although we have them in abundance out there. The reason - we didn't have the correct hooks, we only got a shipment of them this week. We need to have our young sisters and brothers of the future understanding these things. For apart from knowing how to read, write and understand History, they need to know what a nutmeg tree looks like, they need to know something about crop fertilisation, about grafting plants, about the kind of yield you can expect from

an acre of nutmeg or cocoa, or bananas and sugar cane - and what the possibilities are for increasing on that yield. Then for the first time they would be able to address their minds, even at their young age, to how they can use the little learning they are getting to further develop their country, and how they can find new, scientific, technological and *creative* ways of lifting production without involving a lot of dollars.

CUTLASS-TECHNOLOGY AND WORKER OF THE YEAR

Look at the Cuban comrades helping to build our airport, for example. The main base for the explosives they are using right now is the bagasse⁷ from the sugar cane. This means a big saving in fuel so that the cost of blasting all the earth at the airport site is perhaps half the price of the explosives we would otherwise have to buy from Canada, America or Britain. That is a concrete example of the Cubans, in a situation of difficulty because of their poor economy, applying their creative minds and coming up with a scientific and cost-reducing answer. Let me give you an even better example. There's a brother living in St. David's who works on a government estate. He's in his fifties, he can't read or write, he's a poor, agricultural worker. He's been working on that same estate for over fifteen years. It's a cocoa-producing estate of 127 acres. Now, you know our cocoa is suffering from a lot of diseases and pests. The main pests are beetles. So this man kept walking around his estate over the years, trying to find some way in which he could eradicate the beetle without having to spend all this money on expensive chemicals. So what this poor 'uneducated' comrade did was to follow the beetle from place to place to see what other trees it like to lie down upon. He found that apart from the cocoa tree, the beetle liked the African breadfruit. So the brother chopped down a few branches of an African breadfruit tree and he made a



trap. and covered it with nine little sticks from one of the branches. He put three at the bottom, three across and three more at the top. Then he put these traps under different cocoa trees all over the estate. He had forty or fifty traps scattered all around the 127 acres, and every day after that he would walk around the traps below the cocoa trees to see if any beetles had settled on them. Then when he discovered them, he would pull them out and put them into a bottle. In one day he caught 205 beetles, and no amount of chemicals had ever done that! Now, if you are looking for a man who should not only be worker of the year but *man* of the year in Grenada, it should be this man for what he has done. That is what I mean by creatively applying Science and Technology. The only technology that this brother - his name is Brother Coonyahr⁸ - knew was cutlass technology. Yet here he is discovering in this creative way a solution to a problem that saves the country masses of money. So we don't have to use these chemicals now - and a lot of farmers in the private sector are also seeking the services of Brother Coonyahr because they want his trap. He's become a kind of hero! That is the kind of spirit we have to inject and instil into our young ones. That is the kind of enthusiasm and searching, the new approach and attitude we have to get across. That is what is going to build this country, and that is what this new educational thrust is going to be all about.

Comrades, the internationalism in our country has also greatly developed, and that too we see as a crucial part of the educational process. That too, we believe, cannot be separated from what we do in the classroom, whether it is what we teach or what we learn. We are living in a world, we are living in a region - the Caribbean. We are *not* cut off, we are a part of this region and a part of this world. Therefore whatever happens in any part of this region or this world *must* be of concern to us. And if there are other people in other parts of this region or this world



Bernard Coard, Deputy Prime Minister, addressing the first rally after the Revolution

that are seeing trouble or are being oppressed or are having to put up with injustice, then it is our right as a free and revolutionary people to express our firmest support and solidarity with them and give them our fullest material backing. That is our duty and responsibility. That is why we have to develop this internationalist approach. That is why two of our comrades are right now in Nicaragua, helping the Nicaraguans with *their* literacy programme, two young Grenadians carrying out their internationalist assignment. That is something we should justly be very proud of.

THE THREAT OF IMPERIALISM

How much time, for example, have we spent over the last week thinking about what is happening in Jamaica today?⁹ Elections going on. Ten dead, twenty dead, thirty dead, forty dead. Papers and radio been talking about it. Every night it is clearer and clearer that Imperialism does not respect the right of the people of Jamaica to choose their own government. Every night it is clearer and clearer that Imperialism is trying to seek to dictate to the people of Jamaica how they must build their country and who they must use as their leader. Every night Imperialism is giving us the great lesson of recent times over and over again: that they have no respect for any people, that they don't care what amount of violence and murder and killings they have to do to get their way. They don't care if they are on an electoral path or a non-electoral path. You know they always telling us in Grenada, 'Call election!' America always shouting, 'Call election!' *They* take thirteen years after *their* revolution in America to call election, yet they want us to call ours in thirteen days! The same America likes to say: 'If you had elections, there'd be no bombs in Queen's Park.' I want to know how *they* explain what happening in Jamaica? Election been called, and every demand Seaga makes on an electoral level, he gets. Elections holding, but that 'ent stopping Imperialism, they 'ent waiting for the election result. They trying to kill Manley even *before* the elections. That is what these hypocrites mean when they talk of 'elections'. But there are no elections in Chile, or Paraguay or El Salvador! No elections in South Africa, no elections in Namibia! You never hear about Imperialism talking about 'hold elections there' when it is their allies and their friends! Are we able to talk about *that* to our students in the classroom? What when they hear about elections in Jamaica and they hear 'forty dead'? Can we tell them about that? Can we understand about that? Can we develop that consciousness if we ourselves do not have an internationalist outlook?

THE NEED FOR INTERNATIONALISM

We have to think about all these things comrades. This is our region, this is our land, and nobody has the right to tell us what to do in our region and our land. That is why we keep saying that the days of interventionism, of hegemonism, of invasionism, of backyardism¹⁰ - all of

them days gone. And we have to be able to explain that to the students in front of us when they ask us. That is why all this internationalist activity, all of this concentration on the radio, in the newspaper, in all these panel discussions and rallies - the rallies we've had for El Salvador, Zimbabwe, Puerto Rico, Jamaica, Vietnam, Chile, for the Polisario Front. Our masses don't know nothing about El Salvador or the Polisario Front, but the fact of the matter is that what they don't know they must get to know. It is our duty and responsibility as revolutionaries to understand what is happening in the world and to back those processes of liberation. We can only do that if we raise our internationalist consciousness. That is why, comrades, we have had so many visits and conferences in our country over the last nineteen months. Have you thought about that? Michael Manley, the very man fighting Seaga and them today, he was here for the Festival of the Revolution in March. Ortega, the number one leader in the Nicaraguan Revolution, he was here for March too. Kaunda was here last year. We've had visits from people like C.L.R. James, Paolo Freire, George Lamming - and Cheddi Jagan also comes from time to time. John Stockwell, the ex-C.I.A. man who wrote his book *In Search of Enemies*, detailing his experiences in Angola and how the C.I.A. were trying to overthrow the Angolan Revolution. All of these visits are for good reasons, so our people can have their consciousnesses raised and be informed about what is happening in the world.

CONFERENCES AND SEMINARS

That's also why we have had so many conferences here: International Union of Students, conferences on Agriculture, Agro-economics, on Tourism and Planning. Next week we are starting two more such conferences, both very important. One is organised by the Energy Institute of the region, and it will consist of a month of workshops in our country - and after that we're going to have two Bio-gas plants. And Bio-gas can supply all the cooking gas we need over a small area. The other conference is sponsored by an O.A.S. agricultural organisation and is on fruit tree production, one of the key areas of our agricultural diversification over the years to come. As well as cocoa, bananas and nutmeg we shall be going further into the cultivation of tropical and exotic fruits. Already mango is becoming more and more of a hit from the point of view of the farmers. Mango in the old days, remember? You took one bite and threw away three-quarter? You'd catch one and throw away the next - mango was a joke! Now mango is being sold and mango farmers are getting a mango bonus! Nutmeg bonus this year will hardly be more than fifty cents, cocoa bonus will hardly be more than a dollar and mango bonus might be the same dollar a pound. Imagine that! The mango we used to throw away and kick and laugh at! So all of these conferences and seminars have a great value to our country. We need to involve ourselves as teachers, and involve our students in understanding these things and seeing their importance.

THE VISA MENTALITY

So comrades, these are some of the points I wanted to make to you on this very important day. I am sure that as teachers of our country who are dedicated, patriotic, democratic and progressive, you understand the nature of the responsibility you have to shape the minds of our country's future. We have nearly forty thousand children in school here. That is a big, big figure and a big, big responsibility for you. So whether they learn what I had to learn in primary school - do you remember those days? 'Cow jump over the moon'? 'Hickory, Dickory dock'? And all the rest of it. Whether they learn something more sensible, and how to integrate what they are picking up in the book with the real world, that is to a great extent going to depend on you. Whether they learn that what they are really doing in school is preparing themselves for making a contribution that they will later put at the service of their people and use unselfishly the skills they acquire, not seeing Education as something only for the benefit of an elite, something to make themselves into millionaires, something to use to try to get themselves a visa for America - that too is your responsibility. The Visa Mentality, the Transient Mentality, all of that we have to get out of our people. For if all of us run, nobody going to be left to build the country. Every time we run, what we are doing is helping Imperialism to get richer and stronger.

To get all of these things across to your students, comrades, will be your job. I know you definitely understand the importance of getting the best possible training for getting that message across. The technical things you have to teach in Mathematics, Language Arts or whatever else you have to communicate, all of these require from you constant study, constant dedication, discipline, sacrifice and work. Most people don't like work, except to look at it. Everybody like to look at work! But the fact of the matter is, if we don't work we can't build the country. If we don't make the sacrifices this year, the problems will still be with us next year. The more we give ourselves skills and training this year, the less we will have to do three years from now. That is what is real, and the reason why we must be willing to make sacrifices and work harder this year.

Comrades, I'd like to compliment you on the seriousness in which you are approaching this task. I would like to congratulate and compliment the Co-ordinator of the programme, Sister Judith Bullen, and the hard-working, very qualified and experienced teachers who are going to be the mainstay of this programme. I want you to observe too yet another aspect of what we mean by internationalism. When you look at these tutors you're not only seeing Grenadians. You're seeing an American, an Englishman, a Trinidadian, you're seeing people from around the world and from our region. For when we don't have the skills here, but there are people abroad who have the correct outlook and are willing to come to our country to help to make a contribution to build our country and our Revolution, we must welcome them with warm, open arms and thank them for the contribution they are making.

May I also on your behalf, comrades, end by once again formally expressing the greatest appreciation of the Revolution to the outstanding work that Comrade George Louison has been doing in the Ministry of Education. I'm sure you recognise that work, and the fact that were it not for this comrade a lot of these programmes, whether it's the C.P.E., the In-service Teacher Training or the Curriculum Development Unit, would either have not gotten off the ground or would be much further back in the planning process. Although I know he doesn't like compliments and praise, therefore I don't want to overdo it, I think it is necessary that we make the point of the tremendous work that the comrade has been doing.

DOCUMENT HISTORY AS HISTORY IS BEING MADE

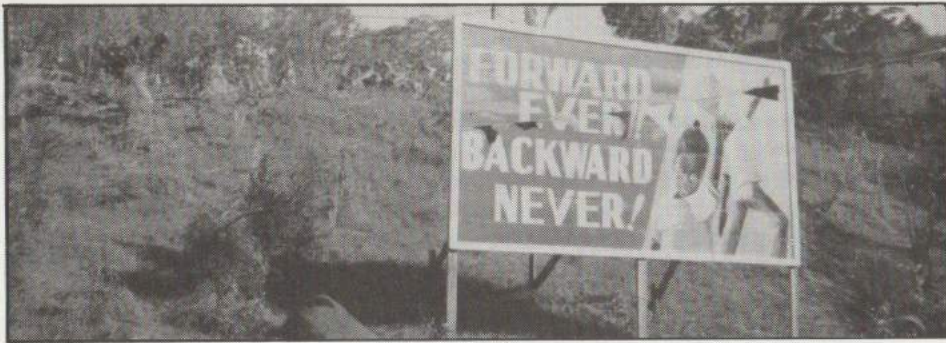
Finally comrades, I want to make one small suggestion. I want to suggest that you all think seriously about putting aside materials that are being developed as a part of this programme. Things like the questionnaires that have been circulated and all materials in all areas of work, whatever they are. Then use those materials to create a mini-museum that will be a permanent record of this important programme you are starting today. The comrades organising the C.P.E., for example, are now gathering the necessary materials for the same kind of archive. In many countries of the world, in all kinds of programmes - some far, far less important than this one you are embarking upon, people have kept permanent records. Then that would not only be a permanent attraction for interested people coming to our country, but also the young teachers of the future will be able to see what happened at this particular stage of our country's educational development, to see who were the main participants, how it took place, what the problems were, the kind of materials that were used - they would have all the information at their disposal. That is yet another crucial aspect of the work we have to be engaged in more and more in the future: the permanent documentation of the History of our country as that History is being made.

So comrades, may I wish you a very successful three years of hard work and study, and at the end of that time I have no doubt that the vast majority of you, if not all, will receive your certificate. Equally, I have no doubt, and I hope, that the vast majority of you will still be in our country, and will not use the excuse of the certificate as your stepping stone and ladder to get a visa to go to somebody else's country. This country is ours, we have to build it.

FORWARD TO THE TEACHERS OF GRENADA!
FORWARD TO THE NATIONAL IN-SERVICE TEACHER
EDUCATION PROGRAMME!
LONG LIVE THE REVOLUTION!
FORWARD EVER, BACKWARD NEVER!

St. George's, Grenada,
30th October, 1980.





1. Brother Bishop is referring to the one day a week when the untrained teachers attend the in-service course in three centres throughout Grenada: St. George's, Grenville and Carriacou.
2. Under the pre-revolutionary teacher training system, the trained teachers had to sign a 'bond', promising that they would stay and teach in Grenada for a certain number of years.
3. **THE MIGHTY SPARROW** (Slinger Francisco): The Caribbean's most famous and brilliant calypsonian for the last quarter century. Born in Grenada. An early supporter of the Revolution.
4. The People's Revolutionary Government has planned to completely abolish school fees by the end of 1981.
5. Bernadette Bailey Secondary School opened in 1980. It is named after a fifteen year-old schoolgirl who was killed by the counter-revolutionary bombing at a rally at Queen's Park, St. George's, 19th June, 1980.
6. L.A. Purcell, a local shopkeeper, building merchant and real estate businessman.
7. **BAGASSE**: the wast product that remains after sugar cane has been crushed and the sugar extracted.
8. Norris 'COONYAHR' Edwards, aged 55, the designer of the beetle trap, was later chosen as Worker of the Year, 1980. *The Free West Indian* of December 13th, 1980, reports:
Coonyahr said that when he was a child, there was a neighbourhood cat that made that sound, and his friends called each other by that name until it finally stuck with him.
9. October 30th, 1980, the day of this speech, was also the day of elections in Jamaica, when after a campaign of violence and intimidation, Edward Seaga and the Jamaica Labour Party were returned to office, defeating the People's National Party led by Michael Manley, who had been a close and loyal ally of the Grenadian Revolution.
10. 'Grenada is a sovereign and independent country, although a tiny speck on the world map, and we expect all countries to strictly respect our independence just as we will respect theirs. No country has the right to tell us what to do or tell us how to run our country, or who to be friendly with. We would certainly not attempt to tell any other country what to do. We are not in anybody's backyard, and we are definitely not for sale. Anybody who thinks they can bully us or threaten us, clearly has not understanding, idea or clue as to what material we are made of.'

From a speech by Brother Bishop, April 13th, 1979, one month after the Revolution. The American Ambassador to the Eastern Caribbean had handed to the People's Revolutionary Government a note which included: 'We would view with displeasure any tendency on the part of Grenada to develop closer ties with Cuba.'