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When full Emancipation was achieved in 1838, a system that had been tried and tested in the Caribbean since the sixteenth century came to an end. Slavery had within itself the seeds of its own destruction, whether because slaves resisted it, or whether the emergence of a new style of capitalism rendered slavery obsolete or incompatible with British
industrial society, or whether the merging of philanthropy with evangelical religion helped to frame an ideology that was antagonistic to slavery. Yet, whatever the "international dimensions" of Emancipation, and only the reward of £20,000,000 in
compensation for their lost "property" made surrender to the Colonial Office more palatable to them. So too, did planter recognition that they were to prove victorious in one very important respect-the slave was legally free, but the structure of slave society remained unchanged. The energy of planters was now to be directed towards converting a
former slave labour force into a permanent plantation labour force. From the same mule, cantering towards the same mule, cantering the same mule, c
superiority or inferiority of race." The recognition in 1834 by the ex-slaves/apprentices that abolition had not been intended to create a context of freedom that would provide opportunities to develop "a wide range of own account activities ... independent of the former slave masters" (as Tony Bogues puts it) was met with strikes, and in
St. Kitts with a riot and certainly with a reluctance to place any freedom value on August 1, 1834, as a hoax, that they feared would be repeated in 1838. For the ex-slave 1838, not 1834, was the year of decision: "when 1838
came and they were free they were free they were reluctant in accepting freedom, because they believed it was another rumour like what took place in 1834." And while 1838 was to be "full free", the experience of the future generations of black labourers was to be what Burchell Whiteman has noted "a long twilight of unfulfilled hopes." Whiteman sees
Emancipation, of necessity therefore, as a process and not just a calendar event; Bogues concludes, too, that the deepest aspirations and strivings of the black majority have been frustrated by the hegemonic ideology of creole nationalism, notwithstanding an occasional vibrant black majority have been frustrated by the hegemonic ideology of creole nationalism, notwithstanding an occasional vibrant black majority have been frustrated by the hegemonic ideology of creole nationalism.
interest to advance. The former had the weight of the British Government behind them, the latter nothing but their ambition, labour and their power to withdraw it. The latter spower was never sufficient to enable them to fight successfully against arbitrary taxation, anti-squatting legislation, high rentals for prime land, unavailability of land, and low
wages which remained static for close to one hundred years after Emancipation. As Bogues notes, "the content and interpretation of freedom means different things, given time, space and content." While Whiteman emphasises the long-term constraints on the ability of the new generations of ex-slaves and their children, Bogues places the issue
squarely in terms of an evolving elite ideology which, whether we call it the pro-slavery ideology as Gordon Lewis does, or "creole nationalism" that Bogues calls it, has had the same effect, the long-term defeat of the principle of freedom as defined by the ex-slaves and their descendants. Racism, partly concealed by the legal system of slavery itself,
became a major force in social control, and along with that a pointed display of arrogance towards most manifestation of Emancipation, carried out from above to preempt a more devastating upheaval from below, reflected the planter class's narrow, conservative, interpretation of Emancipation as legal freedom, "For the
whites of Jamaica and elsewhere where slavery had been abolished, the challenge of Emancipation consisted of organising production around free labour, while keeping alive the spirit of inequality that had marked the plantation system." But, as Whiteman indicates, and as Walter Rodney has shown in his History of the Guyanese Working People,
there were important counterpressures that constantly challenged the accepted ideology of white cultural, economic, political, and social predominance. In Jamaica, the drifting of ex-slaves towards the hinterland and the highlands where the plantation had never taken root (such as Manchester), was proof enough that ex-slaves were prepared to take
every opportunity to advance their interest. Just as important was the historical complementarity and to some extent empathy, between religious bodies and the spiritual and temporal welfare of the ex-slaves and their children. The religious bodies and the spiritual and temporal welfare of the ex-slaves and their children. The religious bodies and the spiritual and temporal welfare of the ex-slaves and their children.
provided the earliest opportunities for the children of slaves not only to seek the Kingdom of Heaven, but, through education, to find the means to escape the plantation was a sure proof of black ambition, not a sign of laziness. For some planters,
education "spoiled" labour. For others, more subtly, education reduced dependence on the police, and provided the opportunity to create a black middle class as a buffer between elite and mass. It is a truism that hegemony does not eschew concessions in the interest of the maintenance of order and the rule of the elite through the law. By the end of
the 19th century positivism and social Darwinism had penetrated the consciousness of both the white elite and an emergent black middle class that wavered between acceptance of white cultural hegemony (and the rejection of mass culture) and the use of the same ideology to define a black position, to explain black progress (or lack of it), and to
analyse the relationship between Africa and blacks of the diaspora. In the "white" ideology, Africa was backward in all respects. In the black ideology Africa was backwardness was accepted, but western ideas that they had thoroughly learned would help remove that backwardness and bring Africa back into the mainstream of "world civilization." In the
elite ideology, the social, economic and political order were to be maintained. All that was needed was a new moral order that did not challenge the hierarchy of race and class, and that clearly defined the position of all in terms of duty and morality. Yet, in the background, was always the nagging doubt that Emancipation was complete. The chains of
slavery had gone, but the hands of the freemen continued to be tied by the law, by racism, which T.E.S. Scholes and Rev. C.A. Wilson, focussed especially on the issue of land, which by remaining concentrated in the hands of a powerful elite, assured the continued existence of ex-slaves and their children
as minions. Theophilus Scholes declared: "If the freedmen had been settled on small plots of land at the time of Emancipation and had schools been erected in a few centres for instructing them in agriculture, the British taxpayer would have been saved the grants-in-aid with which from time to time they had assisted the West Indian Colonies."
Emancipation has from time to time, including now, been used as a calendar date for assessment of achievement. The first such formal assessment I am aware of was done fifty years after Emancipation in 1888, by a group of five black Jamaicans who pointedly denied/declined white participation in the composition of the work.
This book contains a study by J.H. Reid (later a regular contributor to Dr. Robert Love's Jamaica Advocate) on "The People of Jamaica Described", an essay on the position of each of the three significant racial strata, and the relationship between them. An underlying theme of the essay is the self-confidence of blacks that Jamaica was their inheritance;
but that black achievement had been restricted by the "system". The contribution of Rev. Dingwall placed Africa at the centre of the black Jamaican experience. A third essay was defiant. Using the ideological categories of social Darwinism and evolution, he concluded that the struggle of blacks for survival had honed and toughened them to the
extent that their survival was assured. Blacks were developing and growing, not a stagnant, and declining race. This leads me to the People's Convention discussed by Joy Lumsden; who shows how Love brought together "the leading minds among those who are identified with the cause of the emancipated". The Jamaica Advocate
(27/7/1901), explained the upcoming Convention in the following terms: "The first of August, anniversary of the Great Day, when, to the African bond-slave in the British West Indies, the blessing of personal liberty was given not by act of Parliament only, but in reality, is approaching. It is the intention of the People's Convention to celebrate the day
in a manner befitting the event and the obligation of the children of the emancipated ... We have had to combat the stupidity put forth by certain imposters, who pretend to have an unnecessary fear that our motive, or the results of our movement, would unhinge the sealed order of peace and goodwill ... The
People's Convention decided to make the celebration of their day an occasion of intellectual, and patriotic improvement . . . It is a day on which to recall the history of our Fathers, and to contemplate the destinies of our children. It should be utilised to the end that the Negro subjects of the British Crown will eventually rise to the full dignity of their
national privileges, and enjoy without any distinction, the full political manhood embraced in British citizenship." The assessment of 1901, Love called for intellectual improvement, the recollection of black within the British Empire. At the same
time he disdains any notion that the People's Convention would attempt to disrupt "the sealed order of peace and goodwill." Brereton's research into Trinidad's 1888 Jubilee leads to a comparable conclusion, that "the event would infuse pride in their race. It
would help to destroy false feelings of shame and inferiority deriving from the slave past, as well as prove to the degradation of slavery." Furthermore, the "celebrations would not be calculated to make whites feel guilty or to worsen race
relations, or to divide the society." In 1893 Love had advocated the inclusion of August 1 as a holiday, on the grounds that the date had "tender associations" for our people. Lumsden notes two poems written by Matthew Josephs that reflect the tender associations. The
People's Convention proved unable to sustain itself. We have in the two volume work of Theophilus Scholes, a critical evaluation of the progress of blacks, or indeed, of the meaning of Emancipation. For scholars whose volumes appeared between 1905 and 1907, the chains of slavery had gone, but the hands of the freedman continued to be bound by
the law (Love had referred continuously to "class legislation") and by racial prejudice. The People's Convention had discussed such issues as women's rights, the abuse of Jamaican migrant workers, the use and abuse of flogging as an instrument for the elimination of praedial larceny. Scholes and Rev. C.A. Wilson, after him, tackled directly the issue
of concentrated landholdling in the hand of a white minority as one of the primary modes of restraint on the progress of ex slaves and their children. Scholes no less than his contemporaries recognised that legal freedom (from slavery) was not intended to create conditions of legal equality, or equality of citizenship. For Scholes, and later Marcus
Garvey and the Pan-Africanists, Emancipation was not only a local but an international process that identified the spiritual Emancipation of Africa: "Princes shall soon stretch out her hands to God." (Psalm 68) Whereas black nationalism became linked in part with a telluric
base in Africa, "creole nationalism", became associated with "brown" Jamaican soil. It was a narrower nationalism, focussed on the island, but was to succeed
ultimately in over-riding black nationalism. For one thing, there was not a unified "black ideology". Love, for example, was not a supporter of Bedward or Bedward or Bedward ism, which he identified as an ideology of insanity, and Garvey, despite the impact of his views on Rastafarianism, did not give unqualified support to Leonard Howell
and his successors. It is probably true, as well, that black middle class "nationalists" accepted ethnic identification with the black labouring class, but drew cultural distinctions between blacks who were Europeanised
in culture, and those who were not. Educated blacks also accepted the "civilizing" mission, a vision that saw a vital relationship between black progress and cultural and technological Europeanisation. Just as in Haiti, social distinctions (sometimes corresponding to economic distinctions), were made between the "anciens libres" and the newly freed,
so too at the time of Emancipation in Jamaica distinctions were made, as Brereton notes, between those freed on the first of August (Fus' of A
August 1st declaration of freedom, but with repatriation and resettlement in the secular/holy Heaven of Ethiopia. Unable to sing a song of freedom in "a strange land", the Rastafarians continued to sing a song of freedom in the secular/holy Heaven of Ethiopia. Unable to sing a song of freedom in the secular/holy Heaven of Ethiopia. Unable to sing a song of freedom in the secular/holy Heaven of Ethiopia. Unable to sing a song of freedom in the secular/holy Heaven of Ethiopia. Unable to sing a song of freedom in the secular/holy Heaven of Ethiopia.
white Jamaica. If for blacks, the browns of the island would have become "their Irish", for Browns the blacks would remain fundamentally what they had always been, the muscle of the labour force. It is clear that whether Emancipation was celebrated or not depended on social interpretations of its meaning. And it is true, as Nettleford has noted, that
both the jailer and the jailed needed Emancipation. In our actual historical circumstances, whites did at first participate in the celebration for didactic purposes. As Higman notes, "the first of August soon came to be seen by the elite, anxious to maintain its control over the labour force, as an
excellent occasion to tell the ex-slaves how they could best use the 'boon' of freedom'. Clearly, a Bahamian governor quoted by Bridget Brereton in this volume was speaking with this principle in mind when he said: "It gratifies me beyond measure, to see how well you have merited the great blessing of freedom by your habits of industry, sobriety
and general propriety of demeanour. Allow me to address you as a father speaks to his children, and let me entreat you ... to teach [your children] by your own example the value of time and to impress upon them early in life the
principle of loyal devotion to our gracious sovereign and of perfect obedience to the laws of the land they live in." Both Higman and Brereton, observe that the churches ceased to show significant interest in using the anniversary for didactic purposes by the late 1840s and as Higman notes, these men of God lost their enthusiasm for the August 1 st
festivities as myalism infiltrated the churches. Yet the didactic purpose occasionally emerged in the twentieth century. Daniel Segal notes that on July 30, 1934 some 5000 school children were brought together in Port of Spain, to hear these
words from the Acting Governor: Now, children, more than 100 years ago people in England gave serious thought to the question and they told all England that this must stop. If anyone was in doubt about the British philanthropic role in
abolishing slavery, the same Acting Governor of Trinidad declared: "Slavery seems to have been an institution which affected every country in the world. The Israelites got a bad time from their Egyptian masters. The ancient Greeks kept slaves and did not treat them well ... On August 1, 1834 something happened right through the British Empire
which set the way through the Christian countries all over the world to remove the blot of slavery from our civilization." Emancipation celebrations declined in intensity partly because of hard economic times in the 19th century, and there seems to have occurred a separation of the day from the memory of the holocaust of slavery. The disassociation
was not accidental, since even now, the prevailing ideology still conveys the idea, quite successfully, that black Jamaicans, in order to be good citizens, should induce amnesia as far as three hundred years of their history are concerned. Contemporary elite ideology is insistent, to some extent that the past, that history, the collective experience of 90% are concerned.
of the population should be forgotten. And yet, the tone of some of these papers indicates that the freedom promised in 1838 was limited, and that the urge for a fuller Emancipation utilising not only aspects of their cultural heritage, but the
pews of the non-conformist churches. Christian halleluias, Jonkonnu, Canboulay," were used to mark the day. They blessed the Queen, and in 1847 they seemed ready to absorb the "revered" Rev. William Knibb into a myalist celebration of Emancipation Day in Falmouth. There was Bruckins as well. The Bruckins Party clearly has some association
with Emancipation, whether as a dance and celebratory form originating with Emancipation or indulged in (after years of formation) at Emancipation. In any event, the Bruckins Party, which incorporates the "Tea Meeting" form and a central role for the Queen, demonstrates, along with Jonkonnu, how the "folk" celebrated Emancipation. The paper by
the African Caribbean Institute of Jamaica (ACIJ) and the presentation by Mr. Kenneth Bryan represent the effort to use the tools of oral history. It is always difficult to identify the origins of folk culture. There is an interesting alternative explanation for the source of Bruckins. Maroon Col. C. Harris sees Bruckins as "a special type of dance originating the original type of dance originating the area of the source of Bruckins."
in Moore Town," and his explanation of "bruck" is particularly fascinating. "Have you, dear reader, ever had to pass a muddy section of the road while in formal dress? And did some kind person place some small stones on which, if you were brave enough, you could pick your way across? Well, the resultant tentativeness, swaying sideways and
backwards and the successful progress, were the motivating force behind the concept of bruckins ... The entire course of this dance gives the impression of an orderly unfolding of a story, stage by stage, and there is at least one song that is particularly relevant to each stage." Whatever its origins, Bruckins had a place in the celebration of
Emancipation. The cleansing of Emancipation Day of more than superficial association with the history of slavery was facilitated by distance, and by ideological sanitisation based in turn on "the physical aspect may now have given way to the
psychological- the phrase is now "mental" slavery-but the latter is no less real as Wint has noted in her discussion. No less important, and this is the message we get from Rev. Cooper's discussion, is the interest of three congregations armed again with the Christian cross, modernised by liberation theology and feminism, to revive again the periodic
assessment not just of Emancipation but of the position and the hopes of the children (and their descendants) of those who identified 1838 as "Full Free". Extracted From: August 1st A Celebration of Emancipation but of the abolition of slavery in the British dominions received the royal
assent. It stated: Be it enacted, that all and every one of the persons who on the first day of August, one thousand eight hundred and thirty four, shall be holden in slavery within such British colony as aforesaid, shall, upon and from and after the said first day of August, one thousand eight hundred and thirty four, become and be to all intents and
purposes free and discharged from all manner of slavery, and shall be absolutely and forever manumitted. The passage of this bill in the British colonies, including Jamaica, on August 1, 1834. The bill's passage immediately transformed thousands of enslaved Africans who were six
years and older into apprentices with the intention of manumission in 1838 for former household enslaved Africans and 1840 for those who worked in the field. All children six years and under were to be made free immediately. To mark this momentous occasion, well-dressed former enslaved Africans (apprentices) flocked their places of worship to
give thanks. The streets of major towns were overcrowded with celebrations in the Cornwall Chronicle of August 2, 1834 read in part: "The established church and chapels in this town were yesterday crowded to excess, and hundreds could not gain admission. The discourse all bore upon the important era which has taken
place, and contained much consolatory advice and judicious advice. "The Marquis of Sligo, then governor of Jamaica, in his message to the Negro population stated: "Take my advice, for should be have ill and refuse to work, because you are no longer slaves, you will
assuredly render yourself liable to punishment. "The people of England are your friends and fellow subjects - they have their kind feeling towards you all by passing in the House of Assembly the same bill. "The way to prove that you are deserving of
all this goodness, is by labouring diligently during your apprenticeship. You will, of the first of August next no longer be slaves, but from that day you will be apprenticeship period, was part of the Emancipation Act. Under apprenticeship,
apprentices were to work for their masters for 40 hours per week. In their free time, they could be allowed to work for wages. The apprentices during this time were to continue to enjoy the 'privileges' of slavery these included housing, clothing, provision grounds, food and medical care. Stipendiary magistrates were to be appointed to settle disputes
between apprentices and former masters if, and when, they arose. On August 1, 1838, apprenticeship came to an early end because of the humanitarian work of persons such as Thomas Buxton, the anti-slavery party in Britain and the failure of the system itself. In
celebration of Emancipation, Thomas Gardner, a former enslaved African, exclaimed, "I rejoice I am slave no more, and you are no more slave, Jamaica is slave no more slave, Jamaica is slave no more enslaved African, exclaimed, "I rejoice I am slave no more slave, Jamaica Free villages were the outgrowth of full emancipation in Jamaica is slave no more. Amen!" The growth of free villages in Jamaica Free villages were the outgrowth of full emancipation in Jamaica is slave no more.
establishment of free villages took two main forms. Some emerged haphazardly when groups of freed individuals came together, or individuals bought land and then subdivided it among themselves. In the second instance, planned villages were established under the well-defined leadership of the church. The establishment of free villages gave the
former enslaved Africans the freedom to explore their newly won rights resulting from emancipation. They now had access to land of their own, free from restrictions and domination of the plantocracy to plant their crops and rear their families. The free villages, in essence, gave the emancipated the first opportunity to explore freedom in the island.
Sligoville is one of several communities which are steeped in the rich cultural heritage of the island. Established in 1835, it was the first of several free villages formed after emancipation. Many of these villages were envisioned and constructed by missionaries of the church who were sympathetic to the cause of the enslaved African population. The
free village is named for Howe Peter Brown, 2nd Marquis of Sligo, governor of the island from 1834-1836. Maidstone, Manchester This is a small historic village in the cool hills of northwestern Manchester; it was originally a coffee plantation. The township was created as Maidstone, a free village, in 1840 by the Moravians to settle former enslaved
African displaced after emancipation. The estate comprised 341 acres but when it was purchased it was subdivided into 98 lots ranging in size from 1-15 acres. Sturge Town, St Ann Baptist missionary the Reverend John Clark was primarily responsible for the establishment of the free village of Sturge Town. Established in 1839, Sturge Town has the
distinction of being Jamaica's second-oldest free village. The town was named in honour of Joseph Sturge, the architect of the campaign against West Indian apprenticeship. Stony Gut, St Thomas Stony Gut was the home of National Hero Paul Bogle, and the genesis of the Morant Bay war of 1865, which had significant political consequences for the
country. It is also one of several independent free villages which emerged after emancipation. Indentured labour in Jamaica A crisis of labour developed in Jamaica and other Caribbean islands immediately after the end of apprenticeship. This was due in part to the refusal of the former enslaved people to continue working on the estates. To solve this
problem, the planters turned to the immigration of indentured labourers were contract paid workers. These labourers were usually contracted to work for a specific period of time, usually from one to five years, on arrival in the island. Apprehension and fears about a declining white population and the
effects of emancipation on the labour supply in Jamaica drove some planters to seek white labourers from Europe. There were three main reasons for the importation of white labourers from Europeans would make industrious workers, be an example to the blacks, and provide a well-needed white middle class and help to
give stability to society. Chinese immigration to Jamaica started in 1854 with one shipload from the Chinese ports of Namoa and Whampoa. Importation resumed in 1858 and discontinued in 1884. During this time more than 11,000 came to
Jamaica. Chinese immigration to Jamaica was short-lived for a number of reasons, including: opposition by the Chinese government due to abuse of its citizens; as well as the fact that the Chinese did not particularly like agricultural work and therefore sought alternative employment away from the estate. The path to emancipation in Jamaica was
shaped by centuries of resistance, economic shifts, and growing abolitionist sentiment in Britain. Enslaved Africans endured brutal exploitation under both Spanish and British rule. Jamaica was a major hub in the transported to other Caribbean islands and parts of resistance, economic shifts, and growing abolitionist sentiment in Britain. Enslaved Africans were brought there before being sold and transported to other Caribbean islands and parts
the Americas. Over the course of the island's history, the number of enslaved Africans brought to and retained in Jamaica is generally estimated to be between 750,000 and 1.2 million. From the relentless struggles of the enslaved to the shifting economic and political landscape in Britain, emancipation was neither a sudden nor benevolent act. This
article explores the socio-political climate leading up to the abolition of slavery, the passage of the Emancipation Act, and its subsequent implementation in Jamaica. Jamaica was one of the most profitable yet brutal slave societies in the British Empire. By the late 18th century, sugar plantations dominated the economy, built on the backs of enslaved
Africans who continuously resisted their oppression through both passive and active means: Marronage and Uprisings: The Maroons, communities of escaped enslaved people, waged guerrilla warfare against the British throughout the 18th century. Their resistance led to the signing of treaties in 1739 and 1740, granting them semi-autonomous
status but also obligating them to return runaway slaves to British authorities. While some Maroons upheld these treaty obligations, others covertly aided runaways. The Maroons themselves were not a unified group, and internal divisions existed regarding their relationship with the British. Tacky's War (1760): One of the earliest large-scale revolts
this rebellion saw enslaved Africans seize plantations and weapons before being brutally suppressed. The Baptist War (1831-1832): Led by Samuel Sharpe, this was the largest rebellion in Jamaica's history. Initially a peaceful strike for wages, it escalated into widespread resistance, involving over 60,000 enslaved people. The violent suppression of
this revolt, which led to the execution of Sharpe and over 500 others, shocked British society and fueled the abolitionist movement. By the early 19th century, slavery was becoming less economically viable in certain sectors. Several factors contributed to its decline: The Industrial Revolution in Britain led to a shift in economic priorities, reducing
reliance on slave-based agriculture. The Abolition of the Slave Trade Act (1807) curtailed the importation for more expensive. The Decline of the Sugar Economy: Increased competition for more expensive. The Decline of the Sugar Economy: Increased competition from other colonies and changes in the global market made sugar less profitable, reducing the economic justification for more expensive.
slavery. Some planters attempted to adapt by diversifying into crops like coffee and pimento, though these efforts had limited success. The Rising Cost of Suppression: Rebellions such as the Baptist War demonstrated the growing instability of the slave system, making its maintenance increasingly costly for Britain. The humanitarian efforts of
abolitionists such as William Wilberforce and Thomas Clarkson placed increasing pressure on Parliament to end slavery in the colonies. Reports detailing the harsh conditions faced by enslaved people, coupled with moral arguments from Christian
missionaries and dissenters—some of whom supported gradual rather than immediate abolition—swayed public opinion. The aftermath of the Baptist War further underscored the untenability of slavery, prompting Parliament to act. The Slavery Abolition Act was passed by the British Parliament on August 28, 1833, receiving royal assent shortly
thereafter. It came into effect on August 1, 1834, formally abolishing slavery across most of the British Empire. However, emancipation was not immediate or absolute; instead, the act included: The gradual abolition of slavery, requiring enslaved individuals over six
years old to continue working for their former masters for four to six years without pay. A £20 million compensation package paid to slave owners, funded by British taxpayers. This equated to 40% of Britain's national budget at the time. Absentee landlords in Britain disproportionately benefited from this, while formerly enslaved individuals received
nothing. The establishment of an apprenticeship system, designed to maintain plantation productivity while gradually transitioning enslaved people into wage laborers. Despite resistance from planters and colonial elites, the act was passed, marking a legal, albeit flawed, end to slavery in the British Empire. Instead of immediate freedom, formerly
enslaved Jamaicans were forced into an apprenticeship system: Apprentices were required to work 40 hours per week without pay, with the promise of food, clothing, lodging, and medical care. They could work additional hours for wages to purchase their freedom, but they faced severe exploitation and harsh punishments from magistrates overseeing
the system. Special magistrates were appointed to mediate disputes between apprentices and former masters, but they often sided with plantation owners, perpetuating injustices. Widespread resistance, including strikes and protests, demonstrated the deep dissatisfaction with this system. Some apprentices successfully petitioned for early release
before 1838, contributing to the pressure to end the system sooner than planned. However, widespread resistance and reports of abuse, rather than individual petitions alone, led to the system's premature termination. On August 1, 1838—four years ahead of schedule—all apprentices were granted full freedom after sustained protests and lobbying
efforts. The apprenticeship system was widely unpopular and met with resistance. Reports of continued abuses and protests led to its premature termination. On August 1, 1838—four years ahead of schedule—all apprentices were granted full freedom after sustained protests and lobbying efforts. On August 1, 1838, approximately 311,000 formerly
enslaved people in Jamaica celebrated their newfound freedom. Churches and town centers became sites of joyous gatherings as emancipation brought new challenges: Economic Displacement: Freed individuals often lacked access to land or resources. Many became wage laborers on plantations
under exploitative conditions or moved to "free villages"—settlements established by missionaries. Social Tensions: Racial hierarchies persisted despite legal freedom, and formerly enslaved people struggled against systemic discrimination and economic inequality. New Labor Laws: These laws heavily favored former slave owners, ensuring continued
economic control over the newly freed population. Rise of a Peasant Economy: Many freed Jamaicans sought to acquire land and build self-sufficient farming communities, resisting continued economic dependency on plantation labor. While some had to work for low wages on estates, others pooled resources to purchase land, leading to the rise of
small-scale independent farming. This marked the foundation of Jamaica's emerging peasant economy, which provided a degree of economic autonomy and laid the groundwork for rural agricultural communities that exist today. While emancipation ended legal slavery, deep inequalities remained. The plantation economy continued to dominate, and
former slaves faced ongoing struggles for economic independence and social justice. The journey to emancipation in Jamaica was long and arduous, driven by the resilience of enslaved Africans and the efforts of abolitionists. While the passage of the Slavery Abolition Act of 1833 marked a crucial turning point, the realities of freedom were far from
ideal. The legacy of slavery's abolition continues to shape Jamaica's society, influencing its economic structures and cultural identity to this day. By understanding the full scope of emancipation's journey—from rebellion to legislation to its flawed implementation—we gain a deeper appreciation for the resilience and agency of those who fought for
freedom. Abolition in Jamaica: Leaders Who Fought for Freedom The Free Villages of Jamaica: Life After Emanciaption This article by adding citations to reliable sources. Unsourced material may be challenged and removed. Find sources: "History of Jamaica" - news
newspapers · books · scholar · JSTOR (October 2020) (Learn how and when to remove this message) Part of a series on the History of Jamaica Invasion of Jamaica 1692 Jamaica earthquake First Maroon War Tacky's War Second Maroon War
Baptist War Morant Bay rebellionRastafari movement Independence of Jamaica Jamaica Independence of Jamaica portalyte The Caribbean Island of Jamaica was initially inhabited in approximately 600 AD, a second wave of
inhabitants occurred by the Arawak tribes, including the Tainos, prior to the arrival of Columbus in 1494.[1] Early inhabitants of Jamaica named the land "Xaymaca", meaning "land of wood and water".[4] The Spanish enslaved the Arawak, who were ravaged further by diseases that the Spanish brought with them.[5] Early historians believe that by
1602, the Arawak-speaking Taino tribes were extinct. However, some of the Taino escaped into the forested mountains of the interior, where they mixed with runaway African slaves, and survived free from first Spanish, and then English, rule.[6][7][8] The Spanish also captured and transported hundreds of West African people to the island for the
purpose of slavery. However, the majority of Africans were brought into Jamaica by the English invaded Jamaica, and defeated the Spanish. Some African enslaved people took advantage of the political turmoil and escaped to the island's interior mountains, forming independent communities which became known as the Maroons
 [9] Meanwhile, on the coast, the English built the settlement of Port Royal, a base of operations where piracy flourished as so many European rebels had been rejected from their countries to serve sentences on the seas. Captain Henry Morgan, a Welsh plantation owner and privateer, raided settlements and shipping bases from Port Royal, earning
him his reputation as one of the richest pirates in the Caribbean. In the 18th century, sugar cane replaced piracy as British Jamaica's main source of income. The sugar industry was labour-intensive and the British Jamaica's main source of income. The sugar industry was labour-intensive and the British Jamaica's main source of income. The sugar industry was labour-intensive and the British Jamaica's main source of income. The sugar industry was labour-intensive and the British Jamaica's main source of income.
the white population by a ratio of twenty to one. Enslaved Jamaicans mounted over a dozen major uprisings during the 18th century, including Tacky's Revolt in 1760. There were also periodic skirmishes between the British and the mountain communities of the Jamaican Maroons, culminating in the First Maroon War of the 1730s and the Second
Maroon War of 1795-1796. The aftermath of the Baptist War shone a light on the conditions of slavery which contributed greatly to the abolition movement and the passage of the Slavery Abolition Act 1833, which formally ended slavery in Jamaica in 1834. However, relations between the white and black community remained tense coming into the
mid-19th century, with the most notable event being the Morant Bay Rebellion in 1865. The latter half of the 19th century saw economic decline, low crop prices, droughts, and disease. When sugar lost its importance, many former plantations went bankrupt, and land was sold to Jamaican peasants and cane fields were consolidated by dominant
British producers. Jamaica's first political parties emerged in the late 1920s, while workers association and trade unions emerged in the late 1930s. The development of a new Constitution in 1944, universal male suffrage, and limited self-government eventually led to Jamaican Independence in 1962 with Alexander Bustamante serving as its first prime
minister. The country saw an extensive period of postwar growth and a smaller reliance on the agricultural sector and a larger reliance on bauxite and mining in the 1970s to the present day. While Jamaica's murder rate fell by nearly half
after the 2010 Tivoli Incursion, the country in 2013, the IMF agreed to a $1 billion loan to help Jamaica meet large debt payments, making Jamaica a highly indebted country that spends around half of its annual budget on debt repayments. Main article: Pre-
Columbian Jamaica The first inhabitants of Jamaica probably came from islands to the east in two waves of migration. About 600 CE the culture known as the "Redware people" arrived. Little is known of these people, however, beyond the red pottery they left behind.[1] Alligator Pond in Manchester Parish and Little River in St. Ann Parish are among
the earliest known sites of this Ostionoid person, who lived near the coast and extensively hunted turtles and fish.[10] Around 800 CE, the Arawak tribes of the Tainos arrived, eventually settling throughout the island. Living in villages ruled by tribal chiefs called the caciques, they sustained themselves on fishing and the cultivation of maize and
cassava. At the height of their civilization, their population is estimated to have numbered as much as 60,000.[1] The Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil, the Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil, the Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil, the Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil, the Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil, the Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil, the Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil, the Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil, the Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil, the Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil, the Arawak brought a South America system of raising yuca known as "conuco" to the island.[11] To add nutrients to the soil and the soi
yuca cuttings.[11] Most Arawak lived in large circular buildings (bohios), constructed with wooden poles, woven straw, and palm leaves. The Arawak spoke an Arawakan language and did not have writing. Some of the words used by them, such as barbacoa ("barbecue"), hamaca ("hammock"), kanoa ("canoe"), tabaco ("tobacco"), yuca, batata ("sweet
potato"), and juracán ("hurricane"), have been incorporated into Spanish and English.[12] Cassava (yuca) roots, the Taínos the Taínos utlined with stones in Utuado, Puerto Rico Main article: Spanish Jamaica Statue of
Christopher Columbus, Saint Ann's Bay, Jamaica Christopher Columbus is believed to be the first European to reach Jamaica during his second voyage to the Americas. He had been sailing around the Caribbean for nearly a year when
a storm beached his ships in St. Ann's Bay, Jamaica, on 25 June 1503. Columbus and his men remained stranded on the island for one year, finally departing on June 1504. The Spanish crown granted the island to the Columbus family, but for decades it was something of a backwater, valued chiefly as a supply base for food and animal hides. In 1509
Juan de Esquivel founded the first permanent European settlement, the town of Sevilla la Nueva (New Seville), on the north coast of the island. In 1534 the capital was moved to Villa de la Vega (later Santiago de la Vega), now called Spanish Town. This settlement served as the capital of both Spanish and English Jamaica, from its founding until 1872,
after which the capital was moved to Kingston. The Spanish enslaved many of the Arawak.[12] Some escaped to the mountains to join the Maroons.[7][8] However, most died from European diseases as well as from being overworked.[14] The Spaniards also introduced the first African slaves into the island. By the early 17th century, when most of the mountains to join the Maroons.[7][8] However, most died from European diseases as well as from being overworked.[14] The Spaniards also introduced the first African slaves into the island. By the early 17th century, when most of the Maroons.[7][8] However, most died from European diseases as well as from being overworked.[14] The Spaniards also introduced the first African slaves into the island. By the early 17th century, when most of the Maroons.[7][8] However, most died from European diseases as well as from being overworked.[14] The Spaniards also introduced the first African slaves into the island. By the early 17th century, when most of the Maroons.[7][8] However, most died from European diseases as well as from European diseases as well as from European diseases.
Taino had died out, the population of the island was about 3,000, including a small number of African slaves.[15] Disappointed in the lack of gold on the island, Jamaica was mainly used as a military base to supply colonization efforts in the mainland Americas.[16] The Spanish colonists did not bring women in the first expeditions and took Taino
women for their common-law wives, resulting in mestizo children.[17] Although the Taino referred to the island as "Xaymaca", the Spanish gradually changed the name to "Jamaiqua" and in Peter Martyr's work Decades of 1511, he referred to it as both "Jamaica" and
"Jamica".[18] Main article: English Jamaica Main article: Invasion of Jamaica An illustration of pre-1692 Port Royal In late 1654, English leader Oliver Cromwell launched the western Design armada in an attack on Spain's fort at Santo Domingo,
Hispaniola. After the Spanish repelled this poorly executed attack, the English force then sailed for Jamaica, the only Spanish West Indies island that did not have new defensive works. In May 1655, around 7,000 English soldiers landed near Jamaica's capital, named Spanish Town and soon overwhelmed the small number of Spanish troops (at the
time, Jamaica's entire population only numbered around 2,500).[19] Spain never recaptured Jamaica, losing the Battle of Rio Nuevo in 1658. In 1660, a group of maroons, under the leadership of Juan de Bolas, broke their alliance with the Spanish and allied themselves with the English, which served as a turning
point in the English domination of the island. [20] For England, Jamaica was to be the "dagger pointed at the heart of the Spanish Empire," but in fact, it was a possession of little economic value then. [21] England gained formal possession of little economic value then.
against a Spanish attack, this change served as an incentive to planting. English map from the 1600s[22] Cromwell increased the island's European population resulting from the wars in Ireland at this time two-thirds of this 17th-century European population was Irish
But tropical diseases kept the number of Europeans under 10,000 until about 1740. Although the African slave population in the 1670s and 1680s never exceeded 10,000, by the end of the 17th century imports of slaves increased the black population to at least five times greater than the white population. Thereafter, Jamaica's African population did
not increase significantly in number until well into the 18th century, in part because ships coming from the west coast of Africa preferred to unload at the islands of the Eastern Caribbean. [citation needed] At the beginning of the 18th century, the number of slaves in Jamaica did not exceed 45,000, but by 1800 it had increased to over 300,000. Main
article: Jamaican Maroons § History When the English captured Jamaica in 1655, the Spanish colonists fled, leaving a large number of African slaves. These Jamaican Maroons intermarried with the Arawak people, and established distinct
independent communities in the mountainous interior of Jamaica. They survived by subsistence farming and periodic raids of plantations. Over time, the Maroons came to control large areas of the Jamaican interior. [23] In the second half of the seventeenth century, de Serras fought regular campaigns against English colonial forces, even attacking
the capital of Spanish Town, and he was never defeated by the English. Throughout the seventeenth century, and in the first few decades of the eighteenth century, Maroon forces frequently defeated by the English. Throughout the seventeenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century, and in the first few decades of the eighteenth century few decades 
successfully fought a guerrilla campaign against the British in the early eighteenth century, English-speaking escaped Ashanti slaves were at the forefront of the Maroon fighting against the British. Main article: House of Assembly of
Jamaica Beginning with the Stuart monarchy's appointment of a civil governor to Jamaica in 1661, political patterns were established that lasted well into the 20th century. The second governor, Lord Windsor, brought with him in 1662 a proclamation from the king giving Jamaica's non-slave populace the same rights as those of English citizens.
including the right to make their own laws. Although he spent only ten weeks in Jamaica, Lord Windsor laid the foundations of a governing system that was to last for two centuries - a crown-appointed governor and an elected but highly
ships not run by the royal English trading company. The last Stuart governor, Christopher Monck, 2nd Duke of Albemarle, who was more interested in treasure hunting than in planting, turned the planter oligarchy out of office. After the duke's death in 1688, the planters, who had fled Jamaica to London, succeeded in lobbying James II to order a
return to the pre-Albemarle political arrangement (the local control of Jamaican planters belonging to the assembly). Main articles: Port Royal and 1692 Jamaica earthquake Following the 1655 conquest, Spain repeatedly attempted to recapture Jamaica. In response, in 1657, Governor Edward D'Oyley invited the Brethren of the Coast to come to Port
 Royal and make it their home port. The Brethren was made up of a group of pirates who were descendants of cattle-hunting boucaniers (later Anglicised to buccaneers), who had turned to piracy after being robbed by the Spanish shipping, whose
interests were considered the major threat to the town. These pirates later became legal English privateers who were given letters of marque by Jamaica's governor. Around the same time that pirates were invited to Port Royal, England launched a series of attacks against Spanish shipping vessels and coastal towns. By sending the newly appointed
privateers after Spanish ships and settlements, England had successfully set up a system of defense for Port Royal. [25] Jamaica became a haven of privateers, buccaneers, and occasionally outright pirates: Christopher Myngs, Edward Mansvelt, and most famously, Henry Morgan. England gained formal possession of Jamaica from Spain in 1670
through the Treaty of Madrid. Removing the pressing need for constant defense against a Spanish attack, this change served as an incentive to planting. This settlement also improved the supply of slaves and result, the sugar monoculture and
slave-worked plantation society spread across Jamaica throughout the 18th century, decreasing Jamaica's dependence on privateers for protection and funds. However, the English colonial authorities continued to have difficulties suppressing the Spanish Maroons, who made their homes in the mountainous interior and mounted periodic raids on
estates and towns, such as Spanish Town. The Karmahaly Maroons, led by Juan de Serras, continued to stay in the forested mountains, and periodically fought the English. In the 1670s and 1680s, in his capacity as an owner of a large slave plantation, Morgan led three campaigns against the Jamaican Maroons of Juan de Serras. Morgan achieved
some success against the Maroons, who withdrew further into the Blue Mountains, where they were able to stay out of the reach of Morgan and his forces. [26] Another blow to Jamaica's partnership with privateers was the violent earthquake which destroyed much of Port Royal on 7 June 1692. Two-thirds of the town sank into the sea immediately
after the main shock.[27] After the earthquake, the town was partially rebuilt but the colonial government was relocated to Spanish Town, which had been the capital under Spanish rule. Port Royal was further devastated by a fire in 1703 and a hurricane in 1722. Most of the sea trade moved to Kingston. By the late 18th century, Port Royal was
largely abandoned. [28] European colonies in the 18th-century Caribbean In the mid-17th century, sugarcane was introduced to the British West Indies by the Dutch, [29][30] from Brazil. Upon landing in Jamaica and other islands, they quickly urged local growers to change their main crops from cotton and tobacco to sugarcane. With depressed prices
of cotton and tobacco, due mainly to stiff competition from the North American colonies, the farmers switched, leading to a boom in the Caribbean economies. Sugarcane was quickly snapped up by the British, who used it in cakes and to sweeten tea. In the 18th century, sugar replaced piracy as Jamaica's main source of income. The sugar industry
was labor-intensive and the British brought hundreds of thousands of enslaved Africans to Jamaica. By 1832, the median-size plantation in Jamaica had about 150 slaves, and nearly one of every four bondsmen lived on units that had at least 250 slaves. [31] In The Book of Night Women, author Marlon Jamaica had about 150 slaves, and nearly one of every four bondsmen lived on units that had at least 250 slaves.
enslaved Africans is 1:33.[citation needed] James also depicts atrocities that slave owners subjected slaves to along with violent resistance from the slaves who died in pursuit of freedom. After slavery was abolished in 1834, sugarcane plantations used a variety of forms of labour including workers imported from India
under contracts of indenture. Cane holeing, in a Jamaican plantation, 19th century The 18th century The sugar plantation continued to grow, reaching into the three hundred thousands by the end of the century.[32] The sugar boom
of Jamaica would change the dynamics of the slave market and the economics of the West Indies. Towards the end of the British empire, producing up to 66% of the empire's sugar in 1796.[32] The price of sugar would rise tremendously as the market for sugar in Great Britain was
large, especially with the rich. From 1748 to 1755, the value of sugar exportations from £688,000 to £1,618,000 over the period.[32] With the high demand for sugar out of Jamaica, the demand for sugar out of Jamaica increased by nearly three times, going from £688,000 to £1,618,000 over the period.[32] With the high demand for sugar out of Jamaica, the demand for sugar out of Jamaica increased by nearly three times, going from £688,000 to £1,618,000 over the period.[32] With the high demand for sugar out of Jamaica increased by nearly three times, going from £688,000 to £1,618,000 over the period.[32] With the high demand for sugar out of Jamaica increased by nearly three times, going from £688,000 to £1,618,000 over the period.[32] With the high demand for sugar out of Jamaica increased by nearly three times, going from £688,000 to £1,618,000 over the period.[32] With the high demand for sugar out of Jamaica increased by nearly three times, going from £688,000 to £1,618,000 over the period.[32] With the high demand for sugar out of Jamaica increased by nearly three times, going from £688,000 to £1,618,000 over the period.[32] With the high demand for sugar out of Jamaica increased by nearly three times, going from £688,000 to £1,618,000 over the period.[32] With the high demand for sugar out of Jamaica increased by nearly three times, going from £688,000 to £1,618,000 over the period.[32] With the high demand for sugar out of £1,618,000 over the period from £688,000 to £1,618,000 over the £68
a slave in the Caribbean would continue to steadily rise, reaching a high of £73 in 1805.[32] Prices soared towards the dawn of the new century as a result of the plantation system in Saint-Domingue falling due to the Haitian revolution, putting more emphasis on Jamaica. Interestingly, the most efficient plantations employed fewer slaves per acre of
land, which was observed in St. Andrews parish. [33] This created a higher demand for slaves that were efficient and in good health and shape, inflating the prices of those individuals and creating a quality over quantity dynamic. Internal markets would also develop, namely in Kingston, that allowed for plantations to reallocate labor and to disuade or
break-up bonds and families made by slaves. [34] With an increase in traffic of ships, sugar, and slaves, British merchants implemented the guarantee system, in which a merchant would be appointed to guarantee system, in which a merchant would be appointed to guarantee system, in which a merchant would be appointed to guarantee system, in which a merchant would be appointed to guarantee system.
the enslaved sold as age, weight, and vitality effected price range. With a safe system of commerce and the rising prices of sugar, the opportunity to make riches presented itself and attracted thousands of merchants and sailors looking to gain riches. Most of the slaves and their sales would be run through middlemen known as "Guinea Factors" who
served as "the indispensable nexus between the transatlantic slave trade and the plantation complex," according to Radburn.[36] These factors were instrumental in keeping the slave trade and economy running smoothly, as everything went in and out through them. Records of some of the factors and how many slaves they sold show just how much
their work perpetuated the slave economy. From 1785 to 1796, five factors sold 78,258 slaves combined, with a Alexandre Lindo accounting for 25,706 of them a 17% share of the entire Jamaican slave trade. [36] Such a large amount of slaves sold by one man in a little over ten years shows just how popular and profitable the slave market had
become. Main articles: Jamaican Maroons and First Maroon War Starting in the late seventeenth century, there were periodic skirmishes between the English colonial militia and the Windward Maroons, alongside occasional slave revolts. In 1673 one such revolts in St. Ann's Parish of 200 slaves created the separate group of Leeward Maroons. These
Maroons united with a group of Madagascars who had survived the shipwreck of a slave ship and formed their own maroon community in St. George's parish. Several more rebellions strengthened the numbers of this Leeward group. Notably, in 1690 a revolt at Sutton's plantation in Clarendon Parish of 400 slaves considerably strengthened the
Leeward Maroons.[37] The Leeward Maroons inhabited "cockpits," caves, or deep ravines that were easily defended, even against troops with superior firepower. Such guerrilla warfare and the use of scouts who blew the abeng (the cow horn, which was used as a trumpet) to warn of approaching enemies allowed the Maroons to evade, thwart,
frustrate, and defeat the British.[citation needed] Early in the 18th century, the Maroons took a heavy toll on British authorities sent Robert Hunter to assume the office of governor of Jamaica; Hunter's arrival led to an
intensification of the conflict. However, despite increased numbers, the British government in Jamaica recognised that it could not defeat the Maroons, so they offered them treaties of peace instead. In 1739, the British, led by Governor Edward Trelawny,
sued for peace with the Leeward Maroon leader, Cudjoe, described by British planters as a short, almost dwarf-like man who for years fought skilfully and bravely to maintain his people's independence. Some writers maintain that during the conflict, Cudjoe became increasingly disillusioned, and quarrelled with his lieutenants and with other Maroon
groups. He felt that the only hope for the future was a peace treaty with the enemy which recognized the independence of the Leeward Maroons. In 1742, Cudjoe had to suppress a rebellion of Leeward Maroons against the treaty.[39] The First Maroon War came to an end with a 1739-1740 agreement between the Maroons and the British
government. In exchange, they were asked to agree not to harbour new runaway slaves, but rather to help catch them. This last clause in the treaty naturally caused a split between the Maroons and the mainly mulatto population, although from time to time runaways from the plantations still found their way into maroon settlements, such as those led
by Three Fingered Jack (Jamaica). Another provision of the agreement was that the Maroons were revered by the British as skilled warriors. A year later, the even more rebellious Windward Maroons were revered by the British as skilled warriors. A year later, the even more rebellious Windward Maroons were revered by the British as skilled warriors.
white Jamaican militias and the Leeward Maroons. Eventually, Queen Nanny agreed to a land patent which meant that her Maroons also accepted peace terms. The Maroons were to remain in their five main towns (Accompong; Cudjoe's Town, later known as Moore Town; Scott's Hall (Jamaica); and Charles Town,
Jamaica), living under their own rulers and a British supervisor. Main article: Tacky's revolt Easter Rebellion memorial 20231007 Claude Stuart Park In May 1760, Tacky, a slave overseer on the Frontier and Trinity plantations while killing their enslavers.
They then marched to the storeroom at Fort Haldane, where the munitions to defend the town of Port Maria were kept. After killing the storekeeper, Tacky and his men stole nearly 4 barrels of gunpowder and 40 firearms with shot, before marching on to overrun the plantations at Heywood Hall and Esher. [40] Fort Haldane Turntable Cannon
20231007 By dawn, hundreds of other slaves had joined Tacky and his followers. At Ballard's Valley, the rebels stopped to rejoice in their success. One slave from Esher decided to slip away and sound the camp dispensing a powder that they claimed would protect the men
from injury in battle and loudly proclaimed that an Obeahman could not be killed. The confidence was high.[40] Soon there were 70 to 80 mounted militia learned of the Obeahman's boast of not being able to be killed, an
Obeahman was captured, killed, and hung with his mask, ornaments of teeth and bone and feather trimmings at a prominent place visible from the encampment of rebels. Many of the rebels, confidence shaken, returned to their plantations. Tacky and 25 or so men decided to fight on [40] Tacky and his men went running through the woods being
chased by the Maroons and their legendary marksman, Davy the Maroon. Fort Haldane, Jamaica heritage trail, While running at full speed, Davy shot Tacky and cut off his head as evidence of his feat, for which he would be richly rewarded. Tacky's head was later displayed on a pole in Spanish Town until a follower took it down in the middle of the
night. The rest of Tacky's men were found in a cave near Tacky Falls, having committed suicide rather than going back to slavery. [40] Main article: Second Maroon War Leonard Parkinson, 
Maroon leaders came to the British to present their grievances, the British took them as prisoners. This sparked an eight-month conflict, spurred by the fact that Maroons felt that they were being mistreated under the terms of Cudjoe's Treaty of 1739, which ended the First Maroon War. The war lasted for five months as a bloody stalemate. The
British colonial authorities could muster 5,000 men, outnumbering the Maroons ten to one, but the mountainous and forested topography of Jamaica proved ideal for guerrilla warfare. The Maroons ten to one, but the mountainous and forested topography of Jamaica proved ideal for guerrilla warfare.
Maroons would beg on their knees for the King's forgiveness, return all runaway slaves, and be relocated elsewhere in Jamaica ratified the treaty but gave the Maroons of British intentions, most of the Maroons did not surrender until mid-
March. The British used the contrived breach of the treaty as a pretext to deport the entire Trelawny Town Maroons to Nova Scotia. After a few years, the Maroons were again deported to the new British settlement of Sierra Leone in West Africa. Hundreds of runaway slaves secured their freedom by escaping and fighting alongside the Maroons of
Trelawny Town. About half of these runaway surrendered with the Maroons, and many were executed or re-sold in slavery to Cuba. However, a few hundred stayed out in the forests of the Cockpit Country, and they joined other runaway communities. In 1798, a slave named Cuffee ran away from a western estate, and established a runaway
community which was able to resist attempts by the colonial forces and the Maroons remaining in Jamaica to subdue them.[41] In the early nineteenth century, colonial records describe hundreds of runaway slaves escaping to "Healthshire" where they flourished for several years before they were captured by a party of Maroons.[42] In 1812, a
community of runaways started when a dozen men and some women escaped from the sugar plantations of Trelawny into the Cockpit Country, and they created a village with the curious name of Me-no-Sen-You-no-Come. By the 1820s, Me-no-Sen-You-no-Come housed between 50 and 60 runaways. The headmen of the community were escaped slaves
named Warren and Forbes. Me-no-Sen-You-no-Come also conducted a thriving trade with slaves from the north coast, who exchanged their salt provisions with the runaways for their ground provisions. [43] In October 1824, the colonial militias tried to destroy this community. However, the community of Me-no-Sen-You-no-Come continued to thrive in
the Cockpit Country until Emancipation in the 1830s.[44] Main article: Baptist War Insurgent slaves destroying the Roehampton Estate, January 1832 In 1831, enslaved Baptist preacher Samuel Sharpe led a strike among demanding more freedom and a working wage of "half the going wage rate." Upon refusal of their demands, the strike escalated
into a full rebellion, in part because Sharpe had also made military preparations with a rebel military group known as the Black Regiment led by a slave known as Colonel Johnson of Retrieve Estate, about 150 strong with 50 guns among them. Colonel Johnson of Retrieve Estate, about 150 strong with 50 guns among them.
December 28. The militia retreated to Montego Bay while the Black Regiment advanced an invasion of estates in the hills, inviting more slaves to join while burning houses, fields, and other properties, setting off a trail of fires through the Great River Valley in Westmoreland and St. Elizabeth to St James.[45] The Baptist War, as it was known, became
the largest slave uprising in the British West Indies,[46] lasting 10 days and mobilised as many as 60,000 of Jamaica's 300,000 slaves.[47] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir Willoughby Cotton.[48] The rebellion was suppressed by colonial forces under the control of Sir William (Sir W
slaves were killed in total: 207 during the revolt and somewhere in the range between 310 and 340 slaves were killed through "various forms of judicial executions" after the rebellion was concluded, at times, for quite minor offenses (one recorded executions indicates the crime being the theft of a pig; another, a cow).[50] An 1853 account by Henry
Bleby described how three or four simultaneous executions were commonly observed; bodies would be allowed to pile up until workhouse slaves carted the bodies away at night and buried them in mass graves outside town.[46] The brutality of the plantocracy during the revolt is thought to have accelerated the process of emancipation, with initial
measures beginning in 1833. The British Parliament held two inquires as a result of the loss of property and life in the abolition movement and helped lead to the passage of the Slavery Abolition Act 1833, formally ending slavery in
Jamaica on August 1, 1834. However, the act stipulated that all slaves above the age of 6 on the date abolition took effect, were bound (indentured) in service to their former owners, albeit with a guarantee of rights, under what was called the "Apprenticeship System". The length of servitude that was required varied based on the former slaves'
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responsibilities with "domestic slaves" owing four years of service and "agriculture slaves" owing six. In addition to the apprentice system, former slave owners were to be compensated for the loss of their "property." By 1839, "Twenty Million Pounds Sterling" was paid out to the owners of slaves freed in the Caribbean and Africa under the Slavery Abolition Act 1833, half of whom were absentee landlords residing in Great Britain. Governor Sir Lionel Smith, accompanied by Revd James Phillippo, proclaiming the abolition of slavery in the colony of Jamaica, on 1 August 1838, from the King's House in Spanish Town The apprentice system was unpopular amongst Jamaica's "former" slaves - especially elderly slaves - who unlike slave owners were not provided any compensation. This led to protests. In the face of mounting pressure, a resolution to their former masters. With the abolition of the slave trade in 1808 and slavery itself in 1834,

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the island's sugar- and slave-based economy faltered. The period after emancipation in 1834 initially was marked by a conflict between the plantocracy and elements in the Colonial Office over the extent to which individual freedom should be coupled with political participation for blacks. In 1840 the assembly changed the voting qualifications in a
way that enabled a majority of blacks and people of mixed race (browns or mulattos) to vote. But neither change in the political system, nor abolition of slavery, changed the planter's chief interest - which lay in the continued profitability of their estates - and they continued to dominate the elitist assembly. Nevertheless, at the end of the 19th century
and in the early years of the 20th century, the Crown began to allow some Jamaicans - mostly local merchants, urban professionals, and artisans - to hold seats on appointed councils. Rumblings of emancipation movements had begun as early as the 1780s which scared many planters. With the fear of being unable to purchase a sufficient labor force
through the slave trade, the value of women increased. From 1788 to 1807, some planters began to buy women at a higher rate, trying to balance the gender ratio to 50-50.[51] The reason for buying women in higher amounts was so that they could give birth to more slaves. This served two purposes, one was to supply their labor force even in the
eventual passing of emancipation, and secondly to cut down on future spending by instead having your slave be born instead of purchased. Minimizing spending became a large priority following emancipation and the decline of the sugar based economy of Jamaica, making running a plantation very expensive. Merchants still found a way to stay
wealthy in the wake of emancipation through the importation of British goods into Spanish America, enabling communities such as Kingston that were built on the economy of the slave trade to see continued economic prosperity. [52] Main article: Morant Bay Rebellion Tensions between blacks and whites resulted in the October 1865 Morant Bay
rebellion led by Paul Bogle. The rebellion was sparked on 7 October, when a black man was put on trial and imprisoned for allegedly trespassing on a long-abandoned plantation. During the proceedings, James Geoghegon, a black spectator, disrupted the trial, and in the police's attempts to seize him to remove him from the courthouse, a fight broke
out between the police and other spectators. While pursuing Geoghegon, two policemen were beaten with sticks and stones.[53] The following Monday, arrest warrants were issued for several men for rioting, resisting arrest, and assaulting the police. Among them was Baptist preacher Paul Bogle. A few days later on 11 October, Mr. Paul Bogle
marched with a group of protesters to Morant Bay. When the group arrived at the courthouse they were met by a small and inexperienced volunteer militia opened fire on the group, killing seven black protesters before retreating. 1866 lithography by French cartoonist Honoré
Daumier showing British Governor John Peter Grant establishing his authority following the Morant Bay Rebellion Governor John Eyre sent government troops, under Brigadier-General Alexander Nelson, [54] to hunt down the poorly armed rebels and bring Paul Bogle back to Morant Bay for trial. The troops met with no organized resistance, yet they
killed blacks indiscriminately, most of whom had not been involved in the riot or rebellion. According to one soldier, "We slaughtered all before us... man or woman or child." [citation needed] In the end, 439 black Jamaicans were killed directly by soldiers, and 354 more (including Paul Bogle) were arrested and later executed, some without proper
trials. Paul Bogle was executed "either the same evening he was tried or the next morning."[55] Other punishments included the flogging of over 600 men and women (including some pregnant women), and long prison sentences. Thousands of homes belonging to black Jamaicans were burned down without any justifiable reason. George William
Gordon, Jamaican-born plantation owner, businessman and politician, who was the mixed-race son of Scottish-born plantation owner of Cherry Gardens in St. Andrew, Joseph Gordon, and his black enslaved mistress. Gordon, had been critical of Governor John Eyre and his policies, and was later arrested by the Governor who believed he had been
behind the rebellion. Despite having very little to do with the rebellion, Gordon was eventually executed. Though he was arrested in Kingston, he was transferred by Eyre to Morant Bay, where he could be tried under martial law. The execution and trial of Gordon via martial law raised some constitutional issues back in Britain, where concerns
emerged about whether British dependencies should be ruled under the government of law, or through a military license. [56] Gordon hanged on 23 October, after a speedy trial - just two days after his trial had begun. He and William Bogle, Paul's brother, "were both tried together, and executed at the same time." [citation needed] Sugar cane cutters
in Jamaica, 1880 During most of the 18th century, the monocrop economy based on sugarcane production for export flourished. In the last quarter of the century, however, the Jamaican sugar economy declined as famines, hurricanes, colonial wars, and wars of independence disrupted trade. By the 1820s, Jamaican sugar became less competitive with
the high-volume producers like Cuba, and production subsequently declined. By 1882 sugar output was less than half what it was in 1828. A major reason for the decline was the British Parliament's 1807 abolition of the slave trade, under which the transportation of slaves to Jamaica after 1 March 1808 was forbidden. The abolition of the slave trade
was followed by the abolition of slavery in 1834 and full emancipation of slaves within four years. Unable to convert the ex-slaves into a sharecropping tenant class similar to the one established in the post-Civil War South of the United States, planters became increasingly dependent on wage labour and began recruiting workers abroad, primarily
from India, China, and Sierra Leone. Many of the former slaves settled in peasant or small farm communities in the interior of the 19th century was a period of severe economic decline for Jamaica. Low crop prices, droughts, and disease
led to serious social unrest, culminating in the Morant Bay rebellions of 1865. However, renewed British administration after the 1865 rebellion, in the form of crown colony status, resulted in some social and economic progress as well as investment in the physical infrastructure. Agricultural development was the centrepiece of restored British rule income social and economic progress as well as investment in the physical infrastructure.
Jamaica. In 1868 the first large-scale irrigation project was launched. In 1895 the Jamaica Agricultural Society was founded to promote more scientific and profitable methods of farming. Also in the 1890s, the Crown Lands Settlement Scheme was introduced, a land reform program of sorts, which allowed small farmers to purchase two hectares or
more of land on favorable terms. Sugar cane cutters in Jamaica, 1891 Between 1865 and 1930, the character of landholding in Jamaica changed substantially, as sugar declined in importance. As many former plantations went bankrupt, some land was sold to Jamaican peasants under the Crown Lands Settlement whereas other cane fields were
consolidated by dominant British producers, most notably by the British firm Tate and Lyle. Although the concentration of land and wealth in Jamaica was not as drastic as in the Spanish-speaking Caribbean, by the 1920s the typical sugar plantation on the island had increased to an average of 266 hectares. But, as noted, smallscale agriculture in
Jamaica survived the consolidation of land by sugar powers. The number of small holdings in fact tripled between 1865 and 1930, thus retaining a large portion of the population as peasantry. Most of the expansion in small holdings took place before 1910, with farms averaging between two and twenty hectares. The rise of the banana trade during the
second half of the 19th century also changed production and trade patterns on the island. Bananas were first exported in 1867, and banana farming grew rapidly thereafter. By 1890, bananas had replaced sugar as Jamaica's principal export. Production rose from 5 million stems (32 percent of exports) in 1897 to an average of 20 million stems a year
in the 1920s and 1930s, or over half of domestic exports. As with sugar, the presence of American companies, like the well-known United Fruit Company in Jamaica, was a driving force behind renewed agricultural exports. Competition was introduced by the Jamaican-Italian firm Lanasa & Goffe raising the price paid for bananas in 1906. The British
also became more interested in Jamaican bananas than in the country's sugar. Expansion of banana production, however, was hampered by serious labour shortages. The rise of the banana economy took place amidst a general exodus of up to 11,000 Jamaicans a year. Coffee plantations also suffered as a result of emancipation. Even with paid labor
becoming a fixture on these coffee plantations, the newfound wages that ex-slaves were paid and lower profits made it difficult to effectively run the plantation cost about £2400 per year, which was about double of what it had cost in the years before 1839.[57] Some planters attempted to tie
the now free laborers to the land by making them have to pay rent if they worked and lived on the plantation. Many laborers of course rejected these arrangements, as with a declining plantation economy they sought to separate themselves from the plantation. [57] Following these trends, the market for many of these workers declined on the
plantation and shifted to the more urban centers such as Kingston, leaving the plantation economy of Jamaica behind. In 1846 Jamaica behind. In 1846 Jamaica planters - adversely affected by the loss of slave labour - suffered a crushing blow when Britain passed the Sugar Duties Act, eliminating Jamaica's traditionally favoured status as its primary supplier of sugar. The
 Jamaica House of Assembly stumbled from one crisis to another until the collapse of the sugar trade, when racial and religious tensions came to a head during the two-centuries-old assembly voted to abolish itself and asked for the
establishment of direct British rule. In 1866 the new governor John Peter Grant arrived to implement a series of reforms that accompanied the transition to a crown colony. The government consisted of the Legislative Council and the executive Privy Council containing members of both chambers of the House of Assembly, but the Colonial Office
exercised effective power through a presiding British governor. The council included a few handpicked prominent Jamaicans for the sake of appearance only.[citation needed] In the late 19th century, crown colony rule was modified; representation and limited self-rule were reintroduced gradually into Jamaica after 1884. The colony's legal structure
was reformed along the lines of English common law and county courts, and a constabulary force was established. The smooth working of the crown colony system depended on a good understanding and an identity of interests between the governing officials, who were British, and most of the nonofficial, nominated members of the Legislative
Council, who were Jamaicans. The elected members of this body were in a permanent minority and without any influence or administrative power. The unstated alliance - based on shared color, attitudes, and interest - between the British officials and the Jamaican upper class was reinforced in London, where the West India Committee lobbied for
Jamaican interests. Jamaica's white or near-white propertied class continued to hold the dominant position in every respect; the vast majority of the black population remained poor and disenfranchised. Until it was disestablished in 1870, the Church of England in Jamaica was the established church. It represented the white English community. It
received funding from the colonial government and was given responsibility for providing religious instruction to the slaves. It was challenged by Methodist missionaries from England, and the Methodists in turn were denounced as troublemakers. The Church of England in Jamaica established the Jamaica Home and Foreign Missionary Society in
1861; its mission stations multiplied, with financial help from religious organizations in London. The Society sent its own missionaries from England and the United States, and became the largest denomination by 1900. Baptist missionaries denounced the apprentice system as a
form of slavery. In the 1870s and 1880s, the Methodists opened a high school and a theological college. Other Protestant groups included the Moravians, Presbyterians, Congregationalists, Seventh-day Adventist, Church of God, and others. There were several thousand Roman Catholics. [58] The population was largely Christian by 1900, and most
families were linked with the church or a Sunday School. Traditional pagan practices persisted in an unorganized fashion, such as witchcraft.[59] Main article: Kingston. Kingston had been founded as a refuge for survivors of the
1692 earthquake that destroyed Port Royal. The town did not begin to grow until after the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the town did not begin to grow until after the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the town did not begin to grow until after the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the town did not begin to grow until after the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the town did not begin to grow until after the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the town did not begin to grow until after the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the town did not begin to grow until after the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the town did not begin to grow until after the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the town did not begin to grow until after the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the town did not begin to grow until after the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the further destruction of Port Royal by fire in 1703. Surveyor John Goffe drew up a plan for the further destruction of Port Royal by fire in 1703. Surveyor Destruction of Port Royal by fire in 1703. Surveyor Destruction of Port Royal by fire in 1703. Surv
sold the land to people with the regulation that they purchase no more than the amount of the land that they owned in Port Royal, and the only land on the sea front. Gradually wealthy merchants began to move their residences from above their businesses to the farm lands north on the plains of Liguanea. In 1755 the governor, Sir Charles Knowles,
had decided to transfer the government offices from Spanish Town to Kingston. It was thought by some to be an unsuitable location for the Assembly in proximity to the moral distractions of Kingston was 11,000, and the merchants began lobbying for the
administrative capital to be transferred from Spanish Town, which was by then eclipsed by the commercial activity in Kingston. The 1907 Kingston earthquake destroyed much of the city. Considered by many writers of that time one of the world's deadliest earthquake destroyed much of the city. Considered by many writers of that time one of the world's deadliest earthquakes, it resulted in the death of over 800 Jamaicans and destroyed the homes of the homes 
10,000 more.[60] Kingston in 1891 Horse-drawn carriages in Kingston, 1891 Map of Kingston in 1897 View of Kingston in 1898 Map of Kingston in 1897 View of Kingston in 1897
Western Caribbean Zone, including most of Central America. It involved the combination of modern transportation networks of steamships and ripening. North American shippers like Lorenzo Dow Baker and Andrew Preston, the founders of the Boston
Fruit Company started this process in the 1870s, but railroad builders like Minor C. Keith also participated, eventually culminating in the multi-national giant corporations like today's Chiquita Brands International and Dole. These companies were monopolistic, vertically integrated (meaning they controlled growing, processing, shipping and
marketing) and usually used political manipulation to build enclave economies (economies that were internally self-sufficient, virtually tax exempt, and export-oriented that contribute very little to the host economy). Alfred Constantine Goffe was a Jamaican Businessman whose St. Mary Banana co-op was the first in Jamaica, opposed the larger export
companies and by 1909 had the largest Jamaican owned Banana export company.[61] The resurgence of the Baltimore docks and newer, faster boats, refrigeration on board steamships and Goffe excelled. Main article: Marcus Garvey
Marcus Garvey Marcus Mosiah Garvey, a black activist, Trade Unionist, and husband to Amy Jacques Garvey founded the Universal Negro Improvement Association in the early 1930s. Garvey also promoted the Back-to-Africa movement
which called for those of African descent to return to the homelands of their ancestors. [62] Garvey, a controversial figure, had been the target of a four-year investigation by the United States government. He was convicted of mail fraud in 1923 and had served most of a five-year term in an Atlanta penitentiary when he was deported to Jamaica in
1927. Garvey left the colony in 1935 to live in the United Kingdom, where he died heavily in debt five years later. He was proclaimed Jamaica in 1987 Jamaica. In 1987 Jamaica petitioned the United States Congress to pardon Garvey on
the basis that the federal charges brought against him were unsubstantiated and unjust.[63] Main article: Rastafari movement, a new religion, emerged among impoverished and socially disenfranchised Afro-Jamaica. Its Afrocentric ideology was largely a reaction against Jamaica's then-dominant British
colonial culture. It was influenced by both Ethiopianism and the Back-to-Africa movement promoted by black nationalist figures like Marcus Garvey. The movement developed after several Christian clergymen, most notably Leonard Howell, proclaimed that the crowning of Haile Selassie as Emperor of Ethiopia in 1930 fulfilled a Biblical prophecy. By
the 1950s, Rastafari's counter-cultural stance had brought the movement into conflict with wider Jamaica not greater visibility abroad through the popularity of Rasta-inspired reggae musicians like Bob Marley and Peter
Tosh. Enthusiasm for Rastafari declined in the 1980s, following the deaths of Haile Selassie and Marley. [64] Main article: British West Indian labour unrest of 1934-1939 The Great Depression caused sugar prices to slump in 1929 and led to the return of many Jamaicans. Economic stagnation, discontent with unemployment, low wages, high prices,
and poor living conditions caused social unrest in the 1930s. Uprisings in Jamaica, in particular, set the pace for the region in its demands for economic development from British colonial rule. Because of disturbances in Jamaica and
the rest of the region, the British in 1938 appointed the Moyne Commission. An immediate result of the commission was the Colonial Development Welfare Act, which provided for the expenditure of approximately £1 million a year for twenty years on coordinated development in the British West Indies. Concrete actions, however, were not
implemented to deal with Jamaica's massive structural problems. The rise of nationalism, as distinct from island identification or desire for self-determination, is generally dated to the 1938 labor riots that affected both Jamaica and the islands of the Eastern Caribbean. William Alexander Bustamante (formerly William Alexander Clarke), a
moneylender in the capital city of Kingston who had formed the Jamaica Trade Workers and Tradesmen Union (JTWTU) three years earlier, captured the imagination of the black masses with his messianic personality, even though he himself was light-skinned, affluent, and aristocratic. Bustamante emerged from the 1938 strikes and other
disturbances as a populist leader and the principal spokesperson for the militant urban working class, and in that year, using the JTWTU as a stepping stone, he founded the Bustamante, Norman W. Manley, concluded as a result of the 1938
riots that the real basis for national unity in Jamaica lay in the masses. Unlike the union-oriented Bustamante, however, Manley was more interested in access to control over state power and political rights for the masses. Unlike the union-oriented Bustamante, however, Manley was more interested in access to control over state power and political rights for the masses. Unlike the union-oriented Bustamante, however, Manley was more interested in access to control over state power and political rights for the masses.
by Bustamante and the mixed-race middle class (which included the intelligentsia) and the liberal sector of the business community with leaders who were highly educated members of the upper middle class. The 1938 riots spurred the PNP to unionize labor, although it would be several years before the PNP formed major labor unions. The party
concentrated its earliest efforts on establishing a network both in urban areas and in banana-growing rural parishes, later working on building support among small farmers and in areas of bauxite mining. The PNP adopted a socialist ideology in 1940 and later joined the Socialist International, allying itself formally with the social democratic parties of
Western Europe. Guided by socialist principles, Manley was not a doctrinaire socialist. PNP socialism during the 1940s was similar to British Labour Party ideas on state control of the factors of production, equality of opportunity, and a welfare state, although a left-wing element in the PNP held more orthodox Marxist views and worked for the
internationalization of the trade union movement through the Caribbean Labour Congress. In those formative years of Jamaican political and union activity, relations between Manley and Bustamante were cordial. Manley defended Bustamante in court against charges brought by the British for his labor activism in the 1938 riots and looked after the
BITU during Bustamante's imprisonment. Bustamante had political ambitions of his own, however. In 1942, while still incarcerated, he founded a political party to rival the PNP, was supported by conservative businessmen and 60,000
dues-paying BITU members, who encompassed dock and sugar plantation workers and other unskilled urban laborers. On his release in 1943, Bustamante began building up the JLP. Meanwhile, several PNP leaders organized the leftist-oriented Trade Union Congress (TUC). Thus, from an early stage in modern Jamaica, unionized labor was an
integral part of organized political life. For the next quarter-century, Bustamante and Manley competed for center stage in Jamaican political affairs, the former espousing the cause of the "barefoot man"; the latter, "democratic socialism," a loosely defined political and economic theory aimed at achieving a classless system of government. Jamaica political affairs, the former espousing the cause of the "barefoot man"; the latter, "democratic socialism," a loosely defined political and economic theory aimed at achieving a classless system of government. Jamaica political affairs, the former espousing the cause of the "barefoot man"; the latter, "democratic socialism," a loosely defined political affairs, the former espousing the cause of the "barefoot man"; the latter, "democratic socialism," a loosely defined political affairs, the former espousing the cause of the "barefoot man"; the latter, "democratic socialism," a loosely defined political affairs, the former espousing the cause of the "barefoot man"; the latter, "democratic socialism," a loosely defined political affairs, the former espousing the cause of the "barefoot man"; the latter, "democratic socialism," a loosely defined political affairs, the former espousing the cause of the "barefoot man"; the latter, "democratic socialism," a loosely defined political affairs, the former espousing the cause of the "barefoot man"; the latter is a loosely defined political affairs, the former espousing the cause of the "barefoot man"; the latter is a loosely defined political affairs, the latter is a loosely def
two founding fathers projected quite different popular images. Bustamante, lacking even a high school diploma, was an athletic, Oxford-trained lawyer, Rhodes scholar, humanist, and liberal intellectual. Although considerably more reserved than Bustamante, Manley was well-liked
and widely respected. He was also a visionary nationalist who became the driving force behind the crown colony's quest for independence. Following the 1938 disturbances in the West Indies, London sent the Moyne Commission to study conditions in the British Caribbean territories. Its findings led in the early 1940s to better wages and a new
constitution. Issued on 20 November 1944, the Constitution modified the crown colony system and inaugurated limited self-government based on the Westminster model of government and universal adult suffrage. It also embodied the island's principles of ministerial responsibility and the rule of law. Thirty-one percent of the population participated
in the 1944 elections. The JLP - helped by its promises to create jobs, its practice of dispensing public funds in pro-JLP parishes, and the PNP, as well as 22 seats in the 32-member House of Representatives, with 5 going to the PNP and 5 to other short-lived parties. In
1945 Bustamante took office as Jamaica's first premier (the pre-independence title for head of government). Under the new charter, the British governor, assisted by the six-member Privy Council and 10-member Executive Council, remained responsible solely to the crown. The Jamaican Legislative Council became the upper house, or Senate, of the
bicameral Parliament. House members were elected by adult suffrage from single-member electoral districts called constituencies. Despite these changes, ultimate power remained concentrated in the hands of the governor and other high officials.[65][66] Main article: Independence of Jamaica After World War II, Jamaica began a relatively long
transition to full political independence. Jamaicans preferred British culture over American, but they had a tumultuous relationship with the British and resented British domination, racism, and the dictatorial Colonial Office. Britain gradually granted the colony more self-government under periodic constitutional changes. Jamaica's political patterns
and governmental structure were shaped during two decades of what was called "constitutional decolonisation," the period between 1944 and independence in 1962. Having seen how little popular appeal the PNP's 1944 campaign position had, the party shifted toward the centre in 1949 and remained there until 1974. The PNP actually won a 0.8-
percent majority of the votes over the JLP in the 1949 election, but the JLP won a majority of the House seats. In the 1950s, the PNP and JLP became increasingly similar in their sociological composition and ideological outlook. During the Cold War years, socialism became an explosive domestic issue. The JLP exploited it among property owners and
churchgoers, attracting more middle-class support. As a result, PNP leaders diluted their socialist rhetoric, and in 1952 the PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists who had controlled the TUC. The PNP moderated its image by expelling four prominent leftists
planning within a framework of private property and foreign capital. The PNP retained, however, a basic commitment to socialist precepts, such as public control of resources and more equitable income distribution. Manley's PNP came to the office for the first time after winning the 1955 elections with an 11-percent majority over the JLP and 50.5
percent of the popular vote. Amendments to the constitution that took effect in May 1953 reconstituted the Executive Council and provided for eight ministers to be selected from among House members. The first ministries were subsequently established. These amendments also enlarged the limited powers of the House of Representatives and made
established on 11 November 1957. Assured by British declarations that independence would be granted to a collective West Indian state rather than to individual colonies, Manley became the island's premier after the PNP
again won a decisive victory in the general election in July 1959, securing 30 out of 45 House seats. Membership in the federation remained an issue in Jamaica politics. Bustamante, reversing his previously supportive position on the issue, warned of the financial implications of membership - Jamaica was responsible for 43 percent of its own
              - and inequity in Jamaica's proportional representation in the federation's House of Assembly. Manley's PNP favoured staying in the federation, but he agreed to hold a referendum in September 1961 to decide on the issue. When 54 percent of the electorate voted to withdraw, Jamaica left the federation, which dissolved in 1962 after
Trinidad and Tobago also pulled out. Manley believed that the rejection of his pro-federation policy in the 1961 referendum called for a renewed mandate from the election of early 1962 by a fraction. Bustamante assumed the premiership that April and Manley spent his remaining few years in politics as leader of the
opposition. Jamaica received its independence on 6 August 1962. The new nation retained, however, its membership in the Commonwealth of Nations and adopted a Westminster. [67][68] Bustamante subsequently became the first Prime Minister of
Jamaica. The island country joined the Commonwealth of Nations, an organisation of ex-British territories.[69] Jamaica continues to be a Commonwealth realm, with the British monarch as King of Jamaica and head of state. An extensive period of postwar growth transformed Jamaica into an increasingly industrial society. This pattern was accelerated
with the export of bauxite beginning in the 1950s. The economic structure shifted from a dependence on agriculture that in 1950 accounted for 30.8 percent in 1970. During the same period, the contribution to the GDP of mining increased from less than 1 percent in 1950 accounted for 30.8 percent in 1970.
to 9.3 percent in 1960 and 12.6 percent in 1970.[70] Bustamante's government also continued the government's repression of Rastafarians. During the Coral Gardens incident, one prominent example of state violence against Rastafarians. During the Coral Gardens incident, one prominent example of state violence against Rastafarians.
issued the police and military an order to "bring in all Rastas, dead or alive."[71] 54 years later, following a government investigation into the Bustamante government is actions and making significant financial reparations to remaining survivors of the
incident.[72] Bustamante was succeeded as the prime minister in February 1967 by Donald Sangster, who in the same year died in office. Hugh Shearer, a protégé of Bustamante, succeeded Sangster and served from 1967 to 1972. Investments in tourism, bauxite mining, and light manufacturing industries fueled economic growth. In October 1968
when the Shearer government banned Dr. Walter Rodney from returning to his teaching position at the University of the West Indies, so-called Rodney riots started. They were a part of an emerging black consciousness movement in the Caribbean. Main article: Reggae § History Jamaica's reggae music developed from Ska and rocksteady in the
1960s. The shift from rocksteady to reggae was illustrated by the organ shuffle pioneered by Jamaican musicians like Jackie Mittoo and Winston Wright and featured in transitional singles "Say What You're Saying" (1967) by Clancy Eccles and "People Funny Boy" (1968) by Lee "Scratch" Perry. The Pioneers' 1968 track "Long Shot (Bus' Me Bet)" has
been identified as the earliest recorded example of the new rhythm sound that became known as reggae.[73] Early 1968 was when the first bona fide reggae records were released: "Nanny Goat" by Larry Marshall and "No More Heartaches" by The Beltones. That same year, the newest Jamaican sound began to spawn big-name imitators in other
countries. American artist Johnny Nash's 1968 hit "Hold Me Tight" has been credited with first putting reggae in the American listener charts. Around the same time, reggae influences were starting to surface in rock and pop music, one example being 1968's "Ob-La-Di, Ob-La-Di, Ob-La-Di,
Buster, Desmond Dekker and Ken Boothe. Prince Buster Desmond Dekker Ken Boothe Lee "Scratch" Perry Main article: Bob Marley, Peter Tosh and Bunny Wailer in 1963, is perhaps the most recognised band that made the transition through all three stages of early Jamaican popular music: ska, rocksteady
and reggae.[75] The Wailers would go on to release some of the earliest reggae records with producer Lee Scratch Perry.[76] After the Wailers disbanded in 1974, [77] Marley then went on to pursue a solo career that culminated in the release of the album Exodus in 1977, which established his worldwide reputation and produced his status as one of
the world's best-selling artists of all time, with sales of more than 75 million records. [78] He was a committed Rastafari who infused his music with a sense of spirituality. [80] Bob Marley Peter Tosh Bunny Wailer See also: Jamaican political conflict Michael Manley, Prime Minister of Jamaica from 1972 to 1980 and from 1989 to 1992 In the
election of 1972, the PNP's Michael Manley defeated the JLP's unpopular incumbent Prime Minister Hugh Shearer. Under Manley proposed free education from primary school to university. The introduction of universally free secondary education was
a major step in removing the institutional barriers to the private sector and preferred government jobs that required secondary diplomas. The PNP government in 1974 also formed the Jamaica Movement for the Advancement of Literacy (JAMAL), which administered adult education programs with the goal of involving 100,000 adults a year. Land
reform expanded under his administration. Historically, land tenure in Jamaica has been rather inequitable. Project Land Lease (introduced in 1973), attempted an integrated rural development approach, providing tens of thousands of small farmers with land, technical advice, inputs such as fertilisers, and access to credit. An estimated 14 percent of thousands of small farmers with land, technical advice, inputs such as fertilisers, and access to credit. An estimated 14 percent of thousands of small farmers with land, technical advice, inputs such as fertilisers, and access to credit.
idle land was redistributed through this program, much of which had been abandoned during the post-war urban migration and/or purchased by large bauxite companies. The minimum voting age was lowered to 18 years, while equal pay for women was introduced.[81] Maternity leave was also introduced, while the government outlawed the stigma of
illegitimacy. The Masters and Servants Act was abolished, and a Labour Relations and Industrial Disputes Act providing "the means for most employed people to own their own homes," and greatly stimulated housing construction, with more
than 40,000 houses built between 1974 and 1980.[81] Subsidised meals, transportation and uniforms for schoolchildren from disadvantaged backgrounds were introduced,[82] together with free education at primary, secondary, and tertiary levels.[82] Special employment programmes were also launched,[83] together with programmes designed to
combat illiteracy.[83] Increases in pensions and poor relief were carried out,[84] along with a reform of local government taxation, an increase in youth training,[85] and the family
court.[85] Free health care for all Jamaicans was introduced, while health clinics and a paramedical system in rural areas were established. Various clinics were also set up to facilitate access to medical drugs. Spending on education was significantly increased, while the number of doctors and dentists in the country rose.[86] Main article: One Love
Peace Concert The One Love Peace Concert was a large concert held in Kingston on April 22, 1978, during a time of political civil war in Jamaica between the rival Jamaica bet
political rivals Michael Manley (PNP) and Edward Seaga (JLP). In the 1980 election, Edward Seaga and the JLP won by an overwhelming majority - 57 percent of the popular vote and 51 of the 60 seats in the House of Representatives. Seaga immediately began to reverse the policies of his predecessor by privatising the industry and seeking closer
ties with the US. Seaga was one of the first foreign heads of government to visit newly elected US president Ronald Reagan early the next year and was one of the architects of the Caribbean Basin Initiative, which was sponsored by Reagan. He delayed his promise to cut diplomatic relations with Cuba until a year later when he accused the Cuban
government of giving asylum to Jamaican criminals. Seaga supported the collapse of the Marxist regime in October 1983. On the back of the Grenada invasion, Seaga called snap elections at the end of 1983, which Manley's PNP boycotted. His party thus controlled all seats in parliament. In
an unusual move, because the Jamaican constitution required an opposition in the appointed Senate, Seaga appointed senators to form an official opposition. Seaga lost much of his US support when he was unable to deliver on his early promises of removing the bauxite levy, and his domestic support also plummeted. Articles
attacking Seaga appeared in the US media and foreign investors left the country. Rioting in 1987 and 1988, the continued high popularity of Michael Manley, and complaints of governmental incompetence in the wake of the devastation of the island by Hurricane Gilbert in 1988, also contributed to his defeat in the 1989 elections. Main article:
Hurricane Gilbert In 1988, Hurricane Gilbert In 1988, Hurricane Gilbert produced a 19 ft (5.8 m) storm surge and brought up to 823 millimetres (32.4 in) of rain in the mountainous areas of Jamaica, [88] causing inland flash flooding. 49 people died. [89] Prime Minister Edward Seaga stated that the hardest hit areas near where Gilbert made landfall looked "like Hiroshima after
the atom bomb."[90] The storm left US$4 billion (in 1988 dollars) in damage from destroyed crops, buildings, houses, roads, and small aircraft.[91] Two people eventually had to be rescued because of mudslides triggered by Gilbert and were sent to the hospital. The two people were reported to be fine. No planes were going in and out of Kingston,
and telephone lines were jammed from Jamaica to Florida. As Gilbert lashed Kingston, its winds knocked down power lines, uprooted trees, and flattened fences. On the north coast, 20 feet (6.1 m) waves hit Ocho Rios, a popular tourist resort where hotels were evacuated. Kingston's airport reported severe damage to its aircraft, and all Jamaica-
bound flights were cancelled at Miami International Airport. Unofficial estimates state that at least 30 people were killed around the island. Estimated property damage reached more than $200 million. More than 100,000 houses were destroyed or damaged and the country's banana crop was largely destroyed. Hundreds of miles of roads and
highways were also heavily damaged.[92] Reconnaissance flights over remote parts of Jamaica reported that 80 percent of the homes on the island had lost their roofs. The poultry industry was also wiped out; the damage from agricultural loss reached $500 million (1988 USD). Hurricane Gilbert was the most destructive storm in the history of
made by Jamaicans. It starred reggae singer Jimmy Cliff, was directed by Perry Henzell, and was produced by Island Records founder Chris Blackwell. [94] [95] The film is famous for its reggae soundtrack that is said to have "brought reggae to the world". [96] Jamaica's other popular films include 1976's Smile Orange, 1982's Countryman, 1991's The
Lunatic, 1997's Dancehall Queen, and 1999's Third World Cop. Major figures in the Jamaican film industry include actors Paul Campbell and Carl Bradshaw, actress Audrey Reid, and producer Chris Blackwell. Michael Manley, Prime Minister from 1992 to 2006 Portia Simpson-Miller
Prime Minister from 2006 to 2007 (her first term) and from 2012 to 2016 The 1989 election. Was the first election contested by the People's National Party since 1980, as they had boycotted the 1983 snap election. Prime Minister Edward Seaga announced the election date on January 15, 1989, at a rally in Kingston. [97] He cited emergency conditions
caused by Hurricane Gilbert in 1988 as the reason for extending the parliamentary term beyond its normal five-year mandate. [98] The date and tone of the election were shaped in part by Hurricane Caused almost $1 billion worth of damage to the island, with
banana and coffee crops wiped out and thousands of homes destroyed. Both parties engaged in campaigning through the distribution of relief supplies, a hallmark of the Jamaican patronage system. Political commentators noted that prior to the hurricane, Edward Seaga and the JLP trailed Michael Manley and the PNP by twenty points in opinion
polls. The ability to provide relief as the party in charge allowed Seaga to improve his standing among voters and erode the inevitability of Manley's victory. However, scandals related to the relief effort cost Seaga and the JLP some of the gains made immediately following the hurricane. Scandals that emerged included National Security Minister
Errol Anderson personally controlling a warehouse full of disaster relief supplies and candidate Joan Gordon-Webley distributing American-donated flour in sacks with her picture on them. [99] The election was characterised by a narrower ideological difference between the two parties on economic issues. Michael Manley facilitated his comeback
campaign by moderating his leftist positions and admitting mistakes made as prime minister, saying he erred when he involved government in economic production and had abandoned all thoughts of nationalising industry. He cited the PNP's desire to continue the market-oriented policies of the JLP government, but with a more participatory
approach.[100] Prime Minister Edward Seaga ran on his record of economic growth and the reduction of unemployment in Jamaica, using the campaign slogan "Don't Let Them Wreck It Again" to refer to Manley's tenure as prime minister.[101] Seaga during his tenure as prime minister emphasised the need to tighten public sector spending and cut
close to 27,000 public sector jobs in 1983 and 1984.[102] He shifted his plans as elections neared with a promise to spend J$1 billion on a five-year Social Well-Being Programme, which would build new hospitals and schools in Jamaica.[103] Foreign policy also played a role in the 1989 election. Prime Minister Edward Seaga emphasised his relations
with the United States, a relationship that saw Jamaica receiving considerable economic aid from the U.S. and additional loans from international institutions. [104] Manley pledged better relations with the United States while at the same time pledging to restore diplomatic relations with Cuba that had been cut under Seaga. [101] With Manley as
prime minister, Jamaican-American relations had significantly frayed as a result of Manley's economic policies and close relations with the pursuit of a free-market programme that stood in marked contrast to the interventionist
economic policies pursued by Manley's first government. Various measures were, however, undertaken to cushion the negative effects of liberalisation. A Social Support Programme was introduced to provide welfare assistance for much of the
population.[87] The government also announced a 50% increase in the number of community councils were also created. In addition, a limited land reform programme was carried out that leased and sold the
 land to small farmers, and land plots were granted to hundreds of farmers. The government also had an admirable record in housing provision, while measures were also taken to protect consumers from illegal and unfair business practices.[87] In 1992, citing health reasons, Manley stepped down as prime minister and PNP leader. His former Deputy
Prime Minister, Percival Patterson, assumed both offices. Patterson led efforts to strengthen the country's social protection and security systems - a critical element of his economic and social policy agenda to mitigate, reduce poverty and social deprivation. [106] His massive investments in modernisation of Jamaica's infrastructure and restructuring
of the country's financial sector are widely credited with having led to Jamaica's greatest period of investment in tourism, mining, ICT and energy since the 1960s. He also ended Jamaica's 18-year borrowing relationship with the International Monetary Fund,[107] allowing the country greater latitude in pursuit of its economic policies. Patterson led
the PNP to resounding victories in the 1993 and 1997 election in November 1997, when his People's National Party was ahead in the opinion polls, inflation had fallen substantially and the national football team had just qualified for the 1998 World Cup.[108] The previous election in 1993 had seen the People's
National Party win 52 of the 60 seats.[109] A record 197 candidates contested the election,[110][111] with a new political party, the National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement, standing in most of the seats.[112] The National Democratic Movement is seated by the seats.[112] The National Democratic Movement is seated by the seats.[112] The National Democratic Movement is seated by the seats.[112] The National Democratic Movement is seated by the seats.[112] The National Democratic Movement is seated by the seats.[112] The National Democratic Movement is seated by the seats.[112] The National Democratic Movement is seated by the seated by the seats.[112] The National Democratic Movement is seated by the seat
leadership of the Jamaica Labour Party.[113] The 1997 election was mainly free of violence[114] as compared to previous elections,[112] although it began with an incident where rival motorcades from the main parties were fired on.[109] The
monitors were from the Carter Center and included Jimmy Carter, Colin Powell and former heavyweight boxing world champion Evander Holyfield.[115] Just before the election with violence.[112] Election day itself saw one death and four injuries relating to the
election, but the 1980 election had seen over 800 deaths, [112] In winning the election the People's National Party became the first party to win three consecutive terms. [114] The opposition Jamaica Labour Party to win three consecutive terms. [117] In winning the election but their leader Edward Seaga held his seat for a ninth time in a row. [118] The
National Democratic Movement failed to win any seats despite a pre-election prediction that they would manage to win a seat. [117] The 2002 election. was a victory for the People's National Party, but their number of seats fell from 50 to 34 (out of 60 total). [118] PNP leader P. J. Patterson retained his position as Prime Minister, becoming the first
political leader to win three successive elections. Patterson stepped down on 26 February 2006, and was replaced by Portia Simpson-Miller, Jamaica's first female prime minister.[119] The 2007 elections. Patterson stepped down on 26 February 2006, and was replaced by Portia Simpson-Miller, Jamaica's first female prime minister.[119] The 2007 elections.
slim victory for the opposition Jamaican Labour Party led by Bruce Golding, which grew by two seats from 31-29 to 33-27 after official recounts. The JLP defeated the People's National Party led by Bruce Golding, which grew by two seats from 31-29 to 33-27 after official recounts.
access to EU markets, notably the United Kingdom.[121] They feared that otherwise the EU would be flooded with cheap bananas from the Central American plantations, with devastating effects on several Caribbean economies. Negotiations led in 1993 to the EU agreeing to maintain the Caribbean producers' preferential access until the end of
Lomé IV, pending possible negotiation on an extension. In 1995, the United States government petitioned to the World Trade Organization to investigate whether the Lomé IV convention had violated WTO rules. Then later in 1996, the WTO Dispute Settlement Body ruled in favor of the plaintiffs, effectively ending the cross-subsidies that had
benefited ACP countries for many years. But the US remained unsatisfied and insisted that all preferential trade agreements between the EU and ACP were indeed not compatible with WTO
regulations. Finally, the EU negotiated with the US through WTO to reach an agreement. [122] In tourists going to Jamaica eventually rebounded, with the island now receiving over a million tourists each year. Services now account for over 60 percent
of Jamaica's GDP and one of every four workers in Jamaica does not stay on the island, but goes instead to the multinational resorts.[123] Main articles: 2007 Cricket World Cup and 2008 Summer Olympics Asafa Powell Usain Bolt
 Shelly-Ann Fraser-Pryce The 2007 Cricket World Cup was the first time the ICC Cricket World Cup had been held in the Caribbean. The Jamaican Government spent US$81 million for "on the pitch" expenses.[124] This included refurbishing Sabina Park and constructing the new multi-purpose facility in Trelawny - through a loan from China. Another
US$20 million is budgeted for "off-the-pitch" expenses, putting the tally at more than US$100 million. This put the reconstruction cost of Sabina Park at US$46 million whilst the Trelawny Stadium will cost US$35 million. The 2007 World Cup
organisers were criticised for restrictions on outside food, signs, replica kits and musical instruments, despite Caribbean cricketing customs, [127] with authorities being accused of "running [cricket and cricketing customs, [127] with authorities being accused of "running [cricket and cricketing customs, [127] with authorities being accused of "running [cricket and cricketing customs, [128] Sir Viv Richards echoed the concerns. [129] The ICC were also condemned
for high prices for tickets and concessions, which were considered unaffordable for the local population in many of the locations.[130] In a tragic turn of events, Pakistan coach Bob Woolmer was found dead on 18 March 2007, one day after his team's defeat to Ireland put them out of the running for the World Cup. Jamaican police performed an
autopsy which was deemed inconclusive.[131] The following day police announced that the investigation would be handled as a murder.[134] After a lengthy investigation the Jamaican police
rescinded the comments that he was not murdered, and confirmed that he died from natural causes. [135] In sprinting, Jamaicans had begun their domination of the 100 metres world record in June 2005, and held it until May 2008, with times of 9.77 and 9.74 seconds respectively. However, at the 2008
participated. Shelly-Ann Fraser led an unprecedented Jamaican sweep of the medals in the Women's 100 m. Main article: Dancehall Mithough Jamaican dancehall music originated in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1980s and 1990s.[136] Initially dancehall music originated in the women's 100 m. Main article: Dancehall music originated in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late 1970s, it greatly increased in popularity in the late
 dominated much of the 1970s.[137][138] Two of the biggest stars of the early dancehall era were Yellowman and Eek-a-Mouse. Dancehall brought a new generation became more prevalent, changing the sound considerably, with digital
dancehall (or "ragga") becoming increasingly characterised by faster rhythms. Yellowman Eek-A-Mouse In the early 1990s songs by Dawn Penn, Shabba Ranks, Patra and Chaka Demus and Pliers were the first dancehall megahits in the US and abroad. Other varieties of dancehall achieved crossover success outside of Jamaica during the mid-to-late
1990s. In the 1990s, dancehall came under increasing criticism for anti-gay lyrics such as those found in Buju Banton's 1988 hit "Boom Bye Bye," which is about shooting a gay man in the head: "It's like boom bye bye / Inna batty boy head / Rude boy nah promote no nasty man / Dem haffi dead." [139] The early 2000s saw the success of newer charting
acts such as Elephant Man, Tanya Stephens, and Sean Paul. Dancehall made a resurgence within the pop market in the late 2000s, with songs by Konshens, Mr. Vegas, Popcaan, Mavado, Vybz Kartel, Beenie Man among others. In 2011, Vybz Kartel - at the time, one of dancehall's biggest stars - was arrested for the murder of Clive "Lizard" William.
In 2014 he was sentenced to life in prison after a 65-day trial, the longest in Jamaican history.[140] Elephant Man Tanya Stephens Sean Paul Main article: 2010 Kingston unrest Politically and socially, the 2010s in Jamaican history.[140] Elephant Man Tanya Stephens Sean Paul Main article: 2010 Kingston unrest Politically and socially, the 2010s in Jamaican history.[140] Elephant Man Tanya Stephens Sean Paul Main article: 2010 Kingston unrest Politically and socially, the 2010s in Jamaican history.[140] Elephant Man Tanya Stephens Sean Paul Main article: 2010 Kingston unrest Politically and socially, the 2010s in Jamaican history.[140] Elephant Man Tanya Stephens Sean Paul Main article: 2010 Kingston unrest Politically and socially, the 2010s in Jamaican history.[140] Elephant Man Tanya Stephens Sean Paul Main article: 2010 Kingston unrest Politically and socially, the 2010s in Jamaican history.[140] Elephant Man Tanya Stephens Sean Paul Main article: 2010 Kingston unrest Politically and socially, the 2010s in Jamaican history.[140] Elephant Man Tanya Stephens Sean Paul Main article: 2010 Kingston unrest Politically and socially, the 2010s in Jamaican history.[140] Elephant Man Tanya Stephens Sean Paul Main article: 2010 Kingston unrest Politically and Stephens Sean Paul Main article: 2010 Kingston unrest Politically and Stephens Sean Paul Main article: 2010 Kingston unrest Politically and Stephens Sean Paul Main article: 2010 Kingston unrest Politically and Stephens Sean Paul Main article: 2010 Kingston unrest Politically and Stephens Sean Paul Main article: 2010 Kingston unrest Politically and Stephens Sean Paul Main article: 2010 Kingston unrest Politically and Stephens Sean Paul Main article: 2010 Kingston unrest Politically and Stephens Sean Paul Main article: 2010 Kingston unrest Politically and Stephens Sean Paul Main article: 2010 Kingston unrest Politically and Stephens Sean Paul Main article: 2010 Kingston unrest Politically article: 2010 Kingston unrest Politically article: 2010 Kingston unrest Politi
seventy Jamaicans were killed during the gun battle and the inquiry into police actions during the incursion continues today. Coke took over the "Shower Posse" gang of Tivoli Gardens from his father, Lester "Jim Brown" Coke, in the 1990s. Under Christopher Coke's leadership, the gang trafficked drugs and dabbled in visa fraud (using a high-school
 athletics team) and extortion, charging small traders in the nearby market for "protection money". The gang had close political ties, Tivoli Gardens is part of the Kingston Western parliamentary district, a seat was held for years by Edward Seaga, long-time leader of the ILP. That helped Coke expand into construction, with his company winning the construction with his company winning the construction of the ILP. That helped Coke expand into construction with his company winning the construction of the ILP. That helped Coke expand into construction with his company winning the construction of the ILP. That helped Coke expand into construction with his company winning the construction of the ILP. That helped Coke expand into construction with his company winning the construction with his construction with
numerous government contracts. Within Tivoli Gardens, the gang operated as a government unto itself.[141] On 23 May 2010, Jamaica security forces began searching for Coke after the United States requested his extradition,[142] and the leader of the criminal gang that attacked several police stations. The violence, which largely took place over
24-25 May, killed at least 73 civilians and wounded at least 35 others.[143] Four soldiers fought gunmen in the Tivoli Gardens district of Kingston. Coke was eventually captured on 23 June, after initial rumours that he was attempting to surrender
to the United States. Kingston police arrested Coke on the outskirts of the city, apparently while a local reverend, Reverend Al Miller, was helping negotiate his surrender to the United States Embassy.[144][145] In 2011, Coke pleaded guilty to racketeering and drug-related charges in a New York Federal court, and was sentenced to 23 years in
prison on 8 June 2012. Christopher Coke In the four years following Coke's capture, Jamaica's murder rate decreased by nearly half.[146] However, the murder rate remains one of the highest in the world and Jamaica's morgues have not been able to keep up. The lack of facilities to store and study murder victims has been one of the reasons that few
murders are solved, with the conviction rate for homicides standing at around five percent. In 2007, following the botched investigation into the death of Pakistan cricket coach Bob Woolmer, who died unexpectedly while the island hosted the sport's world cup, Jamaican politicians debated the need for a modern public morgue.[147] Main article:
Jamaican general election, 2011 The Tivoli Incursion and LGBT rights were both major issues in the 2011 election. Although the JLP survived an election was set as 29 December, and major local media outlets viewed the election as "too close to call",
though as Simpson-Miller campaigned in key constituencies the gap widened to favour the PNP. Days before the election, Simpson-Miller came out fully in favor of LGBT rights in a televised debate, saying that she "has no problem giving certain positions of authority to a homosexual as long as they show the necessary level of competence for the
post." However, since taking power her government has not attempted to repeal the laws which criminalise homosexuality. [148] In 2012, Dane Lewis launched a legal challenge to Jamaica's Offenses Against Persons Act of 1864, commonly known as the "buggery" laws, on the grounds that they are unconstitutional and promote homophobia
throughout the Caribbean. The legal challenge was taken to the Inter-American Commission on Human Rights. The Offenses Against Persons Act does not formally ban homosexuality, but clause 76 provides for up to 10 years' imprisonment, with or without hard labour, for anyone convicted of the "abominable crime of buggery committed either with
mankind or any animal". Two further clauses outlaw attempted buggery and gross indecency between two men.[150] LGBT rights returned to Jamaican headlines the next year, following the violent murder in July 2013 of a 16-year-old anti-
sodomy law that bans anal sex, legislation which is accused of helping spur anti-LGBT violence, [151] In 2013, the International Monetary Fund announced a $1 billion loan to help Jamaica meet large debt payments. The loan required the Jamaica movernment to institute a pay freeze amounting to a 20% real-terms cut in wages, Jamaica is one of the
most indebted countries and spends around half of its annual federal budget on debt repayments.[152] The 2010s look to be a bad time for Jamaican sugar took a hit in 2015 when the EU began moving towards ending a cap on European sugar beet production. Jamaica
exports 25% of the sugar it produces to Britain and prices for Jamaican sugar are expected to fall in the wake of the end of the cap on the EU's subsidised sugar beet industry.[153] However, marijuana may become a new cash crop and tourist-draw for Jamaica, depending on future legislation. On 25 February 2015, the Jamaican House of
Representatives passed a law decriminalizing possession of up to 2 ounces of cannabis. The new law includes provisions legalizing the cultivation and distribution of cannabis for medical and religious purposes[154] In February 2016, opposition Labour Party
won a narrow victory in the general election. Prime Minister Portia Simpson Miller of the People's National Party was replaced by Andrew Holness, the leader of the Labour Party.[155] The COVID-19 pandemic was confirmed in Jamaica on 10 March 2020. This was during the 2019-2020 dengue fever epidemic that affected Latin America and the
Caribbean. The government announced a travel ban between China and Jamaica. All people entering Jamaica from China will be subject to immediate quarantine for at least 14 days, and anyone who was allowed to land and shows symptoms of the virus will be put in immediate isolation. [156] In keeping with the new policy, 19 Chinese nationals who
arrived at the Norman Manley International Airport on the evening of 31 January were denied entry, quarantined, and put on a flight back to China on 1 February. [157] On 10 March, the Ministry of Health and Wellness (MoHW) confirmed the first case in January were denied entry, quarantined, and put on a flight back to China on 1 February. [157] On 10 March, the Ministry of Health and Wellness (MoHW) confirmed the first case in January were denied entry, quarantined, and put on a flight back to China on 1 February. [157] On 10 March, the Ministry of Health and Wellness (MoHW) confirmed the first case in January were denied entry, quarantined, and put on a flight back to China on 1 February. [157] On 10 March, the Ministry of Health and Wellness (MoHW) confirmed the first case in January were denied entry, quarantined, and put on a flight back to China on 1 February. [157] On 10 March, the Ministry of Health and Wellness (MoHW) confirmed the first case in January were denied entry, quarantined the first case in January were denied entry.
reported that the patient has been in isolation since 9 March after showing respiratory symptoms. Following the update, the travel ban imposed was expanded to include France, Germany, and Spain.[158] On 11 March, the country's health minister Christopher Tufton confirmed the second "imported corona virus" case.[159] On 13 March, the country
announced six additional cases - including the father and another female patient took place - was placed under quarantine for 14 days. [160] With four of the cases involving patients travelling through or
from the United Kingdom, the country's foreign minister Kamina Johnson-Smith announced that the travel ban would be expanded to include the United Kingdom, the country's foreign minister Kamina Johnson-Smith announced that the travel ban would be expanded to include the United Kingdom, the country's foreign minister Kamina Johnson-Smith announced that the travel ban would be expanded to include the United Kingdom. [161] On 15 March, the Ministry of Health and Wellness (MoHW) confirmed that 19 suspected cases were reported and the patients tested. Of the 19 suspected cases, only two patients were
confirmed as having the virus - one coming from Trinidad and Tobago and the other who had "contact tracing from the index case". In the same update, the Ministry confirmed that there were twenty-seven patients in isolation facilities and that Patients 1 and 2 no longer exhibit any symptoms. [162] On 16 March, the Ministry of Health and Wellness
(MoHW) and the Office of the Prime Minister (OPM) reported that there were five preliminary confirmed cases tested positive for COVID-19. In response to the increase in cases, the government announced further social distancing measures such as imposed
remote work directives, the banning of all mass gatherings of more than 20 people, and the shuttering of bars, restaurants, sporting events, et cetera. [citation needed] In September 2020, the ruling centre-right Labour Party won a landslide victory in the general election. It took 49 of 63 parliamentary seats, meaning the incumbent Prime Minister
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Jamaica portalvte Retrieved from "View full text manuscripts & prints The transatlantic slave trade is largely responsible for bringing to the Americas enslaved Africans. The slave trade is said to have drawn between ten and twenty million Africans from their homeland, with approximately six hundred thousand coming to Jamaica (one of the largest
importer of slaves at the time) between 1533 and 1807. Referred to as the triangular trade, it involved three points, Europe, Africa and the West Indies and represented a complex financial business at its peak in the 18th century. The cruel and inhumane conditions experienced by the Africans from their initial capture, their journey along the middle
passage and enslavement in the West Indies demanded that the slave trade be abolished and slaves be freed. After much agitation by anti-slavery individuals and groups in and outside of the Caribbean, as well as passive and active resistance by the Maroons as well as the enslaved, the Slave Trade Abolition Bill was passed in the British House of
 Lords on the 25th of March 1807. The bicentenary of the abolition of the slave trade (2007), in the British West Indies is being recognized in Jamaica and other regions. In acknowledgment of this year as an important historical event, the National Library of Jamaica has compiled a select bibliography of materials available on this subject in its
collections. The National Library of Jamaica holds a number of materials on the slave trade, dating as far back as 1671 and publications from each century thereafter. The slave trade has been the subject of extensive scholarship; confronting issues such as the number of Africans transported to the Americas and the social, economic and political
effects of the trade. These studies are available in a variety of formats such as manuscripts, books, newspaper articles and CD-ROMs. In addition to analytical studies of the slave traders and observers. This bibliography is divided into
categories according to the type of material, as follows: Ø Books and Pamphlets Ø Periodical Articles Ø Newspaper References (Royal Gazette & Jamaica Courant 1805-1806) Ø Illustrations Ø Manuscripts Ø Periodical Articles Ø Newspaper References (Royal Gazette & Jamaica Courant 1805-1806)
Classification number assigned. There are a few newly acquired items uncatalogued at the time of compilation and therefore do not have a classification number. This bibliography is intended for use by students, researchers, teachers, librarians and any interested reader.
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