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J.I.S. RESEARCH DEP



**REPORT ON
NATIONAL
SYMBOLS
AND
NATIONAL
OBSERVANCES**



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OUTLINE FOR REPORT ON NATIONAL SYMBOLS AND OBSERVANCES

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- Traditional Art Preservation; Folklore — music, oral literature, "memory bank", dance, festival arts, religious rituals;
- Contemporary Arts (promotion and fostering) especially popular music but also theatre arts (dance and drama) and visual arts (painting, sculpture, carving, fashion design, basketry, ceramics, etc.);
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SECTION I
BACKGROUND AND INTRODUCTION

SECTION I

BACKGROUND AND INTRODUCTION

In February 1996, the Prime Minister Right Honourable, P. J. Patterson, P.C., Q.C., M.P., appointed a committee of nine persons under the chairmanship of Professor the Honourable Rex Nettleford, O.M., to examine national symbols and observances.

The Committee comprised:

Professor the Hon. Rex Nettleford, O.M.	—	Chairman
Dr. the Hon. Joyce L. Robinson, O.J.	—	Vice-Chairman
Mr. Danny Roberts	—	Joint Confederation of Trade Unions (JCTU)
Miss Minna McLeod	—	AWOJA representative
Mr. Horace Summers	—	Jamaica National Youth Council
Mr. Sherlock Allen	—	Jamaica Teachers Association
Miss Sonia Jones	—	PSOJ Representative
Rev. Ernle Gordon	—	Jamaica Council of Churches
Mr. Gregory Roberts	—	Guild of Undergraduates, U.W.I

The Committee was charged to:

- Review the role, significance, meaning and suitability of our national symbols and national observances and recommend such changes as may appear desirable.
- Examine how national symbols and observances can contribute to sustaining cultural unity, and assist in the development of the institutional and operational framework for the fostering of civil society.
- Recommend a programme of action which will encourage and involve the widest participation of our citizens in perpetuating our finest traditions as a people and promoting standards of excellence.
- Make such other relevant recommendations, as may seem appropriate in the light of experience, so as to promote the dignity and self-esteem of our sovereign nation and its people.
- Prepare a report for submission in accordance with the foregoing to the Prime Minister of Jamaica.

In giving the Committee its charge the Honourable Prime Minister noted that immediately prior to Jamaica's independence in 1962, as the Constitution was being framed, a committee was established to examine national symbols and observances. The recommendations of that committee were subsequently tabled in the Houses of Parliament.

Thirty four years after, as Jamaica was seeking to fashion a new Constitution or modify the existing Constitution, it was necessary to reflect on our experiences to determine whether the symbols and observances had served the nation, as a sovereign country in the most ideal way.

From the beginning, some of the designations had been contentious, and he pointed out that the most outstanding of these have been Independence Day and the relationship of the previous August 1, holiday to commemorate Emancipation Day. There was a clear need to determine whether Independence Day should be a fixed day or a fixed date and how Emancipation Day would be treated. The Honourable Prime Minister also observed that the Committee command national confidence. As a consequence the Chairman and Deputy Chairman were selected, being persons of unquestioned stature who employed the confidence of the political leaders and the entire nation. The Leader of the Opposition concurred with these appointments. The Prime Minister emphasized that the members of the Committee reflected a combination of experience and youth and also represented a wide range of interest covering the church, women, teachers, trade unions, the private sector, youth and undergraduates.

The Honourable Prime Minister cited the need for the input of members of the public islandwide and stated that cultural aspects should be revisited as the question of the cultural identity of a people cannot be overlooked.

Organisation of Work

There were fourteen committee meetings, four public hearings in St. Thomas (Morant Bay), St. Ann (Brown's Town), St. James (Montego Bay) and Kingston and St. Andrew; three special colloquia — the Creative Production and Training Centre (CPTC) television show "Rappin"; a National Youth Council Conference held at a Red Cross Branch (Kingston — St. Andrew) and a Students' forum at the University of Technology (see appendix IV).

Forty written submissions were received. Sir Phillip Sherlock, Mr. Merrick Needham, Dr. Olive Lewin, Mutabaruka and Mr. Anthony Laing were interviewed. There was also one press briefing session at the Committee's Sitting on March 15, 1996. There were thirty-nine media columnists publications (see Appendix V) which the Committee analysed.

INTRODUCTION

The Prime Minister's charge carried with it the weight of conviction that Jamaican society through the process of constitutional review should seek to "capture popular will, symbolize national values and aspirations and reflect on the soul and spirit of the people. In addition a reformed Constitution must characterise the mission of economic independence, the fostering of the entrepreneurial spirit and the regulations of equality of opportunity" (P. J. Patterson "Contribution to the Debate on Constitutional Reform — "A Constitution for the People," December 5, 1995, Gordon House).

Added to these "guiding beacons" of economic challenges and a social agenda is the question of cultural identity involving the full grasp of:

- What it means to be a "Jamaican", and the pride and heritage bequeathed to Jamaicans by her National Heroes;
- The lingering unease with "blackness" (the undisguised admiration for South African Leader Nelson Mandela notwithstanding), and the cultural alienation among youths and adults alike;
- The failure to appreciate the creativity that resides in the society at all levels and especially among those from the lower socio-economic groups evident in the world of popular music, sports (track and field) and more.

"The price we pay for social alienation, especially of our young men, for turning our backs on our culture and for not-harnessing the talents of the people, is therefore not just poverty and crime, serious as they are. It is, concluded the Prime Minister, "the cultural chaos, the absence of a national identity, the weakening of our values and attitudes". Many share the further view that all of this "leads inevitably to the loss from the economy of the creative human abilities of thousands in an entire generation".

It is this human creativity that demands nurturing and harnessing since it is a linking point between all fields of human endeavour and thought especially between art, religion and science.

Sooner or later one becomes acutely aware of particular elements that have driven the development of humankind. Recent studies cite "the capacity for symbolic thought and the significant part it has played from earliest times in creative achievements in social organisation and communication. In other words the possession of an imagination capable of metaphorical association and the ability to solve the problems encountered in a variety of environments make human creativity a natural endowment". (William Anderson: "**The Face of Glory** ..." Bloomsbury London 1996).

The Committee appointed to look into national symbols and observances was itself seized of this phenomenon of human development.

Every submission or oral intervention confirmed that just about everyone possesses the capacity for metaphorical thinking, with a seemingly natural bent to express the ineffable and to explore the unknown through similes, analogies, metaphors and symbols. This signifies a natural quest and even a realisation of that sense of collective place and purpose without which the ideal of nation or an integrated social vision can make no sense. The Committee got the opportunity during its final weeks of sitting to witness the phenomenon manifesting itself in the expressions of joy on the victory of a Jamaican sprinter or hurdler receiving an Olympic medal to the strains of the Jamaican National Anthem or in the not so distant past, the sight of a boxer waving the Jamaican Flag at the end of a successful fight or for a migrant Jamaican gold medallist competing in the name of another country but publicly declaring his **Jamaican** identity in celebration of the power and deep-structured meaning of the connection.

What are the forces then, one might ask, that threaten the sustainability of the impact of such symbolic meaning on nationality, nationhood, and destiny at home?

The Committee was frequently reminded by commentaries in the press that whatever may be the views on symbols and observances "the aspect of national life which needs the greatest re-examination and re-orientation is our attitude to each other and to these symbols and observances. Regardless of how much restructuring of these inanimate subjects takes place, unless we are willing to change ourselves, we will continue to question their relevance" (*Editorial — The Jamaica Herald* March 11, 1996). This timely warning reinforced the Committee's early resolve to place its work in the widest possible context and to have its recommendations address not only Government which commissioned this report but the entire society without whose resolve to fight on a common front for a civilised society fit for human habitation, national symbols and observances will be but empty exercises in self-indulgence. "While heroes and symbols and symbolism are important", warned an **Observer** editorial, "it must be clear that they cannot be substitute for real effort and performance guided by sound policies. The hard work and the defiance of our forefathers cannot translate to wealth today if the policies are ineffectual, if there is mental sloth and no hard work" (*Editorial, The Sunday Observer, March 17, 1996*).

There is much documentation of, and critical comment on, the afflictions that have attended the post-Independence era. The upsurge of crime and violence in urban aggregations; the widespread indiscipline in the populace (among both youth and adults); the increase in incivility in ordinary day-to-day relations between citizens and the wanton disregard for order; the breakdown of family life and the weakening of kinship patterns (whether nuclear, matriarchal or extended); the increasing threat to voluntarism which once fuelled the loyal and committed service to community development and nation-building through civic organisations; the increasing disappearance of a life of service among beneficiaries of the social support given in public provision of education; the diminishing zest for disinterested public service that marked off the early pioneers of the Jamaican self-government movement from many of their successors in Independence; the decline in economic productivity alongside a debilitating debt crisis; the evidence of an insatiable greed among

corporate leaders caught in the get-rich-quick syndrome; the alienation of a great many among the youth population, especially the males, from a society they are supposed to call "home"; the related ills of joblessness and sense of powerlessness without being in control of one's own destiny, and the deepening of cynicism among those who see despair even when there is cause for hope. The chronicle of negatives finds ready airing in the media, (both print and electronic) in verandah talk and on the cocktail circuit. But the very length of the listing places responsibility at the door of every category of leadership — political, corporate, community and more.

The Committee is of the view that the entire society and not just the political leaders, is in crisis. It however, shares with many who appeared before it, that hope which must be firmly rooted in the belief in self and the conscious return to the values and attitudes, the ideals and vision that helped to start the Jamaican people on the road to that sense of self which is the basis for real productivity. For such productivity must be free of coercion and socio-economic oppression which is, after all, the story of Jamaica under slavery and for most of its history up to now. To underestimate the deep understanding that ordinary Jamaicans have of the impact of this history on both contemporary life and the foreseeable future, is to underestimate the power of the psychic inheritance that resides among the Jamaican people and the great reserves of intelligence which have long guided their crafty discovery of appropriate designs for social living. That may well be why certain of the symbols and observances inspired such inflammable discourse among many.

Emancipation Day and Independence Day are just two among the topmost three areas of concern. The third is the interpretation given to the colour "black" in the National Flag — which interpretation is universally seen as yet another manifestation of the systematic denigration of things African including the descendants of the people who were brought as cargo in the trans-Atlantic slave trade. It is a matter which turns on the deep and complex issue of "blackness" and its threateningly marginalised location in what decency dictates is a "multiracial" society; hence the motto "Out of Many One People". That a number of people have found the motto "misleading", struck the Committee. Alternative suggestions such as "One People, One Destiny" promoted a second look and influenced a recommendation around to a possible change of the national motto which is to be found on the American dollar and once served to underpin the old Roman Empire which carved into its armorial standards "E pluribus unum". It was clear to the Committee that a number of people have been thinking about both flag and motto with more than a passing passion.

The same could be said of views on the observance of Emancipation and Independence. The advocates for the restoration of the official observance of Emancipation Day were for the most part of an older generation who could have known the pre-Independence observance of that most important landmark in Jamaican history (see section III). The abolition of Slavery Law of August 1, 1834 reads in part:

"From and after the first day of August, 1834, all persons who ... have been registered as slaves in this island ... shall by force and virtue of this act, become ... apprenticed labourers. And be it further enacted that all and every person

who, on the said first day of August 1834, shall be holden in slavery within the island, shall — from the first day of August, 1834, become, and be to all intents and purposes, free and discharged from all manner of slavery, and shall be absolutely and forever manumitted; and the children thereafter to be born to any such persons, and the offsprings of such children, shall, in like manner be free from their birth; and from after the said first day of August 1834, slavery shall be, and is hereby utterly and forever abolished and declared unlawful in ... Jamaica." (Abolition of slavery Law 324 William Cap LXXIII — Act 2 British Parliament 834).

It would be folly to think that those who made submissions about restoring the official recognition of Emancipation Day were not aware of the fact that their present status as free human beings with rights in law had everything to do with that 1834 Act which guaranteed them that status, being "the children thereafter to be born to any such persons (i.e. those "holden in slavery in 1834") and the offspring of such children" set free "from their birth" by that very law. It is a powerful historical document that is yet to enter the consciousness, let alone the school curricula, of succeeding generations especially those born just before and after Independence.

The views on Independence Day all concurred on the importance of its observance as yet another milestone on the journey which by no means ended with Emancipation. If it had, there would have been no need for the great Marcus Mosiah Garvey to enjoin diasporic Blacks to free themselves from mental slavery by their own efforts in a speech he made in Menelik Hall in Nova Scotia way back in 1937. Four decades later, Robert Nesta Marley, the young reggae superstar, was to echo this message almost word for word in his now much quoted couplet which begins that reggae classic "Redemption Song".

In 1938 Norman Manley, in launching the self-government movement, shared his wisdom with his generation. He said:

"All efforts will be wasted unless the masses of the people are steadily taken along the path in which they feel more and more, that this place is their home, that it is their destiny. They will then do more for it, more work, more effort, more thinking, more sacrifice, more discipline, and more honesty, than by any other measure you can bring in this country."

The lesson is as applicable today as it was then. Unless the Jamaican people have a sense of belonging they are not likely to invest the hard work, the effort, the sacrifice, and the disciplined sustained application which a self-reliant, vibrant productive economy and a viable democratic polity, demand.

The Committee was therefore heartened by the full grasp exhibited among those who submitted views in writing and orally of the nexus:

- (a) between national symbols and observances on the one hand and national pride, patriotism, and identity on the other;
- (b) between national symbols and the economy (i.e. generally in terms of pride

in country and the accompanying sense of place which results in positive attitudes to the work ethic, of the empowerment of the Jamaican people through facilitating their self-directedness and the mobilisation of the creative energies of individuals, and the encouragement of the commercial propagation of the national fruit for export, the production of timber from the national tree for the furniture industry for domestic and overseas markets, and the facilitating of the manufacture of the national flag and reproduction of other national emblems for home and abroad); and

- (c) between national symbols and environmental integrity in the greater use of national fruit, tree, and flower for systematic propagation in parks and green areas within school yards and communities.

The centenary celebration of Cornwall College, Montego Bay, had tree planting as a high priority commemoration project and within this a programme of the planting of national tree, flower, and fruit on the school grounds.

The Committee acknowledges and wishes to express public gratitude to all who took the trouble to make submissions and particularly the groups of young adults and school children who, through the special colloquia arranged by the young members of the Committee and television appearances on the Creative Production Training Centre's (CPTC) special production of "Rappin", alerted the Committee to the thinking of the future generation who will take the country into the next millennium. The Committee acknowledges further the contributions by a number of journalists in the print media who, through editorials and feature articles helped to keep the deliberations focused.

SECTION II
NATIONAL SYMBOLS

SECTION II

NATIONAL SYMBOLS

All submissions spoke to the significance and use of, as well as, the attention (or otherwise) paid to the national symbols established at the time of Independence in 1962. The Committee was very aware of the tremendous care originally taken with the "choice of a national flag and anthem, as well as a number of other emblems, which the whole country, and the world in general, would over the years ... come to respect or to identify as representative of many facets of Jamaican political, cultural and economic life and grow to accept as the means whereby our varied personality is projected on the international stage in which (Jamaica was soon) to play a role of our creation" (*Ministry Paper #20, 28th March 1962*). The Committee was, however, struck by the strong views expressed orally, in face-to-face public sessions and through written submissions on the need for review especially with respect to the Flag, the Anthem and the Coat of Arms bearing the National Motto. The National Pledge, the National Prayer and National Heroes also elicited much discussion in public hearings and strong views in the written submissions.

The National Flag

Discussion of the National Flag turned for the most part on the interpretation of the colours of the Jamaican flag. The present interpretation — "hardships there are, but the land is green and the sun shineth" — is the basis for the strong reservations expressed. While many conceded the archetypal connections of fertility, enrichment and civilization with the colours green and gold respectively, no one making submission was happy with the colour black symbolizing "hardships". There is a universal call for an interpretation depicting such values as "resilience", "hope" or "fortitude" and "strength" which is the meaning of the colour black in the national flag of the Republic of Trinidad and Tobago. A national daily newspaper was explicit on the issue in an editorial of March 11, 1996 (**The Jamaica Herald**) as follows: "Where the flag is concerned, the mix of colours — green, black and gold — is fine, but instead of having a predominance of black, the dominant colour should be gold, if the present symbolism should be retained. Why emphasise the "hardships" than the hope suggested by the rising sun? However, if black is seen as something more positive — maybe the race of the majority of our people — then we would have no argument with the dominance of that colour." This last view echoes the vast majority of persons making submissions through which the Committee came to realize that many Jamaicans make a link between themselves and the colour black and are affronted by the negative association with hardships. Rather, goes the argument, the association should be with the overcoming of such hardships among which should be numbered the threatening lack of self-esteem and a sense of self-worth among persons of African ancestry as a result of the historical and continuing denigration of things African and the underlining in colour of social recognition and class status.

Evidence points to a universal call for a change in the interpretation of the colours of the flag. Many asked for a new interpretation that reflects the strength in unity, the promise of productivity from the land and the purifying power of the sun. The positive interpretation of the colour black to mean "strength and resilience of our people" was an oft-repeated recommendation as were others which would "strengthen our people's sense of dignity and confidence in our African heritage by denoting that the black in the flag should be representative of ... the nation which is predominantly Black". Not all recommendations were as ethnic-specific. There were those who concentrated on the "possibility of growth and development of all the people of Jamaica and therefore felt that any interpretation that would connote something negative in the minds of the vast majority would be counter-productive.

It was submitted that one problem that needs to be addressed was the education of the general public on the nature, designation and proper usage of national symbols. It was proposed that an additional state flag with the design of the State Arms (the Arms of Jamaica) in a circle of gold *lignum vitae*-type leaves be created and that this be exclusively used by the Governor-General and any other dignitary so assigned. The Committee was also made aware of the necessity of using the proper terminology in vexillological practice since the terminology in use in Jamaica was at variance with international usage. So the Queen's personal flag is not the "Queen's standard" since it has no armorial bearings. The Governor-General's flag is not the Governor-General's standard for the same reason; nor are the Governor-General's Wife's Flag and the Prime Minister's Flag. They are quite properly designated "distinguishing flags". The Committee was further made aware that the Jamaican Flag should never be used to drape the coffin of a non-national. The Committee found such pieces of information valuable and useful.

In summary, there was no request for a change of flag. In any case vexillology (the study of flags and standards) renders the Jamaican flag a viable, well designed symbol and is recorded as such. The colours in the flag are quite acceptable — "the colours green and gold have ancestral linkages with all of humanity which has time out of mind seen the colour green to signify growth, fertility, agriculture, while gold signifies civilisation, the energy of the sun and, therefore, growth and human achievement to high levels of thought and productivity based on the exercise of the creative imagination. The symbolism for the colour black, however, remains contentious. Its signification of hardships overcome and to be overcome, is said to be disagreeable, contemptuous of black people (who comprise the majority, of Jamaica's population), denigratory of things African and perpetuates the use of the term 'black' as signifier for all things negative as in Black Friday, blackmail and the Oxford dictionary meanings given as deadly, sinister, wicked, hateful, dismal, sulky, threatening and implying disgrace".

Other issues repeatedly emerged during the Committee's investigation. Many persons complained that flags were not always available and wondered whether Government, in its drive to encourage private entrepreneurs, should not facilitate flag manufacturing by private manufacturers. It was, however, pointed out that flag manufacturing is a very demanding exercise requiring technical expertise and that this should be borne in mind.

The Committee recommends that:

- The National Flag should remain as designed at Independence.
- A new interpretation should be provided avoiding the association of black with hardships or any symbolism that may be regarded as negative.
- Display and usage should be addressed as follows:
 - Respect for the National Flag should be taught in schools.
 - It should be obligatory for the flag to be displayed on places of business and that its use for display on private residences be encouraged, where citizens so desire.
 - Flags should be easily accessible to all members of the society in sizes large and small.
 - Flags specifically provided for such a purpose should be flown on all public buildings and institutions of learning.
 - Sanctions should be levied against institutions and organisations for not displaying the flag or for displaying dirty, torn or discoloured flags.
 - All designated Government officials should display the flag on their official vehicles.
 - At an extra cost to drivers, individuals should be encouraged to purchase licence plates bearing the National Flag or symbols so as to earn funds to be used for education and health etc.
 - Revenue earned should be channeled directly towards health, education etc.
 - The Code regarding the use of the flag should be enforced.
 - The local manufacture of the Jamaican flag should be facilitated.

The National Anthem

The majority of submissions on the National Anthem acknowledged the appropriateness of the Anthem and there was no evidence of any desire for change. However, strong views were expressed by some people on the way the anthem is orchestrated, arranged and sung. Many saw it as a prayer set in the hymnodic mode and did not miss the rousing militaristic orientation of so many other national anthems. For this reason the integrity of the composition should be safeguarded from versions that are adapted to some of the passing popular musical forms. Many of the younger generation did not always agree with this position since the use of the rhythms of contemporary, popular music would have them identify better with the anthem.

Many (both adults and persons of school-age) felt that the two verses of the anthem should always be sung since the second verse carries the stronger message for civil society. There was no unanimity on this.

Everyone, however, agreed on the point that the Anthem should not be used on occasions which are not significantly "national" and when otherwise sung should be done so at times that give persons a

"sense of occasion". Occasions cited were the commencement of each school day in all schools and special community activities but never in cinemas where it tends to attract a defiant disrespect for what many regarded as the most sacred of national symbols.

The pride it inspires when played in acknowledgement of the winning of a gold medal by a Jamaican national at World Olympics (e.g. at the Atlanta 1996 Olympics) was not lost on the members of the Committee who along with the rest of Jamaica undoubtedly observed the impact of the Anthem in promoting national pride and a sense of self on such occasions.

Many submissions were passionate in their expression of disappointment in the version played on the national television station, in not having easy access to the words of the anthem and in the cavalier manner in which the Anthem was used.

Many recommended that the history of the writing of the Anthem should be made public with due recognition accorded to Mapletoft Poulle and Alison, his wife, who made significant alterations to the original versions by Robert Lightbourne (music) and Rev. Hugh Sherlock (lyrics).

Of urgent interest in some quarters was the matter of the posture assumed by persons present during the singing/playing of the National Anthem. Some people observed with disapproval the adaptation by persons of high ranking in Jamaica of the "hand-over-the-heart" posture associated with the United States way of standing during the singing/playing of the "Stars and Stripes". Clarification was sought for what should be the official stance, if any. The U.S. posture was regarded as definitely unsuitable for uniformed personnel who should stand erect at attention, with hand salute.

The Committee is, of course, aware that the present Code indicates that "all persons should stand at attention ... and men should remove their hats" while "persons in uniform should salute". The Code further recommends the first verse of the Anthem to be sung and/or played on the arrival and departure of the Governor -General and of the Prime Minister and that the Anthem should form "part of the ceremony of raising and lowering of the flag at the beginning and end of term in schools, at Independence celebrations" and "on occasions of public gatherings."

Many submissions indicated a lack of awareness of the existence of this code and their authors asked for clarification on many of the very points covered by the existing code. This suggests an urgent need for greater public education in this as in other matters pertaining to national symbols and observances.

The Committee recommends that:

- A Code of usage (covering when, where the anthem is sung or played and required posture) should be devised to guarantee the integrity of the great depth and meaning of the Anthem.

- Appropriate orchestration/arrangement should be sought and officially endorsed for use on national occasions.
- A name should be found for the Anthem e.g. "Jamaica Land We Love" and have it copy righted; and
- Clarification should be given to the singing requirements — whether one or both verses and on what occasions, if there is variation on length.

Coat of Arms

The submissions pertaining to the Jamaica Coat of Arms (quite properly "Arms of State") betrayed widespread ignorance of the origin, meaning, and more recent history of the Jamaica Coat of Arms. The official account does refer to Government and Opposition agreeing in 1962 that the "existing arms, granted Jamaica since 1661 under royal warrant, and partially revised in 1957, constituted a badge of great historical significance to the nation and should be retained". The Committee is aware of subsequent efforts in the Eighties to change the Coat of Arms, of the furore raised against any such attempt to do this, and the aborting of the said efforts.

The vast majority of submissions did not call for a change of the Arms though queries about the relevance of the helmet in this technologically advanced age surfaced more than once.

The original Arms designed by William Sancroft, the then "Archbishop of Canterbury" reflected the unique distinction accorded Jamaica in the 17th century, hence the use of the royal helmet and mantlings reserved for special parts of the realm.

Such a hold on history Jamaican founding fathers may not have wanted to lose as may well be the case with the presence of two Tainos (Arawaks or "natives" to the original designers) on the Arms. Many submissions questioned the continuing presence of those figures when contemporary reality would better be reflected with the portrayal of persons of differing ethnic origins who now make up the Jamaican population. But, goes the argument, the continuing presence of the indigenous peoples of Jamaica ("Native Americans") on the Arms maintains an important link with a past marked by struggle and resistance to oppression, thus putting the early Amerindians who resisted colonisation on the same side of history with the Africans who came later and resisted slavery. The mythic connection may well be cited in the lessons learnt by fugitive slaves (maroons) from the Tainos in coping with the harsh physical environment used as havens and means of survival through the use of the cassava as food, inter alia.

The Committee was seized of the significance of such symbols depicted on the Arms including the indigenous pineapple which has an ancestral link with Jamaica up to modern times and the alligator (crocodile) surmounting the royal helmet and mantlings. Both the pineapple and the crocodile are

features of the original Jamaican physical landscape as encountered by settlers (African slaves and European masters alike) when they first arrived in the Americas.

Even where people in face-to-face meetings seemed satisfied with this approach to the Arms, there was still a call for clarification of "the relevance of the crocodile (the lazy, man-eating alligator, to one person) and the five pineapples". The cross in the Coat of Arms should, according to one submission, "be promoted as a symbol of peace, unity and Godliness". The Committee concluded from such views that public education is urgently needed to have the Jamaican citizenry better informed about the Coat of Arms along with other national symbols.

The Committee recommends that:

- The present Coat of Arms should remain but be revisited on the occasion of change from Monarchy to a Republic.
- The use of the Coat of Arms should be strictly regulated with permission granted for extra-official use by the Office of the Prime Minister or a duly authorised State body and the use of it in advertisements, and on commercial goods, discouraged.
- Greater public education on the origin, meaning and usage of the Coat of Arms should be facilitated.

National Motto

The National Motto which appears on the Arms was the subject of much discussion in both written and oral forms. A number of submissions suggested a change from "Out of Many "One People, to such formulations as "Out of Many One Nation", "We are one People" and "One People, One Destiny". To some others, while the historical facts depicted on the Arms are understandable, the Motto was "ideally a Mission Statement of the country and therefore should define the long-term vision of the country capturing the key beliefs and values of the country as well as the ethical principles governing the conduct of public affairs".

The Committee recommends that:

- The Motto be revised to read either "Out of Many One Nation", or "One People, One Destiny".

The National Bird

While immortalised for many decades in Jamaican folklore and song the Doctor Bird or Swallow Tail Humming Bird (*Trochilus polythmus*) was unknown to many who made submissions to the Committee. The call was repeatedly made for conditions to be promoted to encourage its appearance in ecologically "friendly" sites. Many others recommended the retention of its "national" status since it

is indigenous to Jamaica as one of the most outstanding of the 320 species of Humming Birds. The Committee notes that the "beautiful feathers of the species have no counterpart in the entire bird population iridescent colours, characteristic only of that family".

The Committee recommends that:

- The Doctor Bird or Swallow Tail Humming Bird (*Trochilus Polytmus*) should be retained as the National Bird.
- The species should be protected and propagated.
- Stringent policies in relation to deforestation should be formulated and implemented to enable propagation of the species.

The National Flower

Like the Doctor Bird, the National Flower — Lignum Vitae (*Guaiacum officinale*) — is indigenous to Jamaica but, like the National Bird, has never been seen by many Jamaicans. This may well be because the trees grow best in the dry woodlands along the North and South Coasts of the island. Many recommended that greater scientific work should be done to encourage its propagation all over Jamaica or failing that, to have it included in abundance on school grounds and in botanical gardens in places where it can be grown easily so that more Jamaicans can get to know it through visits to such areas.

The Committee was fully aware of the attractive ornamental blue flower it blossoms. Suggestions were made for the flower to be reproduced on export items as well as on clothing, drapery, etc. used by Jamaicans. The historical significance of the Lignum Vitae was not lost on the Committee either. The wood has been used for propeller shaft bearings in all the "Ships Sailing the Seven Seas" and because of this, in the shipyards, etc., the Lignum Vitae and Jamaica have been closely associated. Its place in the modern Jamaican export and domestic trade is also appreciated since the wood is used in the manufacture of curios. For all these reasons, persons appearing before the Committee and those making submissions in writing advocated the retention of the Lignum Vitae's bloom as the National Flower. A number of persons saw the hibiscus and the poinciana, more widely propagated plants, as possible alternatives. The Committee is aware that the hibiscus is identified with Hawaii and the poinciana is the national flower of Puerto Rico.

The Committee recommends that:

- The Lignum Vitae (*Guaiacum officinale*) flower be retained as the National Flower.
- Propagation be encouraged through the establishment of nurseries; and

- Plants be grown on special heritage sites, in botanical gardens and on schoolgrounds where soil types permit.

The National Tree

The retention of the Blue Mahoe (*Hibiscus elatus*) as the National Tree also inspired strong advocacy. Many were aware of its use as a primary economic timber much used for reforestation and for cabinet-making due to its attractive blue-green colours with variegated yellow intrusions and its being able to take a high polish, showing to advantage the variety of grain and colour tones. More people seemed to know the Mahoe tree than the Lignum Vitae but many recommended the need for it to be grown in special heritage sites and nurseries for greater familiarity among the Jamaican citizenry.

The Committee recommends that:

- The Blue Mahoe (*Hibiscus elatus*) be retained as the National Tree;
- Propagation be encouraged through the establishment of nurseries;
- Plants be grown on special heritage sites, in botanical gardens and on school grounds where soil types permit.

National Fruit

Although a few submissions suggested the pineapple, guava and soursop as indigenous fruits worth considering to replace the existing fruit, none of these seemed a serious threat to the ackee (*Blighia Sapida*). Although not indigenous to Jamaica, the fruit has had remarkable historic associations with the country and this was appreciated by all and sundry. Originally imported from West Africa, its propagation dates back to the 18th century and received the botanical name from the famous Captain Bligh when he took the plant from England in 1893 from which time the plant entered the annals of science.

Jamaica is, indeed, still the only place where the fruit is generally recognised as an edible crop. Although it has been introduced into a number of islands of Caricom Caribbean, Central America and even Florida, it does not thrive in economic quantities.

A number of submissions addressed the economic possibilities to be realised from cultivation of the fruit in commercial quantities for export to Jamaican populations residing in North America and Western Europe to whom the ackee and saltfish (to some, the "national dish") is a dietary delicacy,

if not an essential. Suggestions were made for greater effort on the part of the Jamaican Government to get the United States Food and Drug Administration (F.D.A.) to lift the ban on the importation of ackee on the grounds of excessive toxicity, since this deprives the country of benefits to be derived from this economic asset as a potential foreign exchange earner.

The aesthetic appeal of the fruit in bloom with its red pods, black seeds and golden fruit has long attracted the attention of painters (especially those of the Jamaican Intuitive School) some of whom have identified the mix of colours as symbolic of liberation and freedom.

There was overwhelming support from submissions for the retention of the ackee though there was no agreement on the ackee and saltfish being the "national dish" for which there is no official provision in any case. The favourite suggestion for the record seems to be "fish and festival" — i.e. local fish and a cornmeal, flour and sugar bake that has become popular since Independence.

The Committee recommends that:

- The ackee (*Blighia Sapida*) be retained as the National Fruit;
- The ackee should be promoted for export as a foreign exchange earner;
- The ackee as a symbol could be replicated on items for the export curio trade in Jamaica.

National Dress

As in the case of the National Dish, there was no provision for a National Dress in 1962 when the emblems of the Independent Jamaica were agreed upon. The Committee was struck by submissions which suggested the introduction of one. The Committee is aware of the many unofficial attempts at determining such a dress whether through the efforts of the Festival Movement (later the JCDC), or beauty contest organisers in presenting contestants in international contests or innovative fashion designers, to have a line established. The Committee notes that such a national dress was gender-specific for the most part with only a suggestion via the use of the "Kareeba" during the seventies that could be something of a national dress for men.

The seeming uncertainty of past experience would suggest that this be left to the creative endeavours of individuals and organisations as well as popular usage over time.

The Committee recommends that:

- The concept of a national dress should be left to the creative endeavours of individuals and organisations.

National Pledge, Prayer and Song

The National Pledge, National Prayer and National Song are clearly not in the category of dish or dress. All submissions advocated more frequent and structured use of the Pledge in schools and for it to be made more accessible — (e.g. having it printed on the covers of exercise books, on cards, and framed for public display in all places of learning).

The National Prayer is also felt to be under-used and not easily accessible in print for children of school-age or adults who may need it for worship.

The National Song set to the tune “I Vow to Thee My Country” with lyrics by the Jamaican novelist and journalist Victor Stafford Reid (“New Day”) is said to be insufficiently sung in schools and is hardly known by the school population and young adults. The National Song, in the view of the Committee, is next to the National Anthem, the premier patriotic song and there is need for publication and popularisation of this and a number of other songs as patriotic songs for use on appropriate occasions and to exercise the young in the appreciation of the land which they are expected to call ‘home’.

The Committee noted the marked absence from submissions of any comment on the Prayer for National Unity proposed in December 1972 as a guide, by ecclesiastical and religious bodies of Jamaica, at the request of the Prime Minister.

A case clearly exists for greater public education and the preparation of material as a matter of urgency.

The Committee recommends that:

- Greater public education be provided in relation to the National Pledge, National Prayer and National Song;
- The National Pledge, National Prayer and National Song be more widely used;
- The words of the National Pledge, National Prayer and National Song be made more accessible e.g. printed on the covers of exercise books, on cards and framed for public display in all places of learning.

National Heroes

Nowhere was the call for more information on National Symbols more vocal than in the case of National Heroes. Many complained that information on most of them was inadequate for any true understanding of their role in history and the significance of their being celebrated.

The introduction of the study of the lives and achievements of these heroes into the curriculum of schools was regarded as tardy and lacking in conviction. The Committee, though aware of the commitment by the Ministry of Education Youth and Culture to the inclusion of the study of National Heroes in the school curriculum, was nevertheless struck by the views expressed by many persons about the lack of impact on the psyche of the school-age population. It also feared for the on-set of historical amnesia leading to greater problems of identity, national commitment and the nation's young not having a sense of place and purpose in the modern world.

Appropriate displays of the visages and written accounts of the heroes were seen to be essential to the education of the public about these heroes. Many saw the bad state in which National Heroes Park is kept as a reflection of the lack of esteem with which the nation holds its icons and the general malaise now affecting pride of country and a belief in self and the creative potential of the society at large. Many were also of the view that the Park should be maintained in a manner consonant with the viability and high ideals of courage, vision and sacrifice which the heroes are supposed to portray.

Many spoke passionately of the treatment of Marcus Mosiah Garvey and of the underplaying of Nanny, in contrast to at least one radio talk-show caller who dismissed her as an "obeah-woman". The general report of the submissions was that all National Heroes, as serious change-agents in the long journey to freedom and Independence (with some paying the supreme sacrifice), should be better ennobled in practical ways that can imbue the citizenry with a greater sense of appreciation of their history and the contribution of their forebears to that history.

The naming of more national heroes did not get much support in the submissions and the cry for naming the late Hon. Robert Nesta Marley and the Hon. Sir Phillip Sherlock as heroes was equally countered by the cry that "no more national heroes should be named at this time".

In any case, criteria for the naming of national heroes, argued some submissions, now needed to be revisited, articulated and disseminated among all Jamaicans.

The Committee recommends that:

- Studies of the lives and achievements of national heroes should be introduced into the curriculum of schools;
- There should be greater dissemination of information on the National Heroes, through the JIS and JAMPRESS;
- Criteria for the naming of national heroes should be established and made available to all Jamaicans;

- Large photographs of the National Heroes should be displayed in all schools and public institutions including Jamaican embassies and consulates overseas;
- Statues of all National Heroes should be erected in National Heroes Park;
- Liberty Hall and the birthplace of Marcus Garvey should be restored as “national monuments.

SECTION III
NATIONAL OBSERVANCES

SECTION III

NATIONAL OBSERVANCES

The Committee received many submissions on the issue of National Observances. Foremost among the Observances discussed were Independence Day, Emancipation Day, Heroes Day and Labour Day. The concern was repeatedly expressed that too many public holidays would not be in the interest of productivity; but there was support in some quarters for national recognition of the achievements of contributors to Jamaican history and development, if only by the naming of a day, without its being a public holiday, as is done elsewhere.

Cited were such "Day" observances as "Bob Marley Day" (February 6), "Indian Arrival Day" (May 10), and the birthdays of the national heroes where they are known for sure. The birthday of the legendary Nanny of the Maroons would be difficult to ascertain but this should not prevent the nation from putting a day aside for the purpose of special acknowledgment specifically for this heroine and for Jamaican women in general. Such days, none of which should be public holidays, would not detract from the already established National Heroes Day observance (the third Monday in October).

It was felt by some, that the media should be encouraged to bring to the attention of the populace the significance of such observances as part of the necessary task of having Jamaicans more connected to their history and development.

A few submissions drew attention to the observance by referring to such public holidays as Boxing Day, an exclusively British phenomenon, exported to the colonies and New Year's Day described by someone as a "pagan ritual", no doubt in contra-distinction to such Christian holidays as Ash Wednesday, Good Friday, Easter Monday, and Christmas Day which no one questioned. The Committee concludes that the view of Jamaica as a "Christian country" persists; but, in the spirit of ecumenism, the Committee would wish to express the view that this should be without prejudice to the validity of Judaism, Hinduism, Buddhism or Rastafarianism as valid religious expressions now operative in a free Jamaica.

Independence Day

Even at the time of writing, the Committee had the opportunity to observe the ambivalence towards the celebration of Independence thirty-four years after Jamaica achieved full-blown self government. One writer noted that the occasion did not display that sense of history which goes with nationhood. Nor did it indicate "that intangible something that inspires a whole people to greatness regardless" (*Marjorie Stair* — "True

Independence", *Gleaner*, August 10, 1996 p.A4). The same author marvelled that the boost the achievements by Jamaican athletes at the Atlanta Olympics could have given to the 1996 Independence observances, was not evident.

For a number of years the lacklustre "celebrations" have been commented on by different persons who felt that the significance of Independence seemed more meaningful to Jamaicans abroad than those at home.

Much of this was echoed in a number of submissions (including those by young participants on the CPTC Television programme "Rappin") some of which rued the absence of moments of solemnity and dignified respect for the Observance among the middle strata and professional classes (including a number of public leaders) who prefer to sunbathe on the North Coast than participate in some of the official events scheduled for the Day.

The Committee notes the introduction since 1993 of the ceremony on each Independence morning at King's House to celebrate the Day but shares the view that the ceremony ought to be an occasion hosted by the Head of State and not by the Jamaica Cultural Development Commission which may, indeed, be required to organise it. The entire nation with the help of radio and television should focus on this event for the two hours for which the ceremony lasts on Independence Day. The view has been expressed that all leaders in the political process should be present at that ceremony (Government and Opposition) unless otherwise engaged in corresponding parish ceremonies or in commemoration events organised, as is the custom, by Jamaicans resident abroad who constitute an important segment of Jamaica's population. The example set by this in promoting the social cohesion and unity needed to transcend political rivalry and social divisiveness in the society, is self-evident.

Many rued the decline in the festivities that marked that occasion in earlier times but others were of the view that past emphasis on carnivalesque merry-making helped to rob the occasion of its dignity and depth of memory and so it should be observed with a greater sense of propriety.

In any case, goes another school of thought, the period at Independence has long been earmarked for a number of festive events now in the hands of private entrepreneurs in keeping with the divestment of certain areas of production by the State. Reference was being made to Sunfest and Sunsplash, two popular music festivals engaging the artistry and marketing and business skills of many Jamaicans and attracting visitors including many returning Jamaicans to the island as a boost to the summer tourist season. Some are of the view that such developments, in addition to the Easter Carnival (an adaptation of the Trinidadian pre-Lenten festival art), render superfluous the Grand Gala which flourished at the National Stadium during the first decade of Independence when there were less options for popular participation.

There is the other view expressed that the Independence Day Observance should be further decentralised, allowing local communities to devise their own Independence ceremonies and that the official national effort be parish-based with the capital city, Kingston, concentrating on one or two truly “national” events. In this, the co-operation of the media (print and electronic), is vital. That the best of the arts festival competitions, which involve thousands of young adults and school children, should be show-cased at Independence time, is still strongly supported. The Committee is aware that this was the original intention way back in the sixties.

The Committee is also aware that over time the “festivities” and the idea of Independence became closely merged. This has resulted in Independence losing its meaning in terms of the triumph of political self-determination over colonial subjugation and in terms of the belief forged in the early self-government movement and in the struggles of the working class people since the late thirties, that Jamaicans can be the creators of their own destiny. That successive administrations have been conscious of the need to make the distinction clear, needs no debate.

But another confusion has dogged such efforts to this day. Many submissions addressed the problem with definite suggestions as to how the “problem” may be solved. The decision in 1962 to observe Independence annually “on the first Monday in August” was no doubt meant to telescope two great points of Jamaican history — Emancipation and Independence — into one. This has been defended in terms of convenience and the minimising of the loss of production time at the workplace. But with the passage of time, as the present Administration has itself observed, “the association of the holiday with the political events which it commemorates has weakened significantly and that “there is a view that marking the date (August 6) rather than celebrating the first Monday as the holiday would contribute to a sharpening of focus and a reawakening of the consciousness of Independence as an important national event”. (*Ministry of Education and Culture Draft Submission, August 1995*).

The view was repeatedly echoed in submission after submission, with many referring to the example of the United States' celebration of its Independence Day which is always July 4. But most submissions related the issue to that other burning one, the observance of Emancipation Day.

The Committee recommends that:

- The actual anniversary of Independence be commemorated on August 6 each year as a public holiday rather than on the first Monday in August as has been the custom since 1962;
- Independence Day be observed in a manner befitting the significance of the “Day” with strong focus on the nation's heritage, the principles and practice of democratic governance, and the triumph of self-determination over colonial dependency;

- The media make greater effort to project the meaning, significance and challenges of Independence in the days leading up to August with JIS and JAMPRESS featuring prominently in this effort/drive;
- The celebration activities for the Day be not concentrated in Kingston but spread all over the country with rural and urban communities encouraged to devise their own programmes of commemoration hosted by local representatives of the Head of State.

Emancipation Day

The telescoping of Emancipation Day (the celebration of the August 1, 1838 date which brought the Abolition Act of August 1, 1834 into final effect) into Independence Day for reasons stated above, has long been a matter of controversy among a large number of Jamaicans, especially those with memories of the day being observed up to 1962.

As part of the advocacy for restoration of the lost day of observance, organisations in the society have in recent years staged events such as lectures, symposia and cultural “mini-fairs” to mark the day, with the Minister of Culture participating in one of these as recently as August 1994. The most prominent among these has been the Commemoration Lecture on Emancipation sponsored by a group of churches (Bethel Baptist, Tarrant Baptist and Webster Memorial United). They formed an Emancipation Commemoration Committee in 1994 to observe Emancipation Day “in a context which will help us all to appreciate the significance of our National Independence” (*Rev. Marjorie Lewis-Cooper’s Preface Emancipation Lecture 1994*). In 1995 the Commemoration Committee reasserted that “an event as significant as the Emancipation of our people from slavery, and all that it signifies in terms of human cruelty, suffering, sacrifice, folly, courage, deception, greed, triumph of the human spirit, faith and hope, cannot be allowed to slip from our collective memory.” (*Rev. Dr. Burchell K. Taylor — Preface Emancipation Commemoration Lecture 1995*).

It is that “slip from our collective memory” which many submissions argued needed to be corrected by the restoration of the Day on the National Observances Calendar. The very meaning of Emancipation Day which many feel has logical priority over Independence has not, some believe, been given enough attention in the education of young Jamaicans about their own historical background and the journey to nationhood.

The first in the Emancipation Lecture series suggested that the event of August 1, 1838 (“Full free” to contemporaries) “meant not just the abolition of slavery...it meant the emancipation of an entire society from the debilitating transgressions of incarceration manifested in the incivility of relations between human beings, the traumas of chronic resistance by violence and otherwise and the cruelties of counter-resistance on the part of those who held dominion over the life, limb, and spirit of the majority of souls. It meant an end to the absence of that most precious of ingredients for civil society — the freedom from fear. And it also meant the stalling of the deterioration of character

among both the owners and the owned. The jailers and the jailed were, indeed, in jail. In addition, the release of the jailers and the jailed from that prison of obscenities prepared our society to offer safe entry to all who came after that, into a free society" (R.M. Nettleford — *First Emancipation Commemoration Lecture* 1994).

The abandonment of the Emancipation Day observance, according to some, deprived the Independence generation of any knowledge, understanding or appreciation of that "great watershed event in civilised living affecting all of humankind".

A regular contributor to the National Symbols and Observances debate through his weekly newspaper column has this to say: "The trials and triumphs of Jamaica's original freedom fighters have been lost in the maze of ignorance into which we have been led for centuries. This is one reason why we must celebrate First of August, the day when the new page of deliverance was written by the peoples of the world's first civilisation. It is said that we might have difficulty declaring it a holiday since Independence Day is already being celebrated in August. However, there is no need for another holiday. It might be better to make it the highlight of a whole month of celebrations, for there are many August occasions, including Garvey's birthday, in that month" (Ken Jones "*Celebrating These August Occasions*" *The Gleaner*, July 12, 1996).

This option of how to observe Emancipation Day (i.e. as a day of commemoration but not as a public holiday) was shared by many but many others were no less strong in the view that August first should be restored as a full holiday with August 6 declared Independence Day whatever the day of the week. The closeness of the two days was no reason, argued others, for keeping Emancipation Day abolished. The rationale given drew on a parallel situation in December when three holidays, follow each other in quick succession viz Christmas Day — 25th December, Boxing Day — 26th December and New Year's Day — January 1, which is not celebrated in most countries in any case. The questions of a Christian Mass or act of worship on Old Year's Night would not be adversely affected by the abolition of New Year's Day. The proposal clearly gives priority to the August holidays over the post-Christmas ones which have little bearing on the truly significant aspects of Jamaican history and development. In the light of the submissions it received in written form and orally at the public sessions, the Committee is seized of the fact that whatever the options may be, Government's making no changes in respect of official recognition of Emancipation Day is not one of them.

One submission encapsulated the views of many who see the August 1 and August 6 observances being celebrated as separate holidays. The submission saw the period August 1 to 6 in terms of a journey and drew on the experience of Jewish history.

"No Jew", goes the argument, "forgets the Holocaust and the Wilderness experience under Pharaoh. The Feast of Purim is also remembered because about 60,000 Jews were killed and Queen Esther rescued the rest of the Jewish people. Christians celebrate the Crucifixion, the Resurrection and

Ascension of Jesus". The implication is that Emancipation carries with it the weight of such significance in Jamaican history. A right perception of this, the submission further argued, is a sure guarantee against the low self-esteem that comes with ignorance of one's history.

A news report of a St. Elizabeth Parish Council Meeting reads as follows, "The St. Elizabeth Parish Council is calling on the Government to give full recognition to August 1, Emancipation Day. "While the Council recognises the importance of Independence Day, August 6, as a national holiday and holds it with the utmost respect, the Council nonetheless feels compelled to advocate for Emancipation Day to be made a national holiday, given its historical importance to the country," states chairman of the St. Elizabeth Parish Council, J.A.G. Myers. It is the wish of the St. Elizabeth Parish Council for a fixed national holiday (August 1) in addition to the Independence Day which is on the Monday nearest to August 6". (*The Jamaica Herald, August 15, 1996, p.2*).

The Committee recommends that:

- The first of August — Emancipation Day — be reinstated as a National Day of Observance in its own right and be declared a public holiday separate from Independence Day which is accurately August 6;
- Emancipation be regarded as the beginning of a period of commemoration of the struggle for, and achievement, first of individual freedom (the liberation of hundreds and of thousands from bondage and chattel slavery) and secondly, the liberation of an entire society definitively facilitating the journey towards civil society;
- The significance of Emancipation and the process of re-definition and discovery that is still in train, be part of the history, heritage and cultural studies of the school curriculum at all levels;
- The observance of Emancipation Day be marked by full recognition of the church's contribution to the Emancipation process and the importance of the cultural survival skills which sustained forebears in bondage and prepared them for co-ordinated social action in "freedom" and in political independence, which came 124 years later.

Labour Day

The replacement of the old Empire Day (May 24) with Labour Day (May 23) carried with it the symbolic message of the centrality of working class energy, skills and creative talents to the building of modern Jamaica and to its preparation for Independence.

The mobilisation of the working class in the establishment of political parties and the subsequent two party system, whatever its flaws in practice, is seen as a positive contribution by the labour movement to democratic governance and the sophisticated industrial relations system that has developed in the country.

To persons born before Independence, the replacement was a powerful one when it was made in the sixties. By the seventies the impact of the original change might well have worn off had it not been for the conscious re-inforcement in that decade of the observance of the Day dedicating the observance to labour projects involving members from the middle strata who are not occupationally engaged in manual work. Since that time, civic organisations have used the opportunity for useful community projects of a practical nature, and managers have joined hands with workers in specific tasks either at the workplace or in the wider community with laudable results. What submissions were received all supported the continuing observance of the Day in the form into which it has developed over the past two decades.

The Committee welcomes this as yet another manifestation of the appreciation by the citizenry not only of the place of labour in the slave and post-slavery history of Jamaica but also of the need for Jamaica to understand labour's sustaining presence in her contemporary and future existence in terms of an increase in productivity, and the realistic relationship of rewards to energy expended, as well as the importance of self-reliance in the building of a sustainable, viable and prosperous economy.

In this sense, the fear of wasting yet more person-hours in "idle leisure activity" is allayed since the mode of observance is based on productive work in community-strengthening activities.

The Committee acknowledges the importance of this national observance without reservation.

The Committee recommends that:

- Labour Day continue to be observed as a public holiday devoted to community work-projects with the full participation of citizens encouraged and facilitated;
- Labour unions and other workers organisations make use of the Day, and the week following, to reflect on and discuss the role of labour in national development (past and present), the nature and features of the Jamaican industrial relations system, and the implications which world trends have for the Jamaican situation;
- As part of the Labour Day observance the media exhibit greater awareness of industrial relations in economic development, through broadcasts, news reports and feature articles.

Heroes Day/Week

Submissions on the observance of Heroes Day/Week (the week beginning the third Monday in October), found the original intent of this Observance to be satisfactory but felt more effort should be put into the use of the Day and the week following to focus on particular features of the Jamaican heritage with the results finding opportunity for wider diffusion in symposia, conferences, social studies projects in schools, and programmes (educational and recreational) via the media (especially, radio and television).

A number of submissions suggested that all opportunities for greater dissemination of information on the National Heroes themselves — their lives, times and work — should be seized at this time. National Heroes Park should become on that Day the focus of a special celebration worthy of the significance of the Heroes achievements and this should be replicated throughout the country especially in the parishes of the birth of each Hero (i.e. St. Thomas, (Bogle), St. James (Sharpe), Manchester (Manley), Hanover (Bustamante), Portland (Nanny), St. Ann (Garvey) and St. Andrew (Gordon).

The conferment of National Honours on recipients on this day was believed to be an apposite activity of great significance and the Committee shares this view.

Institutions of higher learning (the U.W.I., University of Technology and other tertiary institutions) should use the opportunity to facilitate the generation of knowledge through research into the work, life and times of the Heroes and other heritage topics — e.g. sites and monuments, historical events of lasting impact, heritage tourism, and the wide range of cultural factors such as language, religion, kinship patterns, ethnicity, and artistic manifestations.

The tradition developed since Independence of showing on radio and television the best in output from the Jamaica Cultural Development Commission (JCDC) Festival of Arts Competitions held in the months preceding October, should continue, it was stressed. And the national cultural institutions (JCDC, Institute of Jamaica, (IOJ), Things Jamaican and Jamaica National Heritage Trust (JNHT) should be pressed into service for meaningful observance of the Day/Week each year.

The observance of Heroes Day/Week offers, a wide range of institutions involved in heritage studies and related activities, an outlet for showcasing, for dialogue with the wider community, for the testing of discoveries following on investigation, and for stimulation of further inquiry, analysis, and explication, whether it be in the field of civics and social studies, arts and cultural studies, environment and natural history, community health and traditional medicine, or tourism and agriculture.

The Committee recommends that:

- The observance of Heroes Day be retained as the third Monday in October, focussing on the achievements, life and times of National Heroes;
- The commemoration should focus on symposia, conferences, social studies projects in schools and programmes of an educational and recreational nature in the media (print and electronic) on Jamaican heritage for island-wide consumption;
- The commemoration be continued as the occasion for the investiture of new recipients of National Honours.

National Thanksgiving Day

The Committee received a submission recommending the official recognition of a National Thanksgiving Day. The possible options fall between any Sunday preceding the two major periods of national observances namely the Sunday before the Independence holidays or the one immediately preceding National Heroes Day. The Committee appreciates the concern that some people have about the connotation that the word Thanksgiving has with a famous United States holiday in the autumn. One suggestion is that the Day could be designated "Turn Thanks" in reference to an old Jamaican description of "thanksgiving".

The Committee recommends that:

- National Thanksgiving Day be formally recognised and that the Sunday immediately preceding National Heroes Day be so proclaimed.

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SECTION IV
PROTOCOL, AWARDS AND HONOURS

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SECTION IV

PROTOCOL, AWARDS AND HONOURS

The Committee took the opportunity to receive a few written submissions and have dialogue with persons who share the view that the matter of Protocol, National Honours and Awards had a direct bearing on the question of national symbols and observances. While names, styles and titles may conjure up in the minds of some people an adherence to hierarchy and class distinction, no society prospers without some basic rules of representation as to how citizens address each other on different occasions and in particular circumstances, or without giving due importance to an office for the orderly conduct of affairs —public and private — even when the office holder may be considered unworthy of his/her incumbency. The breakdown of common courtesy and the absence of civil behaviour in normal human relations, the Committee observes, is itself a signal of the breakdown of values indicative of trust, self-respect, and the capacity of a people to function for the social good even in the face of overriding, pressing private interests.

Protocol

The Committee noted, with interest, the concern that many Jamaican citizens have over the uncertainty that surrounds various forms of protocol such uncertainty being evident in the development of habits of uncivil behaviour in the public sphere since Independence. The seemingly simple examples do not minimise the gravity of the consequences. It is said that too frequently public officials (Ministers of Government, etc.) fail to reply promptly to invitations to attend functions (official or otherwise), or to be punctual if they do attend, thus throwing out "orderly planning for meeting, greeting and seating." To the Committee there is the even more important implication of punctuality and the display of good manners as guiding principles in the conduct of public affairs and interpersonal relations. The further obligation on the part of leaders to help develop such habits nationally, is self-evident. The charge of habitual late-coming was also made against media practitioners who, according to submissions, frequently arrive late to cover public and other functions causing undue disturbance and disagreeable interruption of proceedings. Such behaviour is believed to be a reflection of the widespread disorder present at all levels of the society as well.

The Committee was apprised of the need for the whole matter of names, styles and titles to be sorted out and its attention was brought to the revised edition of the booklet on the subject but which was not readily available to users who could find it useful in their day-to-day operations.

Not least among these are members of the media who frequently err in not publicly acknowledging the titles of incumbents while they are serving. In addressing a Minister or the Prime Minister, for example, the proper address by a talk show host or radio/television interviewer is quite properly "Mr. or Madame Minister" or " Mr. Prime Minister" without lapses into familiarity even when inter-

viewer and interviewee may regard themselves as friends or close acquaintances in private life. The Committee acknowledges the impeccable professional observance of this piece of protocol on the part of a number of journalists but is also aware of the noticeable frequent lapses by a number of others who may not be aware of their position as role models in the eyes of members of their audiences, particularly the young.

The Committee is also aware of the widespread ignorance on the part of people who should know what is the proper address for all other officials like Ambassadors and those who retain their titles on retirement (e.g. Captain and above in the military, Lt. Commander in the Coast Guard, Ambassadors, Professors (emeritus), Reverend).

The categories covered in the booklet *Names, Styles and Titles in Jamaica — A guide to the proper forms of address of public officials* (JIS, 1994) are: (a) recipients of National Honours, Crown Honours, Academic Degrees and Qualifications, Honorary Degrees, State Titles; (b) Members of Parliament, the Judiciary, the Church, the Diplomatic Corps, the Jamaica Defence Force, the Coast Guard, the Jamaica Constabulary Force, the Island Special Constabulary Force and (c) Mayors and Custodes.

On the matter of the **Order of Precedence**, the Committee takes note of the present efforts by the Government to review the Order but would like to bring to the attention of Government the views expressed by some persons that the Chief Justice, as the embodiment of the Judiciary which symbolises the primacy of the Rule of Law in Jamaican democratic governance, should have a higher place in the Order than is now enjoyed. The Committee notes that there is a place for the Vice-Chancellor of the University of the West Indies but not for the Chancellor. Some questions present themselves:

Should there be place in the new order for the President of the new national University of Technology? Also, is there a place for the wife of a National Hero? And what of former Governors-General still living or former Prime Ministers for that matter? The Committee merely raises these questions for future consideration. The inclusion of former Heads of State or Heads of Government may well speak to the nation's continuing acknowledgement of public service rendered by such persons in the way that former U.S. Presidents enjoy lifetime recognition in that country's public life.

Honours and Awards

National acknowledgement, the Committee is aware, comes mostly in the annual award of National Honours — itself a potentially controversial matter. This is understandable since they represent the highest formal recognition of a citizen's service to his country and its people. The Committee has no problem with the automatic award of such honours to special categories of office-holders (from the judiciary and the civil service for example) since elevation to such high office itself implies achievement of distinction and merit. It, however, shares the view that in reviewing the criteria, method and level of National Honours awards, attention should be paid to redressing the imbalance in the

present system as evidenced in the skewed ratio of rural to urban recipients and of women to men. Submissions spoke to the need for a more rational system of selection to be under the professional eye of a small, knowledgeable and efficient Secretariat serving the four Societies of Honours.

The Committee acknowledges the efforts by the present Government to address some of the problems and applauds the recent decision to allow the use of post-nominal letters by recipients of the Badge of Honour, most of whom come from communities all over the country and would form a sizeable portion of recipients in any year if work in community building is to be a serious criterion. The Committee feels that attention to this cohort of patriotic and loyal contributors to Jamaican development is part of the vision of creating a civil society in which the social capital becomes more central to national development, drawing on mutual trust and the tradition of voluntarism which has been a principle of social engineering in Jamaica since Emancipation.

The question of posthumous awards was also brought to the attention of the Committee. There was the view that posthumous awards should be restricted largely for gallantry and not otherwise. Such posthumous awards could, indeed, be greatly avoided if there were in place a more rational selection process that would identify in their lifetime, worthy eligible candidates for national honours. The Committee found itself sympathetic to this view.

It was equally seized of the fact that any indiscriminate increase in the awards of National Honours will result in the depreciation of their value and defeat the very purpose for which they were established. Reference was made, for example, to a newspaper columnist's designation of one much-awarded National Honour as "the lowly O.D." The Committee shares the view that the National Honours award system could benefit from greater regulatory restriction as to the frequency of award. The Committee's view on this is merely out of concern for the positive impact such regulatory restriction would have on the attitude of the Jamaican citizen to an award offered by his/her nation. There can be no place for the cynicism and defiant disrespect which such awards can encourage when cavalierly granted.

The question of an appropriate honour for former Prime Ministers in retirement has been actively addressed over the past decade, the Committee was told. A submission proposing the extension of the Order of the Nation (now exclusively held by the Governor-General who also carries a British knighthood as the representative of the Monarch which is the Queen of Jamaica ...) is here recorded for consideration by the Government in its review of the National Honours award scheme. The title of "Rt. Honourable" now held by the former Prime Ministers still living, might well have solved the problem had it not originated from their membership of the Royal Privy Council. This is clearly a matter for consideration in preparing for a republican constitution.

The Committee acknowledges the existence of other awards which while held in high esteem are not National Honours. Several groups representing varied interests may, indeed, wish to make awards in their names; and since Government should not alone be expected to identify and recognise the

work and worth of individuals and groups, this practice of non-official awards should be considered laudable and encouraged. It is even possible that some of these awards may grow in stature over time and become even more popular than, or share the high prestige of National Honours. The Prime Minister's Award, the Governor-General's Achievement and the Norman Manley Award for Excellence, come to mind. The Committee is aware of several other such awards, some of them named after nationally recognised individuals and therefore hold claim to varying levels of prestige. Such awards may very well facilitate the selection process for National Honours in any case.

The Musgrave Medal (Gold, Silver and Bronze categories) is the special award of the Institute of Jamaica, awarded for service to arts, literature and science and stands in a class by itself. It is possibly the oldest Jamaican award from the official or semi-official realm and should be retained.

The Committee recommends that:

- Government take steps to clarify all forms of protocol covering Order of Precedence, titles and styles of address of public officials et al, and codes of usage of such national emblems as the Coat of Arms;
- Media houses take steps to acquaint themselves with proper use of names, titles and styles of address in public broadcasts and references in print with respect to:
 - Recipients of National Honours, crown honours, academic degrees and qualifications, honorary degrees, state titles;
 - Members of Parliament, the Cabinet, the Judiciary, the Church, the Diplomatic Corps, the Jamaica Defence Force, the Coast Guard, the Jamaica Constabulary Force and the Island Special Constabulary Force; and
 - Mayors and Custodes.
- Government proceed with all speed in its review of the National Honours system with a view to its maintenance, improvement and the enhancement of its credibility;
- A secretariat that is lean and efficient, be established or strengthened to serve more effectively the four Societies of Honour;
- Government, through the Jamaica Information Service, provide further information on matters of protocol, names, titles, and styles of address as well as codes of usage for all national emblems, for public use and dissemination in schools; and
- The Musgrave Medal of the Institute of Jamaica be retained as a special award for those who have gained distinction in the fields of art, science and literature.

SECTION V

**CULTURAL PRESERVATION & CONSERVATION & OTHER FORMS
OF CULTURAL ACTION**

SECTION V

CULTURAL PRESERVATION, CONSERVATION & OTHER FORMS OF CULTURAL ACTION

Throughout its deliberations the Committee became increasingly convinced that the matter of national symbols and observances is organically linked to the state of the nation's collective cultural consciousness and that such symbols and observances would make little sense outside the context of a cultural policy implementable through vibrant cultural action. This in turn depends on institutional and operational frameworks being in place to ensure impact and sustainability.

The Committee is aware of the record of continuity of effort, indeed of vision, conscious policy and action in the area of culture formally dating back to 1959 when the first Ministry of Culture was established but harking back to 1938 at the beginning of the self-government movement, reinforced with an articulated policy in the 1963 Five Year Development Plan, and further pursued in the 1970's and beyond.

An essay in the publication **Jamaica in Independence: The Early Years** (Heinneman, 1990) states:

“For all the policy declarations in the 1980s about deregulation, and privatization and despite the untamable individualism of the Jamaican, the role of the State as strategic founder and patron of artistic culture has been a positive and facilitative one. Despite the alleged chronic dependency of our people on the Government and despite that statist posture of both the inflexible doctrinaire Left and the reactionary autocratic Right, it is the individuals volunteering their skills and talents or walking the extra mile when in the employ of Government, who have taken the initiative and pursued their visionary path, eventually co-opting officialdom for the journey. On one level it is a fascinating story of a judicious mix of individualist vision and officialdom's enthusiasm and commitment. That commitment has extended to the traditional private sector which has come to list on its corporate responsibility agenda support to arts and culture by way of both money-assistance to struggling groups and deserving individuals and the purchase of works of art by business firms”

This model of collaboration between State, private sector and community aside, the record of Jamaican culture in action points to the importance of such action to national commitment on the part of citizens involved and the promotion of discipline among individuals engaged in the performing arts. The Committee acknowledges a similar impact on young people in the field of sport given dedicated leadership and opportunity for sustained training albeit from abroad in the case of Olympic-class athletes, and the access to facilities like playing fields, equipment and expert coaching.

It is such access to facilities providing appropriate infrastructure for sustaining activity long established in the field of arts and culture that will guarantee to the country an environment conducive to continuing commitment to country and community without which national symbols and observances cannot possibly make sense to the citizenry.

The present combination of portfolios in one Ministry — the Ministry of Education Youth and Culture — is no doubt expected to facilitate synergies beneficial to a greater sense of nationhood among the present youth population and, by extension, the next generation. The Committee is of the view that with adequate resources, good planning and creative management, a great deal can be achieved.

The Committee is conscious of the present efforts by the Ministry of Education Youth and Culture to conduct a comprehensive review of the nation's cultural policy, the institutional and operative frameworks underpinning it, and the possibilities for the foreseeable future. The Committee would not wish to pre-empt the outcome of the exercise. Yet a number of urgent matters germane to the Committee's remit have to be mentioned against the background of repeated expressions in submissions (written and oral) of the need for far more public education with the help of the media as well as for far greater exposure of the school-age population to Jamaican history, heritage and cultural reality via co-and extra-curricular activities during a child's school life.

The upgrading and sustaining of existing national cultural institutions are, therefore, a priority in this sense. The Institute of Jamaica which houses the National Library; the National Gallery (which the Committee understands is in the process of being re-established with the help of a grant from the Venezuelan government); the Natural History Division, a division of museums, junior centres; the African Caribbean Institute and other projects and programmes designed to promote art, literature and science, will hopefully be facilitated to carry on the important work initiated over a hundred years ago. The Committee feels that, in the interest of the nation's cultural education, a museum of the Jamaican people (the aboriginal population, the record of arrivals from Europe, Africa, Asia and the Middle East and the celebration of Jamaican society through cross-fertilisation) and a museum of natural history (to raise the science-and-technology sensibility and knowledge-base of the nation) should be priorities for the foreseeable future. These could be an excellent source on which educational institutions at all levels could draw for dissemination throughout the country.

The Jamaica National Heritage Trust (JNHT) should also be facilitated to carry out its tasks in the investigation into heritage, the establishment and maintenance of historical sites and monuments as a major conservation agency of the nation's patrimony and sense of history and to work in productive collaboration with the Institute of Jamaica.

Maintenance, the Committee learnt from many submissions, was a major problem, and reference has already been made to the call for more resources to be made available for the upgrading and upkeep of all parks, starting with National Heroes Park and extending to Mandela Park, St. William

Grant Park, "Heritage Park" in New Seville, all city parks under the care of municipalities in all parishes and, of course, Hope Gardens which is seen as being in dire need of refurbishing with sections of it devoted to the cultivation of such national symbols as the National Tree, National Flower, National Fruit and a suitable haven for the National Bird. The implications for environmental protection were made clear to the Committee in repeated submissions. Some others expressed the view that if people inhabit landscapes that are well-kept and nurtured they are likely to be affected positively towards civil behaviour which is not likely to be the case in a physical environment which is devoid of green spaces and full of waste and rubble.

The Jamaica Cultural Development Commission (JCDC), another national cultural institution, is strategically placed to have the greatest effect on the mass of the population especially in rural Jamaica and among the school-age population throughout, in instilling in Jamaicans a sense of history and a greater appreciation of their heritage as well as of their own tremendous potential in creating artistic culture. The record of service in this regard through the annual arts festival competitions (in drama, dance, choral music, creative writing, art and craft) is impatient of debate. The continued interface by the JCDC with the schools has provided the opportunity for the young to be exposed to the civilising influence of the arts and has encouraged the involvement by many in artistic endeavours beyond their school years. Such service repeatedly continues with vigour despite the Commission being starved of money resources.

The JCDC's further encouragement of the preservation of traditional music, oral literature, religious rituals, dances and festival arts is recognised by the Committee. Indeed, this particular activity has served as source for much of the popular music which has helped to put Jamaica on the world map and has engaged a great many creative artistes drawn from the lower socio-economic groups of Jamaican society to find self-esteem, establish their self-worth and acquire fortunes through their creative work. It is significant that many of these artistes celebrate Jamaica in song even when being critical of her shortcomings. They can still sing "No where better than yard" even when they wail the "untold stories" of deprivation and sense of powerlessness among the poor. They, indeed, know that "it is not an easy road" on the journey towards civil society, self-determination, and social equity. A revitalised, restructured and well supported JCDC could be part of the vision of a society that intends to be civil, self-reliant, peaceful, tolerant and productive.

That such productivity is not alien to cultural action, has long been established in the case of many Jamaicans who have transformed their hobbies into income-generating careers in both the performing and visual arts. But Things Jamaican, the fourth cultural institution established to form the bridge between art and commerce, is yet to fulfil its original aims. The Committee hopes that in the current review which is in progress, fruitful recommendations can be made leading to action that will facilitate the effective production and distribution of cultural products, providing employment and outlets for the profitable marketing of cultural goods. Beneficiaries of any such enterprise are not likely to harbour cynicism and wanton disregard for self and society-trends which have put into jeopardy the positive attitudes one would wish Jamaicans to have towards national symbols and observances and, by extension, to their country.

The promotion and fostering of artistic endeavours and all related activities should therefore be vigorously continued. This covers the entire range of expressions from popular music through drama to the visual arts (painting, sculpture, carving, textiles and fashion designing, ceramics, basketry, etc.). Here the Edna Manley College of Visual and Performing Arts, as a training facility for teachers of the arts and cultural agents, composers, choreographers and playwrights, should be carefully nurtured to service both the educational system (to which it is now institutionally more closely associated) and the wider community.

With the record of music-making that Jamaica can boast, there should be no shortage of patriotic songs whose frequent and appropriate use should be encouraged in schools and community gatherings.

The Committee recommends that:

- Government upgrade and reinforce the institutional framework(s) in place for effective cultural action, for the preservation of the nation's patrimony, and for the greater access of the citizenry to the programmes and activities of such cultural institutions as the Institute of Jamaica, the Jamaica Cultural Development Commission, the Jamaica National Heritage Trust and Things Jamaican;
- Priority be given to the establishment of a museum of the Jamaican people and a museum of natural history in whatever may be planned for cultural renewal;
- The education system be encouraged to incorporate into its curriculum designs, cultural and heritage studies at all levels and across disciplines;
- Environmental integrity be promoted via the creation and maintenance of public parks and green spaces throughout the country with prominence given to the propagation of the National Tree, Fruit, Flower and Bird;
- The tradition of a partnership between Government, the private sector, the community and private individual initiative, be maintained to ensure a high level of corporate, personal, community and state commitment to, and interest in, creative, artistic and cultural formation and development.

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SECTION VI

SUMMARY OF RECOMMENDATIONS

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SECTION VI

SUMMARY OF RECOMMENDATIONS AND PROGRAMME OF ACTION

SECTION II — NATIONAL SYMBOLS

The National Flag

The Committee recommends that:

- The National Flag should remain as designed at Independence.
- A new interpretation should be provided avoiding the association of black with hardships or any symbolism that may be regarded as negative.
- Display and usage should be addressed as follows:
 - respect for the National Flag should be taught in schools;
 - it should be obligatory for the flag to be displayed on places of business and that its use for display on private residences be encouraged, where citizens so desire;
 - flags should be easily accessible to all members of the society in sizes large and small;
 - flags specifically provided for such a purpose should be flown on all public buildings and institutions of learning;
 - sanctions should be levied against institutions and organisations for not displaying the flag or for displaying dirty, torn or discoloured flags;
 - all designated government officials should display the flag on their official vehicles;
 - at an extra cost to drivers, individuals should be encouraged to purchase licence plates bearing the National Flag or symbols so as to earn funds to be used for education and health etc.;
 - revenue earned should be channelled directly towards health, education etc.;
 - the Code regarding the use of the flag should be enforced.
- The local manufacture of the Jamaican flag should be facilitated.

The National Anthem

The Committee recommends that:

- A Code of usage (covering when, where the Anthem is sung or played and required posture) should be devised to guarantee the integrity of the great depth and meaning of the Anthem.

- Appropriate orchestration/arrangement should be sought and officially endorsed for use on national occasions.
- A name should be found for the Anthem e.g. 'Jamaica Land We Love' and that name should be copyrighted.
- Clarification should be given to the singing requirements e.g. whether one or both verses and on what occasions, if there is variation on length.

The Coat of Arms

The Committee recommends that:

- The present Coat of Arms should remain but revisited on the occasion of change from monarchy to a republic.
- The use of the Coat of Arms should be strictly regulated with permission for extra-official use granted by the Office of the Prime Minister or a duly authorised state body and the use of it in advertisements, and on commercial goods, discouraged.
- Greater public education on the origin, meaning and usage of the Coat of Arms should be facilitated.

The National Motto

- The Committee recommends that the Motto be revised to read either “Out of Many One Nation”, or “One People, One Destiny”

The National Bird

The Committee recommends that:

- The Doctor Bird or Swallow Tail Humming Bird (*Trochilus Polytmus*) should be retained as the National Bird.
- The species should be protected and propagated.
- Stringent policies in relation to deforestation should be formulated and implemented to encourage propagation of the species.

The National Flower

The Committee recommends that:

- The Lignum Vitae (*Guaiacum Officinale*) flower should be retained as the National Flower.
- Propagation should be encouraged through the establishment of nurseries.
- Plants should be grown on special heritage sites, in botanical gardens and on school grounds where soil types permit.

The National Tree

The Committee recommends that:

- The Blue Mahoe (*Hibiscus Elatus*) should be retained as the National Tree.
- Propagation should be encouraged through the establishment of nurseries.
- Plants should be grown on special heritage sites, in botanical gardens and on school grounds where soil types permit.

The National Fruit

The Committee recommends that:

- The ackee (*Blighia Sapida*) be retained as the National Fruit;
- The ackee should be promoted for export as a foreign exchange earner;
- The ackee as a symbol could be replicated on items for export or for the curio trade in Jamaica.

The National Dress

- The Committee recommends that the concept of a national dress should be left to the creative endeavours of individuals and organisations.

National Pledge, Prayer and Song

The Committee recommends that:

- Greater public education be provided in relation to the National Pledge, National Prayer and National Song;

- The National Pledge, National Prayer and National Song be more widely used;
- The words of the National Pledge, National Prayer and National Song be made more accessible e.g. printed on the covers of exercise books, on cards and framed for public display in all places of learning.

National Heroes

The Committee recommends that:

- Studies of the lives and achievements of National Heroes should be introduced into the curriculum of schools at all levels and as a matter of urgency.
- There should be greater dissemination of information on the National Heroes, through the JIS and JAMPRESS.
- Criteria for the naming of National Heroes should be established and made available to all Jamaicans.
- Large photographs of the National Heroes should be displayed in all schools and public institutions including Jamaican embassies and consulates overseas.
- Statues of all National Heroes should be erected in National Heroes Park.
- Liberty Hall and the birthplace of Marcus Garvey should be restored as “National Monuments”.

SECTION III—NATIONAL OBSERVANCES

Independence Day

The Committee recommends that:

- The actual anniversary of Independence be commemorated on August 6 each year as a public holiday rather than on the first Monday in August as has been custom since 1962;
- Independence Day be observed in a manner befitting the significance of the “Day” with strong focus on the nation’s heritage, the principles and practice of democratic governance, and the triumph of self-determination over colonial dependency;

- The media make greater effort to project the meaning, significance and challenges of Independence in the days leading up to August 6 with JIS and JAMPRESS featuring prominently in the effort/drive.
- The celebration activities for the Day be not concentrated in Kingston but spread all over the country with rural and urban communities encouraged to devise their own programmes of commemoration and hosted by local representatives of the Head of State.

Emancipation Day

The Committee recommends that:

- The first of August — Emancipation Day — be reinstated as a national day of observance in its own right and be declared a public holiday, separate from Independence day which is accurately August 6.
- Emancipation be regarded as the beginning of a period of commemoration of the struggle for, and achievement first, of individual freedom (the liberation of hundreds and of thousands from bondage and chattel slavery) and secondly the liberation of an entire society definitively facilitating the journey towards civil society.
- The significance of Emancipation and the process of re-definition and discovery that is still in train, be part of the history, heritage and cultural studies of the school curriculum at all levels.
- The observances of Emancipation Day be marked by full recognition of the contribution by the Church to the Emancipation process and the importance of the cultural survival skill which sustained forebears in bondage and prepared them for co-ordinated social action in “freedom” and in political independence which came 124 years later.

Labour Day

The Committee recommends that:

- Labour Day continue to be observed as a public holiday devoted to community work-projects with the full participation of citizens encouraged and facilitated.
- Labour unions and other workers organisations make use of the Day, and the week following, to reflect on and discuss the role of labour in national development (past and present), the nature and features of the Jamaican industrial relations system, and the implications which world trends have for the Jamaican situation.

- As part of the Labour Day observance the media exhibit greater awareness of industrial relations in economic development, through broadcasts, news reports and feature articles.

National Heroes Day

The Committee recommends that:

- The observance of Heroes Day be retained as the third Monday in October, focussing on the achievements, life and times of national heroes.
- The commemoration should focus on symposia, conferences, social studies projects in schools and programmes of an educational and recreational nature in the media (print and electronic) on Jamaican heritage for island-wide consumption;
- The commemoration be continued as the occasion for the investiture of new recipients of national honours.

National Thanksgiving Day

The Committee recommends that:

- National Thanksgiving Day be formally recognised and that the Sunday immediately preceding National Heroes Day be so proclaimed.

SECTION IV—PROTOCOL, HONOURS AND AWARDS

The Committee recommends that:

- Government take steps to clarify all forms of protocol covering order of precedence, titles and styles of address of public officials *et al* and codes of usage of such national emblems as the Coat of Arms;
- Media houses take steps to acquaint themselves with proper use of names, titles and styles of address in public broadcasts and references in print with respect to:
 - recipients of national honours, crown honours, academic degrees and qualifications, honorary degrees, states titles;
 - Members of Parliament, the Cabinet, the Judiciary, the Church, the Diplomatic Corps, the Jamaica Defence Force, the Coast Guard, the Jamaica Constabulary Force and the Island Special Constabulary Force; and
 - Mayors and Custodes;

- Government proceed with all speed in its review of the national honours system with a view to its maintenance, improvement and the enhancement of its credibility.
- A Secretariat that is lean and efficient, be established or strengthened to serve more effectively the four Societies of Honour;
- Government, through the Jamaica Information Service, provide further information for public use and dissemination in schools on matters of protocol, names, titles, and styles of address as well as codes of usage for all national emblems;
- The Musgrave Medal of the Institute of Jamaica be retained as a special award for those who have gained distinction in the fields of art, science and literature.

SECTION V — CULTURAL PRESERVATION AND CONSERVATION & OTHER FORMS OF CULTURAL ACTION

The Committee recommends that:

- Government upgrade and reinforce the institutional framework(s) in place of effective cultural action, for the preservation of the nation's patrimony, and for the greater access by the citizenry to the programmes and activities of such cultural institutions as the Institute of Jamaica, the Jamaica Cultural Development Commission, the Jamaica National Heritage Trust and Things Jamaican;
- Priority be given to the establishment of a museum of the Jamaican people and a museum of Natural History in what ever may be planned for cultural renewal;
- The educational system be encouraged to incorporate into its curriculum designs, cultural and heritage studies at all levels and across disciplines;
- Environmental integrity be promoted via the creation and maintenance of public parks and green spaces throughout the country with prominence given to the propagation of the National Tree, Fruit, Flower and Bird;
- The tradition of a partnership between Government, the private sector, the community and private individual initiative, be maintained to ensure a high level of corporate, personal, community and state commitment to, and interest in, creative, artistic and cultural formation and development.

PROGRAMME OF ACTION

The Committee views the following as the basis for a structured programme of action to achieve desired results in the foreseeable future:

- The establishment of a unit in the Office of the Prime Minister responsible for national symbols and national observances and charged with the task of reviewing and monitoring in the short, medium and long term the application of recommendations and enunciated Government policies concerning the codes of usage of national symbols, the observances of national days and events and related matters.
- The immediate strengthening of the existing unit responsible for honours and awards, lean in size but competent in expertise and effective in performance for the review of the honours and awards system and the building up of a data base of recipients, to serve as a resource centre for information on protocol, use of titles and awards, and to act as Secretariat to the four Societies of Honour.
- The instituting of a widespread educational programme through the Ministry of Education Youth and Culture and/or the National Council on Education on the proper use of, and respect for, the Flag and the National Anthem, the significance of Emancipation and Independence, the life, times and work of all of the National Heroes and the wider use of the National Pledge and Prayer.
- The instituting of a similar programme for the wider public through the Jamaica Information Service in collaboration with the wider media, to inform and educate the public and to reinforce the unifying elements of the symbols and observances bearing in mind that these have sometimes been mistakenly associated with a political party rather than with the Nation.
- The allocation of resources as a matter of priority for cultural action programmes as follows:
 - review the roles and functions of all legal instruments of the major national cultural agencies (IO), JCDC, JNHT and Things Jamaican) with a view to structural and functional changes, where necessary;
 - the facilitation of programmes of training to produce a strong cadre of cultural agents for work in community organisations and schools serving as voluntary or professional animateurs;
 - the establishment of a museum of the Jamaican people, a museum of national history to complement the National Gallery, which is about to be relocated and upgraded as part of the San José Agreement, and the National Library;
 - devise a cultural policy for the media to provide greater exposure of Jamaicans to local heritage material as a counter to the increasing cultural penetration by foreign media, the local offerings to serve as genuine, viable alternatives to the present heavy dosage of foreign fare;
 - devise a policy for development of heritage tourism with the full support of the Jamaica National Heritage Trust, Tourist Board and the Hotel and Tourist Association as implementing agencies;

- devise a policy and means of implementing it for the production, quality control and marketing of cultural products through the Ministry of Industry, Investment and Commerce the unit responsible for implementing the Industrial Policy, the private sector (especially manufacturing and the banks) and Things Jamaican Limited.
- The establishment of formal procedures to strengthen operational inter-ministerial linkages between all agencies concerned with culture in development e.g. The Ministry of Education Youth and Culture, the Ministry of Tourism, the Ministry of Foreign Affairs and Foreign Trade, the Ministry of Finance and Planning and these in turn with key private sector agencies and civic organisations.

**SECTION VII
APPENDICES**

APPENDIX I

Schedule of Meetings

February 14, 1996

February 19, 1996

March 8, 1996

March 21, 1996

April 4, 1996

April 25, 1996

May 9, 1996

May 16, 1996

May 22, 1996

June 9, 1996

June 13, 1996

July 11, 1996

July 25, 1996

August 22, 1996

APPENDIX II

Schedule of Public Sessions

Thursday May 23, 1996	Public Forum	Anglican Church Hall Morant Bay, St. Thomas
Thursday June 20, 1996	Public Forum	Anglican Church Hall Brown's Town, St. Ann
Thursday June 27, 1996	Public Forum	Anglican Church Hall Montego Bay, St. James
Thursday July 4, 1996	Public Forum	St. Luke's Church Hall Cross Roads, Kingston

APPENDIX III

List of written submissions received from

1. Miss Charmaine McKenzie
9 Wellington Place
Kingston 6
2. Miss Elsie Sayle, O.D.
21 Hopeglade Mews
Kingston 6
3. Mr. Wayne Davis
Gregory Park
St. Catherine
4. Mr. Audley Harris
J.S.C.F. Headquarters
Harman Barracks
5. Mr. Patrick Grant
(address Unknown)
6. The Jamaica Police Federation
79 East Street, Kingston
7. Mr. Brian Taylor
Mount James
St. Andrew
8. Ms. Candis M. Hamilton
Ocho Rios
St. Ann
9. Mrs. Pansy Hart
21 Acadia Circle
Kingston 8
10. Ms. Lilla Lyew
13 Forest Drive
Red Hills

11. National Council on Education
12. Mr. Wilbert Tomilson
Kirkvine
Manchester
13. Mr. G.L.Forest
8 Acres Place
Meadowbridge
Kingston 19
14. Jamaica Federation of Musicians and Artists Union
5 Balmoral Avenue
Kingston 10
15. Social Studies Students
Department of Education
University of the West Indies
Mona
16. Rev. Dr. Renford Maddix
for Commissioner of Correctional Service
King Street
17. Women's Resource and Outreach Centre
4 Beechwood Avenue
Kingston 5

18. The Association of Women's Organisation in Jamaica (AWOJA)
2 Waterloo Road
Kingston 10
19. Church Teachers' College
Mandeville
Manchester
20. Jamaica Teachers' Association
Church Street
Kingston
21. Jamaica Baptist Union
Hope Road
Kingston
22. The Pereira Committee on Cultural Policy Review
23. Mr. Audley Merchant
Box 229
Reading, St. James
24. The Constitutional Reform Unit
The Towers
25 Dominica Drive
Kingston
25. The Emancipation Commemorative Committee
The Bethel Baptist Church, The Tarrant Baptist
and The Webster Memorial United Church
26. Rev. Dr. Howard Gregory
President
United Theological College of the West Indies
Golding Avenue
27. Hon. Hector Wynter, O.J., J.P., M.A.
P.O. Box 69
Kingston 6

28. Mr. Ashmead S. Walters
926-35 Park Home Avenue
North York Ontario
Canada
29. Moneague College
Moneague
St. Ann
30. Mr. Rupert Campbell
37 Copeland Road
Ontario
Canada
31. Miss Verna Smith
c/o Columnist Colin T. Bryan
Overseas Gleaner
32. Ras Clinel Robinson
The Organising Committee
Emancipation Day Celebration
Lot 45, Cyril Lemme Boulevard, Spanish Town
33. Miss L. E. Marshall
Down Lodge
Calderwood
St. Ann
34. Miss Christine Francis
St. Ann
35. Ms. Pam Morris
36. Mrs. Annette Taylor
97 Colombia Street
Cambridge, MA
USA
- 37-
40 Members of the Committee on National Symbols and National Observances

APPENDIX IV

Schools participating in the Conference on National Symbols and National Observances at the University of Technology on Wednesday April 24, 1996:

Jamaica College
Mico College
College of Agriculture Science and Education
The Queen's High School
Calabar High School
Church Teachers' College
St. Jago High School
Kingston College
Bethlehem Moravian College
West Indies College
St. Hugh's High School
Wolmer's Girls
Ardenne High School
Camperdown High School
Mannings High School
Meadowbrook High School
Clarendon College
Brown's Town Community College
G.C. Foster College of Physical Education
Excelsior Community College
St. Catherine High School
St. Andrew Technical High School
Tivoli Gardens Comprehensive High
Kingston Technical
Black River Secondary
Alpha Academy

APPENDIX V

Newspaper Publications

1. The Weekend Observer
23/2/96 — The Nation
The National Symbols for Review
2. The Jamaica Herald
11/3/96 — Editorial
Our National Symbols
3. The Daily Observer
13/3/96 — *I am no hero*
Sir Phillip Sherlock
4. The Daily Observer
15/3/96 — *Toni Bites Town*
5. The Weekend Observer
15/3/96 — *National Adultery*
Symbols and Patois
Dr. Carolyn Cooper
6. The Gleaner
16/3/96 — *Symbols Committee outlines strategy*
7. The Daily Observer
16/3/96 — *Nettleford heads*
National Symbols Committee
8. The Daily Observer
16/3/96 — *Opinion: Only the Arts can convey these Messages*
Edited Address
Rt. Hon. P.J. Patterson at the
ceremony renaming the Cultural Training Centre
9. The Sunday Observer
17/3/96 — Editorial
Support Symbols but...
10. The Sunday Observer
24/3/96 — *My Observation*
11. The Sunday Observer
24/3/96 — *Draw on Symbols of History Self and Vision*
Winston Witter
12. The Gleaner
27/3/96 — *Mixed Reaction to National Symbols Drive*
Claude Mills

13. The Daily Gleaner 4/4/96 — *Our National Symbols*
Ken Jones
14. The Daily Gleaner 4/4/96 — Letter to the Editor
Paul Thorbourne
Kingston 6
15. The Gleaner 12/4/96 — *The Black in the Flag*
Ken Jones
16. The Gleaner 22/4/96 — *No more Heroes please!*
Ken Jones
17. Jamaica Herald 22/4/96 — *National Symbols and Mental Change*
Michael Burke
18. The Gleaner 30/4/96 — *Labour Day: a background*
19. Sunday Observer — Teenage — *What is your view on our National*
5/5/96 *Symbols and Observances — should they be changed?*
20. The Sunday Gleaner 5/5, 12/5/19/5, 26/5/95 — *The Making of an Anthem*
Hartley Neita
21. Teen Herald 8/5/96 — *Students meet to discuss*
National Symbols
22. The Gleaner 8/5/95 — *Symbols Open House for St. Thomas*
23. The Daily Observer 23/5/96 — *Lifestyles and Entertainment*
Make Bob Marley a National Hero now
24. The Gleaner 17/6/96 — *Jamaica National Heritage Trust*
Declares...
Seven more national Mounments
McPherse Thompson
25. The Gleaner 24/6/96 — *Roots Revisited*
Claude Mills

26. The Gleaner
10/7/96 — No *Emancipation Day*, No Independence
27. The Gleaner
12/7/96 — *Celebrating these August occasions*
Ken Jones
28. The Weekend
Observer
12/7/96 — *Nasty polly-ticks take over...And our heritage is being eroded*
Barbara Glouden
29. The Gleaner
31/7/96 — Letter of the Day
The National Pledge
D. Webster Clinton
Watt Town, St. Ann
30. The Gleaner
12/7/96 — Letter of the Day
"Our National Symbols"
E.W. Perkins
P.O. Box 415, Mandeville
31. The Sunday
Observer
4/8/96 — News — *'I can't believe this is my Jamaica'*
Sunday Observer Public Affairs
Correspondent
32. The Sunday Gleaner
4/8/96 — *Restoring a Peoples' Dignity*
Dawn Ritch
33. The Sunday Gleaner
(Outlook)
4/8/96 — *The Way it was*
Joan Barnett
34. The Sunday Observer
4/8/96 — Jamaica Independence Feature
34 years after Independence
Are we better off?
Debra Anthony
35. The Sunday Gleaner
(Outlook)
4/8/96 — *The Growth of a National Spirit*
Avia Ustanny
36. The Gleaner
10/8/96 — *True Independence*
Marjorie Stair

37. The Jamaica Herald
15/8/96 — Report
St. Elizabeth Parish Council Meeting
38. The Gleaner
21/8/96 — '*Heroes should get proper Civic Celebrations*'
Babsy Grange
39. The News — Weekly Articles

APPENDIX VI

REFERENCES

A Constitution For the People — Contribution to the Debate on Constitutional Reform by Prime Minister P.J. Patterson, December 5, 1995 JIS

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Manley and the New Jamaica: Selected Speeches 1938–1968 ed by Rex Nettleford, London, Longman 1971

The Role of the Folk in the Formation of National Identity — paper delivered by Edward Seaga to the Conference on Caribbean Culture, UWI, Mona — March 1996

Names Styles and Titles in Jamaica: a Guide to the Proper Forms of Address of Public Officials — JIS 1994

The Gleaner and **Sunday Gleaner** (See Appendix 5)

The Herald and **Sunday Herald** (see Appendix 5)

The Observer and **Sunday Observer** (See Appendix 5)

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