

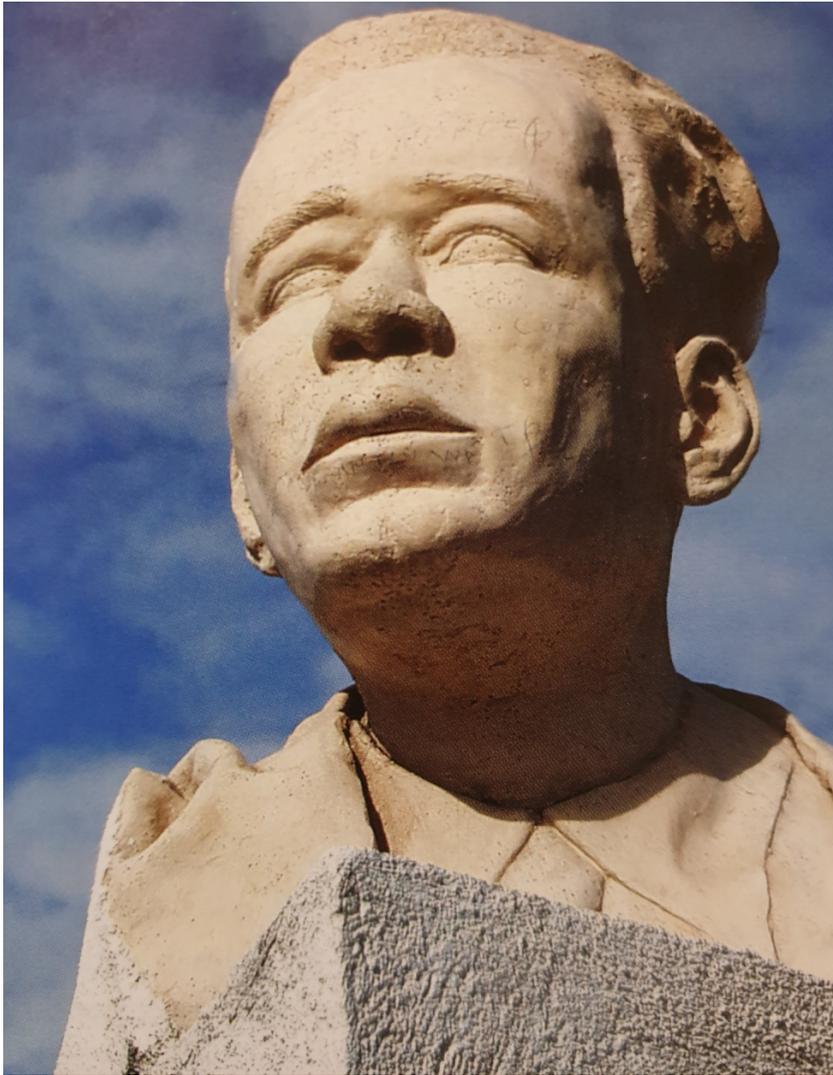


SEVENTEEN THIRTY-SEVEN

Resource Guide

Nineteen Thirty-Seven

Produced by the NCF in recognition of Barbados'
Day of National Significance - July 26th, 1937.



The Clement Payne Memorial Bust sculpted by Arthur Edwards
is located in Golden Square, Bridgetown.

Photo by Kirk Blackman

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About This Resource Guide

The National Cultural Foundation has created *Nineteen Thirty-Seven* to assist in an expanded community response to the observation of Barbados' Day of National Significance. It has been designed with primary to lower secondary school students (tweens) and their teachers in mind (and will also provide an invaluable resource for youth leaders, parents and creative individuals), to enable a quick understanding of the issues leading to and emerging from the 1937 disturbances, and to develop accurate and relevant responses to this watershed moment in our history.

Via this guide, students will explore the social, political, economic and emotional atmosphere of the 1930s in Barbados, which will enhance classroom discussion, community spirit and creative scope. The overall aim of the guide is to establish Barbadian heritage as a part of the classroom learning experience. After all, learning about one's past is critical to shaping one's future.

Throughout this teaching tool, there is a focus on Arts-in-Education (AIE). AIE improves learning by stimulating active classroom engagement therefore catering to varying learning styles. This mode of learning allows participants to explore issues, events and relationships, thereby creating a better sense of themselves and the world around them, as children learn best through play and a hands-on approach.

The activities in this guide involve various artistic elements including creative writing, drama, dance, music and visual arts. Utilising these activities can offer new perspectives of the subject matter, and, since no formal training or sophisticated arts skills are needed in order to engage in the activities, this approach creates an enjoyable teaching-learning experience for teachers and students.

How Will This Guide Benefit You?

The 1937 Riots constitute one of the major events contributing to the development of our nation. It is critical that our youth understand the significance of this moment in time when Barbadians agitated, protesting against the injustices they faced. This guide will offer easily accessible information so young people can fully comprehend the dynamics of the event and the context in which it occurred. It will answer questions about circumstances and conditions prior to the disturbances, Clement Payne's involvement, and the impact of the aftermath on today's society.

Sankofa, a word in the Twi language of Ghana that translates to "Go back and get it", is also an Akan philosophy which embraces this reflective process; it teaches one to go back to one's roots in order to move forward. *Nineteen Thirty-Seven* will help teachers transport students to a time long before they were born, raising their consciousness of the social and political perspectives of that time and demonstrating their relevance to today's Barbados and to our collective future.

This is an ideal resource book for the classroom, the resource centre and the home. It offers teachers a prime opportunity to engage students with aspects of our cultural heritage. The resources and activities, chosen to expand students' cognitive skills (specifically: creativity and critical thinking, listening, oral and written skills), will also have a positive impact on students' physical, emotional and social development. Here is where the edutainment begins!

Do you know the date of Barbados' Day of National Significance? July 26th

is observed as the Day of National Significance in Barbados. On that day in 1937, outspoken labour rights activist Clement Osbourne Payne was deported, triggering the rebellion of working-class Barbadians.

The masses rose up against a system that had continued to oppress black Barbadians almost a century after slavery was abolished.



Portrait of Clement Payne by Winston Jordan. Photo courtesy Willie Alleyne Associates





*The Day of National Significance was first designated in 1977 by the late Right Honourable JMGM Adams QC,
Prime Minister of Barbados from 1976 to 1985.
Click the link below for Adams' speech in 1977.
(Audio recording compliments Caribbean Broadcasting Corporation)*

<https://youtu.be/3BvvBiC6TPI>

Context of the Rebellion

“It would require a great leap of imagination for Barbadians born since Independence to picture Barbados as it was in the 1930s; a country experiencing chronic depression...”

“The Barbadian Economy since the 1930s”, Delisle Worrell, Former Governor of the Central Bank of Barbados in *The 60th Anniversary Edition of The Journal of The Barbados Museum & Historical Society*.

Given the truth of this statement, it is imperative that teachers, as much as possible, figuratively and literally provide students a picture of Barbados in those times. The following images are examples.



Barbados in the 1930s. Photo from the collection of the Barbados Museum & Historical Society.

Living Conditions

The Great House



*These are pictures of the homes of plantation owners,
each known in Barbados as a plantation house or "the Great House".*

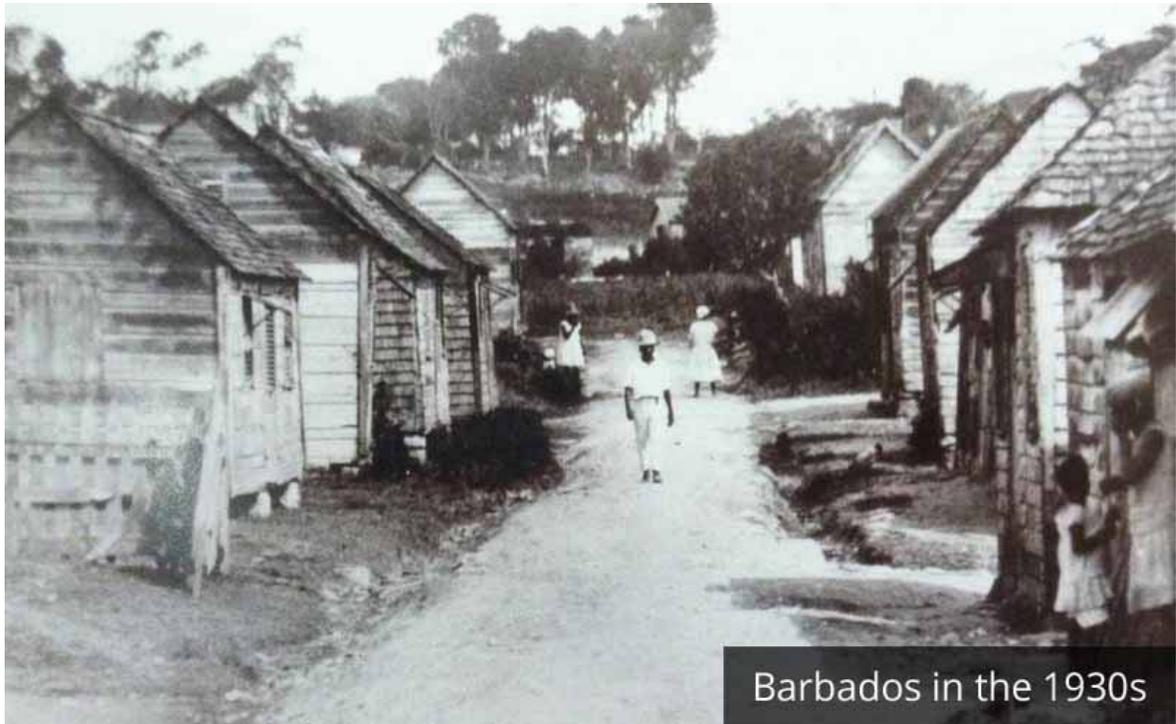
Have students observe and discuss the non-verbal clues which indicate wealthy people lived in such houses.

(Photo compliments the Barbados National Trust)

Images of 1930s Poverty in Barbados

For the masses, living conditions were deplorable.

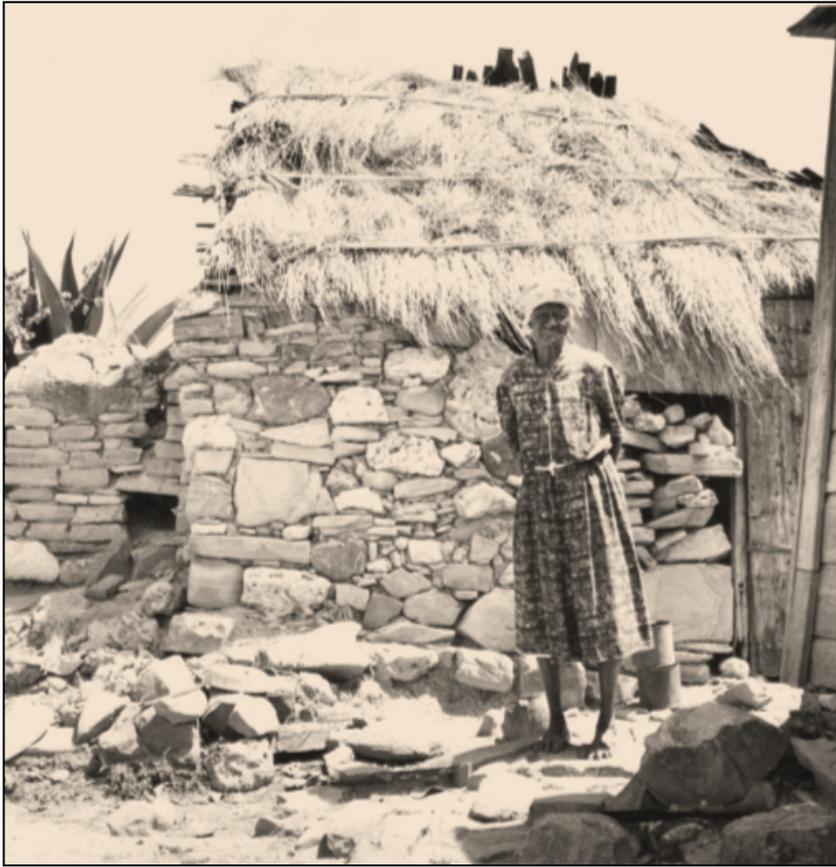
In one area of Bridgetown in the 1930s, out of 184 houses, only 11 were structurally sound. In another district, where 226 families lived in 19 houses, only three buildings were safe for occupation. In another place, 76 families (a total of 140 people) lived in 21 buildings, seven of which were unfit for habitation.



Note the unfinished roads. In the rainy season, these areas became so muddy they were virtually impassable.

Flooding aggravated unsanitary conditions leading to increased disease.

(Photo compliments the Barbados National Trust)



*Ask students: What would life have been like for this elderly woman?
Imagine experiencing a hurricane in this home.
(Photo courtesy the Barbados National Trust).*



*Photo of a typical dwelling in the 1930s.
Have students make comparisons with the Great Houses on previous pages.
(Photograph from the collection of the Barbados Museum & Historical Society).*



*Though living conditions in the country seemed better for some, life was hard.
(Photo courtesy the Barbados National Trust).*



*Despite its majestic view of the coastline, this home is tiny, in need of repair,
with laundry laid out on nearby bushes; indicators of poverty in the '30s.
(Photo courtesy the Barbados National Trust)*

Working Conditions

After slavery, work in Barbados was still based around the sugar industry. Almost every freed slave continued to work on the plantation. It was hard work with little pay. Some workers were paid in molasses - 5 gallons for a day's work.



Workers prepare cane for processing in a sugar factory.

As a port city, Bridgetown was a hub of activity for the export of sugar cane. Work was gruelling and wages very low and almost non-existent for the majority of workers.



*Women coming ashore with goods to sell.
(Photo compliments John S Sargent)*



*Some, like these bakers, were able to find work in town but under harsh conditions.
(Photo courtesy the Barbados National Trust)*



*Men and women selling earthenware. Some people became self-employed artisans,
or supplemented extremely low wages by becoming vendors.
(Photo courtesy the Barbados National Trust)*



Harrison's was one of the stores attacked during the disturbances. A modern store can be found on Broad Street to this day. Note the women's dresses and what they're doing. Generate a classroom discussion on these points.

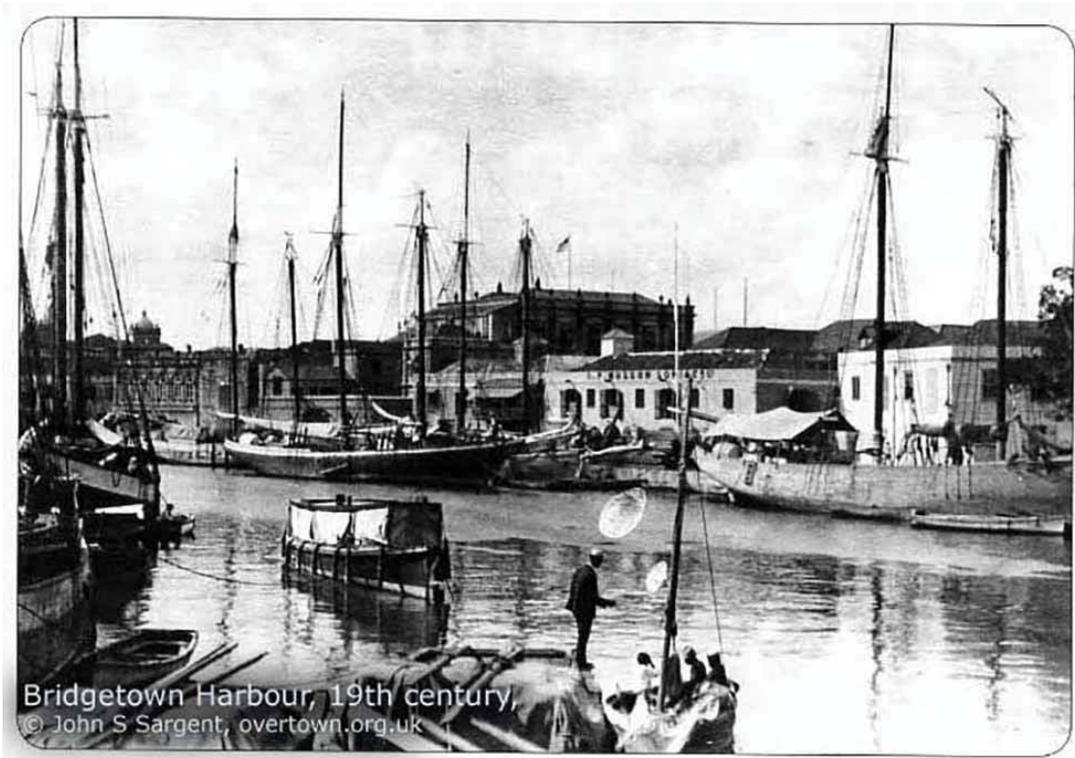
(Photo compliments the Barbados National Trust)



Bridgetown in the early 1900s.

(Photo compliments the Barbados National Trust)

Urban Barbados



Bridgetown Harbour, 19th century,
© John S Sargent, overtown.org.uk

*Bridgetown Harbour in the 1800s. Ask students: Does any of it look familiar?
(Photo compliments John S Sargent)*



Scene at the Bridgetown Harbour in 1920



Bridgetown Harbour, 1930s. Note the Chamberlain Bridge in the background.

Organize a tour to show students the similarities between Bridgetown of today and yesteryear. Take photographs such as these with you. Students will be fascinated by the "discoveries".



*Exterior, DaCosta & Co and Colonnade Shop Broad Street Bridgetown, Barbados, 1900's.
Photograph from the collection of the Barbados Museum & Historical Society.*



*Bridgetown, early 20th century.
(Photo compliments the Barbados National Trust)*

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Aboveall

www.delcampe.net

Broad Street - the main street in Bridgetown. Early 20th century.



*Bridgetown, early 20th century. This is believed to be a picture of Suttle Street.
(Photo courtesy the Barbados National Trust)*

Rural Barbados



*This image shows what conditions were like in the canefields back then.
Note the use of animal drawn carts which have been replaced by motorized vehicles.*



*Workers in the mill yard.
(Photos compliments the Barbados National Trust)*



In the early days of sugar, each plantation had its own windmill for grinding the canes. Long ago, there used to be many plantations in Barbados: at one time there were almost 500 mills scattered across the island.



Barbados was once covered in canefields and plantations. For the majority of people in the rural parishes these were the only opportunities to find work.

Creative Activities

Discussion Points: Show students these and similar pictures. Ask students:
What do these pictures suggest to you? Was Barbados a wealthy island?
What were living and working conditions like for Barbadians?
Would you want to live like the people shown in these pictures?
How might a person escape this level of poverty?

New Media Exploration: Share this link with your students. Have a discussion about the folk song, the video, the gentleman sitting and the workers.

<https://youtu.be/5oQuEmy9yWY>

How Did It All Start?

A Brief History of the 1937 Riots

The catalyst for the four days of rebellion known as the 1937 Riots or the 1937 Disturbances was the deportation of the people's champion Clement Payne, now one of our ten National Heroes (and, therefore, given the title The Right Excellent). He was sent to Trinidad, land of his birth, despite winning a legal appeal against his deportation.

But, really, the cause of the riots started long before that... More than 100 years before, in fact.

With the passing of The Emancipation Act in 1834, slavery in Barbados was fully abolished in 1838. This meant that workers who had previously been forced to labour as slaves were now free and had to be paid for their labour.

Despite gaining their freedom, Blacks found themselves forced to endure deplorable living situations due to extremely poor wages and working conditions. Few positions were available to them. Some found jobs as maids, labourers, seamstresses, carpenters, masons, blacksmiths, stevedores (dock workers), others depended on plantation work or fishing to make a living.

Generally, Barbadians were malnourished, infant death-rate was high (40 out of every 100 newborns died. Or, to simplify this for students, out of a class of 30 students, 12 would not have survived.) and adults were not expected to live past the age of 50 years due to poor nutrition and widespread disease resulting from unsanitary conditions.

Most black people suffered because they had no political power – the island was governed by an elite group and, since Black people were not able to vote, unless they could pay a fee of 50 pounds (and few could afford this exorbitant sum in those days!), they had no representation and continued to be ruled by a class of people who cared little for their welfare.

Between 1834 and 1936, despite the best efforts of activists including Samuel Jackman Prescod, Charles Duncan O'Neal, and Clennell Wickham, nothing changed. A black worker in 1937 received wages of 25 cents/day – the same wage he would have received in 1834 upon being freed from slavery. If that worker missed a day of work, he or she could be arrested and fined and/or jailed, or even worse, blacklisted and therefore unable to work anywhere in Barbados.

Black Barbadians were so poor that the lowest paid agricultural workers were less nourished than prisoners in jail. A British writer visiting the Caribbean in 1934 noted

that “The poverty in Barbados and the wider British West Indies is worse than that of peasants in Africa and the Hottentots of South Africa.”

During the 1930s, many children, some as young as 5 years old, laboured in the cane fields alongside their parents and in child gangs, digging cane holes, planting canes and then reaping them at crop time.

Those children who did attend school, often did so at tremendous financial sacrifice by their parents and, if fortunate, might later find work as a shop assistant, office clerk, teacher, preacher or banker. Few became doctors or lawyers.

Activists lobbied for an end to child labour, the introduction of compulsory education for children aged 5 years to 12 years, freedom to vote, improved sanitation and living conditions, elimination of slums in Bridgetown, a workers’ pension scheme and improved wages and workers’ rights.

Barbadians did protest subversively. Between 1917 and 1935, the island experienced a rash of “potato raids” during which thieves made off with various crops including sweet potato, corn, cassava and peas. Historians suggest that these acts, as well as providing food for the starving, represented rebellion against the planter class.

The planter class used the law to control the masses. Court sentences were often harsh and abusive. For example, an 8 year old found guilty of stealing 3 ears of corn received 8 lashes with a tamarind rod; an 11 year old who stole a stalk of cane valued at 1 cent was given 12 strokes; and a youngster found guilty of stealing two breadfruit received 4 days in jail and ten lashes with the tamarind rod.

Charles Duncan O’Neal was seen as a traitor to the black middle class because of his support of working class Barbadians. When he died in November of 1936, a void was left on the political landscape.

Enter Clement Osbourne Payne on March 26th, 1937.

Born in Trinidad, Payne came to Barbados at the age of 4 years and was raised in Bank Hall, St. Michael by his Barbadian parents. He attended Wesley Hall Boys’ School and, after working for a while, travelled to Trinidad around the age of 20. He was 33 years old on his return to Barbados. He had lived on this island most of his life, and was unaware of his birthplace. He considered himself a Barbadian.

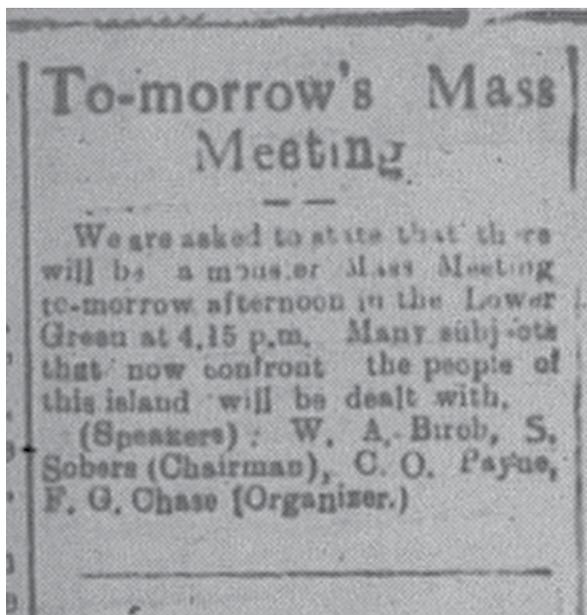
Along with Israel Lovell, Darnley Alleyne, F. A. “Menzies” Chase, Ulrich Grant and Mortimer Skeete, Payne continued the work of the many activists including O’Neal and Wickham, passionately defending the rights of the underdog.

It was on the afternoon of Monday, July 26, 1937 that Clement Payne was secretly transported by police to a boat bound for Trinidad. This happened despite Payne winning an appeal against his deportation. When the masses found out they felt betrayed by the authorities and violence erupted.

For two hours, upon hearing the news, rebels threw bottles and stones smashing the headlights and windscreens of cars. They also destroyed streetlamps, plunging the city into complete darkness and chaos. The situation quieted that night, but the next morning a crowd smashed almost every shop window on Broad Street, robbing and vandalizing businesses as they moved through the capital. Cars were overturned and set afire; some vehicles were pushed into the sea.

The disturbance spread through the suburbs to rural districts where shops and fields were looted.

The Riots of 1937 lasted 4 days and at the end of it on July 31st, 14 people were dead, 47 wounded, 500 arrested and millions of dollars in property damage had been caused.



This notice appeared in the Observer Newspaper edited by Wynter Crawford (right) a few weeks before the disturbances.

Have students imagine some of the issues discussed at the Mass Meeting.

Do they recognise any of the names listed?

Creative Activities

Discussion Points: After sharing this essay with your students, ask:

What caused the 1937 Riots in Barbados?

What fact about life in 1930s Barbados surprised you the most? Why?

Why do you think children would steal sugar cane, corn and breadfruit? Did they deserve punishment? Why/why not?

In 1937, Payne and his companions were seen as “rabble-rousers”, today they are heroes. What’s changed?

New Media Exploration: Have students watch the following videos for a visual representation of what life was like pre-1937.

What was life like before the 1937 Riots?

<https://www.youtube.com/watch?v=0JO7f67Cs1A> (up to 8:15)

What started the 1937 Riots?

<https://www.youtube.com/watch?v=vYKl0dhWeMI>

Creative Writing:

Having shared images and discussed life before the 1937 Riots, ask students to respond to the following creative writing prompts:

You’ve entered a time machine and ended up in the year 1937. Describe what you see and experience before returning to the present.

A Day in the Life of a Barbadian Child in the 1930s.

Write a letter to the governor protesting living and working conditions in 1937.

Write a poem inspired by what they’ve learned about the hardships which caused the riots.

Music: Have students use percussion instruments to interpret what kind of rhythms might suit or create a soundtrack for the riots. Suggest tones and moods to match specific events or circumstances such as starvation, exhaustion, illness, frustration, excitement, violence.

Drama: Play a game of Statues. Have students walk around slowly in a spacious room or outdoor area. When you shout one of the following words: starvation, exhaustion, illness, frustration, violence, rioting, and any others you choose, students stop and

create a statue that depicts that word. Choose the most effective statues and have students observe them also before continuing the activity.

Visual Arts: Provide students with a large piece of drawing paper. Have them fold it into 8 equal segments. Have them unfold the paper. Each rectangle becomes a panel for a comic strip. Have students use these panels to draw their interpretations of the events immediately before the riots.

Have students create posters depicting the heroes – those well-known and little known – of the riots.

External Classroom: Organize a visit to the National Heroes Gallery housed in the West Wing of the Parliament Buildings in Bridgetown. There, students will enjoy an interactive display of artifacts and artistic interpretations focussed on Barbados' ten National Heroes and their contributions to our history.

Of course, all of the National Heroes made significant contributions to our island's development, however, most pertinent to the topic of the riots and their immediate aftermath are the efforts of The Right Excellent Samuel Jackman Prescod, The Right Excellent Charles Duncan O'Neal, The Right Excellent Clement Payne, and The Right Excellent Grantley Adams.

Extended Activities: Interested students and those who enjoy a challenge might be encouraged to conduct further research on all of the national figures mentioned.

This activity converges well with the Caribbean Examination Council's (CXC) Caribbean Certificate of Secondary Level Competence (CCSLC) English Syllabus Module 3 which requires students to research, write and give an oral presentation on an activist and his/her cause, including a speech the activist might have presented.

FEATURE

Clement Payne deserves hero status



**DAVID
COMISSIONG**

In view of the public controversy surrounding the question of the legitimacy of Clement Payne as a national hero

of Barbados, I would like to offer the following as a guest column.

EVER since it was announced that the NDP had tabled a resolution in Parliament proposing the recognition of Clement Payne as a national hero, certain elements in Barbados who never approved of "independence", and who are committed to the maintenance of colonialist values and social structure, have mounted an orchestrated campaign to discredit Clement Payne.

Their most recent ploy has been to spread misinformation to the effect that the only contact Clement Payne had with Barbados was a five-month visit to the country in 1937. This is simply not true!

Barbadian parents

To begin with, although Clement Payne was born in Trinidad, both of his parents, George and Adriana Payne, were Barbadians. In addition, Clement Payne was brought home to live in Barbados at the tender age of four years.

Clement Payne grew up in Bank Hall, St. Michael, and attended the Wesley Hall Boys' School. It should be noted here that local historian, Sir Alexander Hoyos is incorrect when he identifies Payne's alma mater as the Bay Street Boys' School.

Payne's formal education ended at the age of 15 years, and he proceeded to work as a clerk in Bridgetown. He worked in a number of clerical positions before leaving Barbados for Trinidad at the age of 23 years.

Clement Payne spent 10 years in Trinidad, where he distinguished himself as an important labour leader and black consciousness advocate. He was an



Clement Payne... distinguished himself as an important labour leader and black consciousness advocate.

influential member of Marcus Garvey's "Universal Negro Improvement Association", he helped organise the first trade union in Trinidad, and he was a founding member of a Trinidad branch of the "African National Congress".

Most significantly, however, he became a leader in the "Negro Welfare Cultural and Social Association" (NWCSA) a militant working-class organisation that organised the unemployed, fought for the interest of the small trader, celebrated African Emancipation Day, and together with Uriah "Buzz" Butler organised and led the militant Trinidad working class movement in the 1930s.

The NWCSA, which was comprised of members from Trinidad, St. Vincent,



Marcus Garvey... organised the first trade union in Trinidad with the help of Clement Payne.

Guyana, Grenada and Barbados, embarked upon a deliberate programme of educating and organising the working class in the various British Caribbean colonies to fight for their legitimate rights.

Clement Payne therefore returned to his native Barbados in March 1937 to spearhead a drive to enlighten and organise the oppressed black working-class of Barbados.

In Barbados, Clement Payne linked up with the Barbados branch of Marcus Garvey's UNIA which was led by Mr. Israel Lovell. Having pulled together a tightly knit group of outstanding activists such as Israel Lovell, Ulric Grant, Menzies Chase, Darnley Alleyne and Mortimer Skeete, Payne was able to make tremendous progress in just a few short months.

Indeed, by mid-July 1937, after three months of public meetings, Payne and his lieutenants came to the conclusion that the Barbadian people were ready for the formation of a new working-class organisation with a systematic programme to carry the working-class struggle forward.

In fact, Payne was on the verge of inaugurating this new organisation — the "Barbados Progressive Working — Men's Association" — when the colonial Government struck against him.

Eventually deported

They prosecuted and imprisoned Payne and eventually deported him from Barbados. Payne was singled out for this type of treatment because he was the leader who represented the greatest threat to the oppressive colonialist system.

Payne had done in four months what Charles Duncan O'Neale, Clennel Wickham and Grantley Adams had not been able to do in years — he brought the Barbadian working-class to a conscious awareness of their plight and an understanding that they could do something about it themselves.

Payne was the people's hero! They took up a public subscription to pay for his legal fees, and accompanied him in their hundreds as he attended court. Thousands went out to hear him speak at his public meetings. And finally, when the colonial Government deported this hero, the people rioted!

Payne later attempted to return to Barbados, but the authorities refused to give him permission to enter Barbados, and he died four years later at the age of 37 years.

Clement Payne was obviously one of the most beloved and respected heroes of the Barbadian people and no one can deny that it was the effect of Payne and the working-class uprising of 1937 that ushered in the fundamental changes that have produced present day Barbados.

(David A. Comissiong is an attorney-at-law and director of the Clement Payne Cultural Centre.)

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Using this article, originally published in The Advocate, ask students to identify at least three facts they learned about Clement Payne.

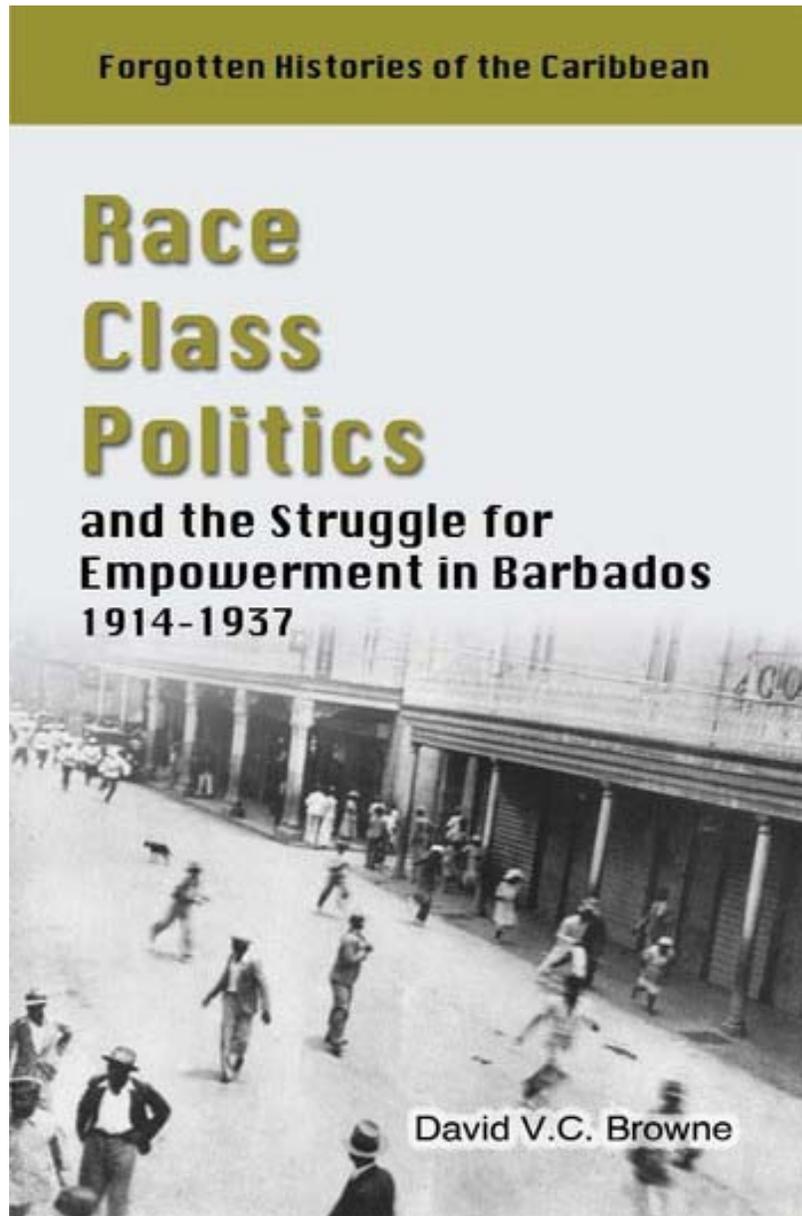


Uriah Butler



Marcus Garvey

Understanding the Rebellion



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"Wherever exploitation and oppression have occurred, the working-class people of the region protested in various forms to achieve civic rights, freedom and justice.

The July 1937 unrest in Barbados was a rebellion of the most profound form of political protest."

- David. V.C Browne, *The 1937 Disturbances and Barbados Nationalism*

Creative Activities

Word Bank

Have students work individually or in pairs to create a Word Bank

First, have them arrange the following 25 words in alphabetical order. Then allow them to use standard or online dictionaries to define the words, before adding each word and definition to their Word Banks.

Let students draw and colour small images next to the words to help them remember the definitions.

You may also have students complete this assignment before a class reading and discussion of the passage *A Brief History of the 1937 Riots*.

1. Catalyst
2. Deportation
3. Legal
4. Emancipation
5. Abolish
6. Deplorable
7. Political
8. Elite
9. Representation
10. Activist
11. Blacklist (verb)
12. Compulsory
13. Elimination
14. Scheme (noun)
15. Sedition
16. Peasant
17. Subversively
18. Rebellion
19. Traitor
20. Void (noun)
21. Exploitation
22. Oppression
23. Justice
24. Disturbance
25. Riot (noun)



Once students have completed their Word Banks, have them focus on the meanings of the words “disturbance”, “rebellion” and “riot” (n).

Some noted Barbadian historians argue that the words “riot” and “disturbance” are inappropriate since they suggest mindless mobs creating mayhem.

These historians prefer the term “rebellion” since the event was led by rebels, men and women with, as historian David V. C. Browne states, “highly political minds”.

What do your students think?



In this artist rendition we can see that even children worked in the cane fields. These conditions continued in the post emancipation era leading to the 1930s.

Riots in the Land



"I wasn't born but me grandma tell me
How we had riots in this country
Great depression de people dem face
So dem a riot and dem bun down de place
Yeah, we had Riots in de land riots in de land!"



Barbados' Cultural Ambassador, Dr. Anthony 'The Mighty Gabby' Carter

By far the most popular folksong about the 1937 Disturbances is *Riots in the Land* by one of Barbados' Cultural Ambassadors, Dr. Anthony 'The Mighty Gabby' Carter. Following are the lyrics.

I wasn't born, but me grandma tell me
How we had riots in this country
Great Depression de people dem face
So dem a riot and bun down de place
I wasn't born, but me grandma tell me
How we had riots in this country
Great Depression de people dem face
So dem a riot and bun down de place
Yeah we had riots in de land
Riots in the land
Riots riots in dis island
De people dem say dem gine fight
Causes today is a funny night
It was in 1937, seemed like de land was ruled by Satan
Cause innocent people police shot in dem head
Oh dem children get kick till dem dead
Yeah we had riots in de land
Riots in the land
Riots riots in dis island
De people dem say dem gine fight
Causes today is a funny night

Creative Activities

Music: Have students listen to Gabby’s song and create their own vocal and instrumental accompaniment or arrangement.

<https://youtu.be/qggLMe61mv4>

(Excerpt from *What’s Good For the Goose* by Kenneth ‘Jack’ Lewis, lyrics by Dr Anthony ‘Gabby’ Carter, lead vocals by Du-Wayne Hinds, musical director Ryan Boyce, image taken from *The Observer Newspaper*)



Dance: have students choreograph a dance to Gabby’s song and/or the students’ arrangement of Riots.

Drama: Have students work in pairs. One student assumes the role of grandparent, the other of a child. While “Grandparent” tells the story in their own words, to the “grandchild”, other students improvise as they dramatise the story.

Creative Writing: Click on the link to view images from the performance. Have students compose short narratives linking the images.

https://www.facebook.com/pg/Barbados.Crop.Over.Festival/photos/?tab=album&album_id=2175880012453618

Excerpt: How Hard the Times

Written by Michelle Cox (featuring the poetry of Anthony Hinkson)

Crop Over Folk Concert 2014

This play features a family living in 1937 Barbados. In this excerpt, we observe how ordinary Bajans responded to the events of the time.

KEITH De only ting Pearl could mek happen is strife. G'night folks
(kisses Maizie on the cheek)

NEVILLE Wha part you now come from boy?

PEARL Mussee sneakin 'roun wid he white girl again.

MAIZIE Pearl – eat yuh food and hush!

KEITH I was down town listening to the speeches.

NEVILLE Boy I tired tellin you to stop goin down dey – dem people lookin to
cause trouble ya hear!

KEITH Trouble doan call itself pa! How long now you tryin to compete with
white businessmen in town, but cyan even get a decent space on Roebuck Street?

NEVILLE Keith – doan start pun me wid dis foolishness tonight! De las' ting I
need is fuh wanna young upstarts to mek tings harder fuh we dat actually tryin to
mek a lil change in town. I know tings rough, but wanna and Payne wid he “agitate”
talk gine mek um worse!

KEITH And it's foolish talk like yours that keeping black people at de bottom!

MAIZIE Keith – mind yuh manners!

PEARL Who causin' de strife now doh!

NEVILLE Pearl – School work! Now!

KEITH Yeah Pearl – go an' do yuh school work so you can get a good
education and a good job to help make de white man richer!

Creative Activities

Discussion points:

This is a family scene. Ask students to deduce the relationship of each character. That is, who is the Father? Mother? Daughter? Son?

To what speeches is Keith referring, when he says he went down town to listen?

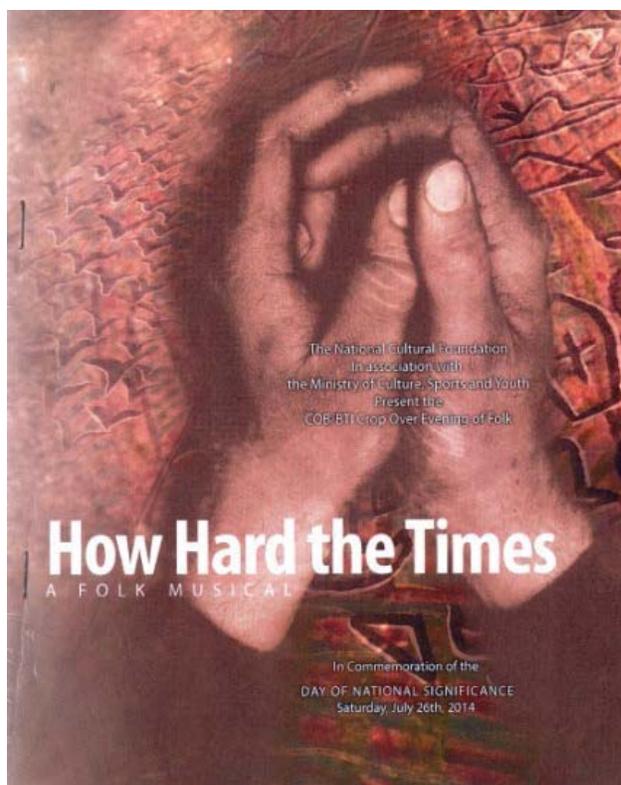
How does Neville feel about the speeches and the people presenting them?

Is this family living in extreme poverty? Give a reason for your answer?

What do you think Keith means by “a good education and a good job to help make de white man richer”?

Creative Writing: Ask students, individually or in groups, to create a spoken word piece – rhythm poetry, rap, chant – which includes the refrain: “I gotta get a good education.” Remember to allow time for an “open mic” session at the end of class.

Drama: Divide students into groups of four. Have them choose a role then practice acting the excerpt together. Allow time for each group to present their tableau to the rest of the class.



Click the link to view photographs from “How Hard The Times”.

https://www.facebook.com/pg/Barbados.Crop.Over.Festival/photos/?tab=album&album_id=765874066787560

Visual Art: Have students create a poster which captures one of the lines from the play as the central point of the poster. Encourage them to be expressive.

Standout lines for this assignment include: “down town listening to the speeches”, “Trouble doan call itself.” And “tings rough”, but encourage students to choose phrases or sentences that resonate with them as they produce their unique creations. (Students may choose the same phrase but should be encouraged to treat it differently.)

Students may also work in groups, and/or teachers may choose phrases and assign to students or write the phrases on pieces of paper, place in container, then have students select phrases randomly.

New Media Exploration: Share these links with your students:

So Hard the Times (Comic Book Adaptation) -

http://www.ncf.bb/how-hard-the-times-comic-series/?fbclid=IwAR2ERBYEecNKGvIHsfVrRn4HT6shJeBHBD1Un6uaVCN_cANGGoxbH_IIOZ8

and

So Hard the Times (Radio play Adaptation) -

http://www.ncf.bb/how-hard-the-times-podcast/?fbclid=IwAR1BDCLbWxe-6LVju_PyPuPxgjRWVH9LaAfMxHMPkp5fSb-IcjBj932JsF4

Clement Osbourne Payne (1904-1941)



Photo credit: <https://www.oas.org/children/heroes/Barba.Heroes/payne.htm>

"I don't know where the hell I was born, but I was told Barbados. If the government succeeds in deporting me, wherever I may be, my words will be with you, 'Crying out for British Justice' for my people..."

Remember, Educate, agitate, but do not violate!"

Since he is a central figure in the 1937 Riots, and regarded as an ardent advocate for trade unionism in Barbados, Clement Osbourne Payne will never be forgotten.

For four tumultuous months in 1937 Barbados, he laboured to help the poor working-class of Barbados unite against the elite white planter class. He held public meetings

throughout Bridgetown and its environs, condemning the deplorable living and working conditions across the island.

He delivered powerful speeches in his efforts to educate the masses, who responded enthusiastically. The authorities recognized Payne as a threat to economic and social stability and kept him under police surveillance day and night. Undeterred, Payne continued his campaign of education and political agitation.

It is important to note the climate in which this action was taking place. There was turmoil all around the world. Italy invaded Ethiopia in 1934; The Spanish Civil War started 1936, and in India, Mahatma Ghandi was waging his peaceful protest against the British fighting for Independence. These events, occurring thousands of miles away, were examples of colonial bullies having their way with the vulnerable.

Other influences at that time included Marcus Garvey, who sparked an awareness of Black consciousness and pride, and the Harlem Renaissance of the '20s which celebrated the talents and cultural contributions of Blacks in America. These events also contributed to an understanding of the need to unite and organise in order to fight for changes in the system.

A combination of these factors, as well as the masses enduring almost a century of extremely harsh living conditions, provided the cauldron for brewing unrest throughout the Caribbean, including Belize, Jamaica and British Guiana (later Guyana) as well as Barbados.

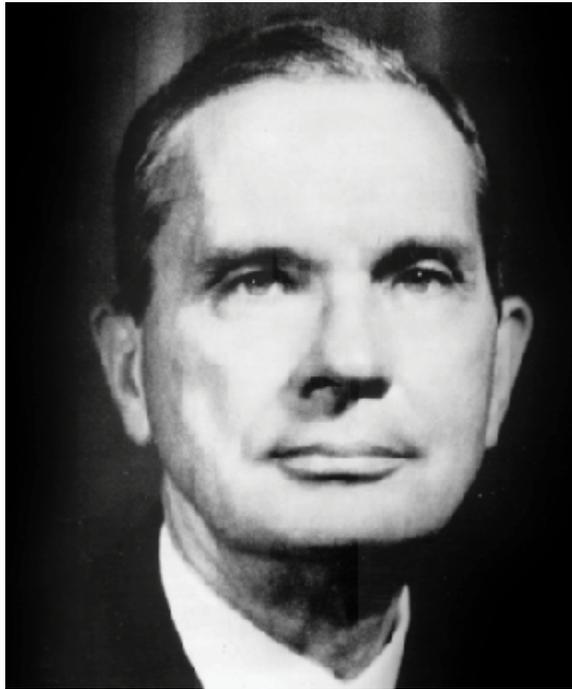
On Thursday, July 22, 1937, Payne was summoned to appear before a Magistrate to answer a charge of willfully making a false statement to the Harbour Authorities. On arrival in Barbados he had declared himself born in Barbados rather than Trinidad. He pleaded "not guilty", was found guilty and ordered to pay 10 pounds immediately or spend three months in prison. However, Payne appealed against this decision and received moral and financial support from many.

That night, he held a meeting attended by Barbadians from all walks of life, and the next day peacefully marched with 300 supporters, singing hymns and popular anthems, to Government House to meet Governor Mark Young. Shortly after arrival there, he and 13 supporters were arrested, charged with failure to disperse when ordered by police. All pleaded "not guilty". All were released on bail except Payne.

The charge against him had been withdrawn, but he had been served with an order for expulsion signed by the Governor and was remanded to prison to await deportation. Grantley Adams, a successful young lawyer retained by Payne's supporters, assured his client that they would win the appeal against his deportation,

and advised the authorities to exercise caution in their handling of his client, given the tension amongst his followers.

On the morning of Monday, July 26th, Payne won his appeal. The Appeal Court accepted that Payne had come to Barbados at such a young age that he might not have known his place of birth. However, instead of being released, Payne was returned to prison and the deportation order remained in effect.



Governor Mark Young. From 5 August 1933 to March 1938, he served as governor and commander-in-chief of Barbados

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Despite the best efforts of Adams, Payne was secretly transported to the Police Pier on Bay Street and then to the *CNS Lady Nelson* bound for Trinidad via St. Vincent and Grenada. He bid a tearful farewell to his brother, Howard, before leaving.

While Payne was in jail, his lieutenants had been holding meetings to update their followers of the situation. Thousands had gathered daily outside the prison, in Golden Square and at various points around Bridgetown to listen to the speeches. The followers were elated to hear Payne had won his appeal and perplexed, frustrated and angered when they heard of his imminent deportation. Thousands crowds gathered at the wharf hoping to catch a glimpse of their hero as he left the island and when they learned that he had been whisked away via another route, well.... The rest, as they say, is history.

On April 7, 1941, while addressing a political meeting in Trinidad, Payne collapsed. He died soon afterwards. The Clement Payne Cultural centre was formed in Barbados in 1989 to preserve his memory and continue his work of educating Barbadians. On April 28th, 1998, Clement Osbourne Payne was named one of ten National Heroes of Barbados and awarded the designation The Right Excellent.



*Bust of Clement Osbourne Payne,
sculpted by Barbadian artist Arthur Edwards, mounted in Golden Square, Bridgetown.
(Photo by Caribbean Broadcasting Corporation, Remembering the Riots).*

Creative Activities

Discussion Point: Define or have students use dictionaries to define the words “educate”, “agitate” and “violate.” Discuss what Clement Payne meant by these words. Ask students how they can apply this slogan to issues with which they are confronted today.

Visual Arts: Ask students to consider the slogan 'Educate, agitate but do not violate!' and apply it to modern day issues, especially those that affect them, for example: bullying, poverty, global warming, peer pressure, gender relations, domestic violence, and child abuse.

Place students in groups of 4 or 5 and ask them to create visual storyboards depicting their themes and the slogan.

Display the group efforts in the classroom to remind students of their positions on these social issues.

Dance/Movement: Have students work in groups of four or five to explore movements inspired by the chant “Educate, agitate, but do not violate!”. Encourage them to create their own rhythms (clapping, stomping or drumming) and to utilise various dance forms (African, modern, popular) to create a short dance.

New Media Innovation: With your students, listen to this account by Gloria King, who was age 10 or 11 at the time of the Riots. Generate discussion on how memories help to capture history. (Interview compliments Shayla Murrell)

<https://youtu.be/ppiLi6SaOxA>



Gloria King shares her memories of the riots.

Clement Payne Speech

This is an abridged version Payne delivered this speech at a political meeting at Golden Square, Bridgetown on the night of 20th July 1937.*

"I don't know where the hell I was born, but I was told Barbados. If the government succeeds in deporting me, wherever I may be, my words will be with you, crying out for British Justice for my people.

Trinidad, British Guiana and St. Vincent are all organised; what of Barbados who boasts of Harrison College and Combermere School etc.? It is a disgrace to Barbados. The aristocrat and middle class people of Barbados need no organisation, it's only the poor labourer; who if they get hurt on the job gets nothing and that shows you should have an Old Age Pension, Workmen Compensation and Compulsory Education Acts.

Labour organisation is all over the world; why should any khaki-king or tin-god, come out here to play the fool.

This is the time to knock at the door of your government.

Barbadians are sleeping giants, they are ragged and starving and yet no consideration is given to them. The days of Uncle Tom's Negroes are dead. I am a man of action.

Your elementary schools in this island are always teaching children about great white men; nothing is taught to them about the great black poets, scientists, philosophers etc. They should be taught black literature.

You black women must stand shoulder to shoulder with the men and assist in building the character of your children and don't grumble. It is a fact that some of us suffer from inferiority complex. In this island there have been third gangs and cricket gangs working for nothing; those are matters needing attention.

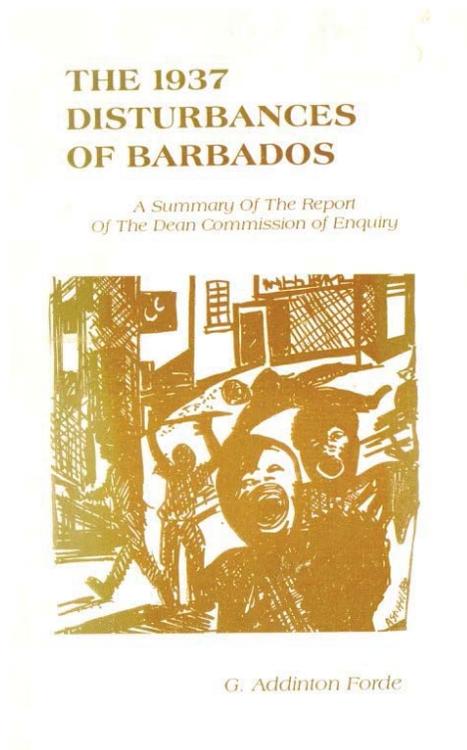
If you are to eat four meals a day, you must be organised. I am going to make this spot the mecca of organisation in this island.

Remember, Educate, agitate, concentrate but don't violate."

*Edited by Keisha Griffith and Matthew Murrell from the Dean Commission report. A version of this excerpt appeared in the 2015 Evening of Folk "Sounds of Resistance".

Creative Activities

Discussion point: Have students read the excerpt above together, then ask students:
Which sentences or phrases stand out for you? Why?
What did Payne mean by the phrase “crying out for British Justice”?
Why does Payne mention Harrison College and Combermere?
Why do you think Payne says the Upper and Middle classes need no organisation?
What is meant by “Old Age Pension, Workmen Compensation and Compulsory Education”?
Who are the “khaki kings” and “tin gods” Payne mentions?
“This is the time to knock on the door of your government.” What figure of speech used here? What does Payne mean by this statement?
What is an Uncle Tom Negro?
Payne said: “Your elementary schools in this island are always teaching children about great white men; nothing is taught to them about the great black poets, scientists, philosophers etc. They should be taught black literature.” Is this statement still true today?
What does “inferiority complex” mean?
What is a “mecca”?



Summary of Dean Report by G. Addinton Forde

Excerpt: How Hard the Times

Written by Michelle Cox (featuring the poetry of Anthony Hinkson)
Crop Over Folk Concert 2014

THORPE Birds are meant to fly
Fish are meant to swim
Negroes are meant to be satisfied
With the state they're living in
And whites are meant to dominate
Over those with darker skin –

It's the natural order of things.

Belleville, Strathclyde
And the Aquatic Club
Are reserved for our higher use
Negroes gather in Golden Square –
They have nothing better to do!
And fighting this divine design
is as good as fighting the wind –
Why?

It's the natural order of things.

We set the wages

CHORUS (sarcastic choral responses) We take what we get

THORPE We have the privilege of casting votes

CHORUS The only things we cast are nets

THORPE We happen to be made superior

CHORUS By the colour of your skin

THORPE And Negroes should be grateful

CHORUS That you allow us to come in

THORPE To our homes and our schools

CHORUS To do your bidding

THORPE But it's not our fault

This was predestined

To be... the natural order of things.

Excerpt: How Hard the Times

Written by Michelle Cox (featuring the poetry of Anthony Hinkson)

Crop Over Folk Concert 2014

Workers' Song

Hands hard from toil,
Digging up in soil

Things got to change.

We barely able
Cause no food pon we table

Things got to change.

All dese crops dat we grow
Yet we wages damn low

Things got to change.
Fields getting raid
'Cause we ain't getting paid.

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Things got to change.

Bellies touchin we back
But you ain' 'care'

Things got to change!

So no work gine commence
Til we get we 40 cents



'Cause things got to change.
Things got to change.

Hear dis decree
You gots to pay we
'Cause things got to change

Wha ya say?

Things got to change

Tell he again...

Things got to change

In case he deaf...

Things got to change!
Things got to change!
Things got to change!

Creative Activities

Discussion Point: After reading the preceding play excerpts aloud with your students, discuss the following:

Themes - White supremacy, inferiority complex, exploitation. Have students identify instances of each in the poem

Literary Devices – pun, sarcasm, repetition. Have students identify instances of each in the poem and comment on their effectiveness, that is, does the device evoke the intended response from readers.

Visual Arts: Using paper plates, have students create simple masks depicting different ages, genders, racial and social characteristics. Have students use their masks to portray the characters in the excerpts. Use this role playing to explore relationships between Whites and Blacks in the play excerpts.

Excerpt: 'What's Good for the Goose'

Written by Kenneth 'Jack' Lewis

Crop Over Folk Concert 2018

DANCE/ POEM

I am that bawling baby of misfortune
Born under slavery's rubble
Discarded into this world, fighting a future of failure
I am a black raining river of watered down ambition
That resurrection of hope
Peeping from behind mummy's skirt
Ransacked by the harsh reality evidenced
In the remains of faded dreams clogging sidewalks
Debris
Some scrounging, some lounging some laughing
Bitter, as some soured memory retches
Craving escape
I am that
Angry black
At the back
Of the pack
My shack sees no sunlight
The poor man house on fire
The poor man is in progress way
They send for the priest
Then send for witch doctor
To out the fire down there
But it burns black to the ground
Burns black to the ground
Black, black
I am
That
I Am

Creative Activities

Discussion Point: Ask students:

How does the persona of this poem view himself and his race? Which lines demonstrate your answer?

What is the persona's mood?

How would you respond to him regarding Blackness?

Encourage students to share their thoughts about celebrating race and cultural traditions.

Creative Writing: Have students write a short essay, poem or a song examining their views on race, family, struggle, poverty, justice or education.

Ask each student to create a brief monologue (a paragraph or 2) expressing their views on race and culture

Drama: Combine the individual monologues written in the Creative Writing activity to create a performance piece which smoothly transitions from one piece to the next. Time permitting, add costumes, movement, characterisation, imagery or other visual effects, and drums for dramatic development. Showcase the final presentation for your school or organisation.

Dance: The language in this poem appeals to the visual and is full of action. Encourage students to create a dance sequence to accompany an oral presentation of the piece.

Grantley Herbert Adams (1898-1971)



Grantley Adams (later Sir Grantley and also designated a National Hero) was another key figure in the 1937 Riots. Retained by Payne's supporters to represent him in court, Adams worked hard to secure Payne's release from prison on July 26th.

Though unsuccessful in his bid, Adams would help continue Payne's efforts long after the riots, working tirelessly to improve the living and working conditions of the poor and uneducated. He successfully fought for freedom to vote for all Barbadians. He was premier of Barbados from 1946 to 1958, and in 1952 led the government which introduced free education. He was the only premier of the West Indies Federation, precursor to today's Caribbean Community (Caricom).

Excerpt: 'From Bussa to Barrow and Beyond'

Devised by Sonia Williams

Presented for the Bicentennial of the Bussa Rebellion/
50th Anniversary of Independence 2016

Grantley Adams:

I'd watch this Clement make his name; from the back of every crowd,

I watched him with a sibling scowl

To most, it seemed, that Clement had sprung from nowhere, baffling them with the mystery of his birth.

To them, he'd suddenly appeared on earth, a grown man. But I knew he'd come from Trinidad - to Bajan parents born. Schooled here from the age of four, worked as a clerk in his late-teen years, 'till his return to Trinidad where, moved by the workers' tears, he joined Garvey's U.N.I.A* and, later, the N.W.C.S.A** under whose political influence he returned to us.¹

Grantley Adams:

So I defended him in an Appeal and won. Now, Clement's triumph brought out thousands jubilant to the Court, there to escort him home. Too late.

They'd secretly slipped him through a gate, (action you'd think the verdict would disbar), then detectives stuffed him in a car, and whisked him away. Crowds lined Pier Head waterfront hoping to find and even rescue their leader. Deception's breath poisoned the air. Clement wasn't placed on a vessel at Pier Head; police had hustled him out through Carlisle Bay.

CHORUS: This known,

The masses struck at Golden Square with stones, sharp bottles, and hard sticks.

¹ *United Negro Improvement Association

** Negro Welfare Cultural and Social Association

Flames leapt exclaiming from smashed car windows. Street lamps popped, fizzled and groaned, circuits broken by the fury of stones.

From a broken hydrant water spewed onto a fast –flooding alley stewed with rage.

CHORUS & GRANTLEY: Black police in riot array arrived.

GRANTLEY ADAMS: The night was a funny day.

“Today is a funny night!”

F. A. “Menzie’s” Chase, one of Clement Payne’s lieutenants, uttered this sentence to thousands gathered awaiting Clement Payne’s release from prison on July 26th, 1937. It is one of the best known quotations emerging from the disturbances and Bajans still use it today to indicate that trouble is brewing and/or all is not as it seems

Uttering this sentence would later earn Chase nine months in jail for sedition since the authorities viewed it as a call to riot.

Creative Activities

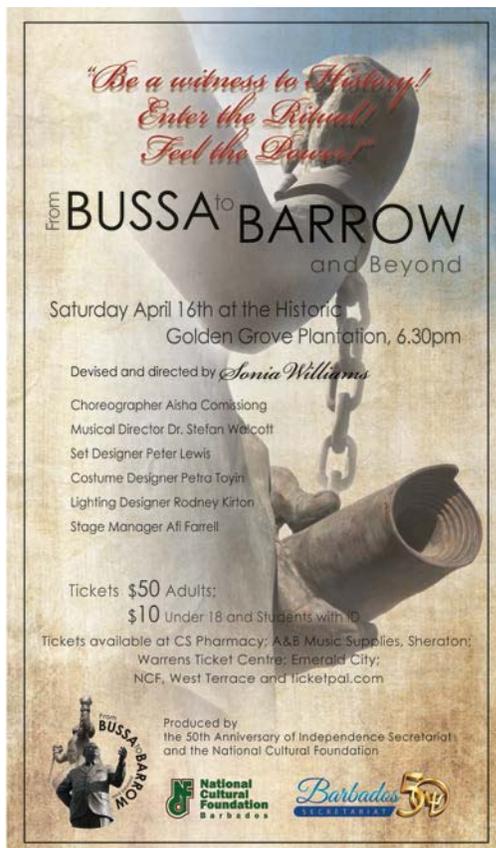
Visual Arts: Assign students to create a poster for a movie entitled **Today is a funny night!** about the 1937 Riots. Have them include National Heroes Clement Payne and Grantley Adams in their creations.

Mount an exhibition in the classroom and host an in-class competition to reward the top creations.

Creative Writing: Have students create a story or poem, set in the present or future, containing the line "Today is a funny night."

New Media Exploration: Watch this scene from *Bussa to Barrow* featuring Clement Payne's speech and the Riots

https://youtu.be/cbV8VO2xL_s



During The Rebellion

Immediately after the deportation of Clement Payne, hundreds of workers took to the streets attacking businesses along Bay and Broad Streets. Two leading department stores, C.F. Harrison's and Cave Shepherd and Co, the largest locally-owned insurance company, The Barbados Mutual, as well as gas stations and garages were attacked.

In the countryside shops were plundered, and plantation potato fields were pillaged.

The workers determined that some businesses had not given them a fair break in terms of wages and conditions of work. In addition, the workers perceived the business community as contributing to their poverty through persistent price-fixing.

Henderson Carter - *Business in Bim: A Business History of Barbados 1900 – 2000*



Mutual Life Assurance House, Bridgetown, Barbados c.1890

In the two days of working-class rebellion in Bridgetown, purposeful acts of destruction were targeted at certain white businesses on Broad Street. But one must stress that

other businesses such as Fogarty's Store, Bruce Weatherhead's Drug Store and the Nightengale's Brothers' grocery, all on Broad Street, remained untouched by the crowd. Eyewitness accounts testify that on the morning of 27 July, when one of the rebels took up a stone to smash one of Fogarty's windows, a crowd held him back and exclaimed: "Leave Fogarty! He does give we a break."

It must be mentioned again that the invocation of a moral economy, sense of justice, decency and fair play were evident during the 1937 rebellion in Barbados. The crowds selected specific targets, white businesses and property that they clearly perceived as symbols of their oppression.

At the end of the July 1937 social upheavals in Barbados, more than fourteen people were killed, twenty-one injured and hundreds awaited trial on various charges, ranging from stone throwing to arson and treason.

David V.C. Browne - *The 1937 Disturbances and Barbadian Nationalism*



*Rebels captured in action during the riots in Bridgetown.
Photograph from the collection of the Barbados Museum & Historical Society.*



*Police chase rebels along Broad Street during the 1937 Riots.
Photograph from the collection of the Barbados Museum & Historical Society.*



This monument is dedicated to those killed in the 1937 Disturbances.

It was erected in 1996 in Callenders, Christ Church, by the family of Lloyd Wilson.

Noted Caribbean essayist and novelist John Wickham, son of Clennell, was involved in this project.

Ask students for their thoughts on the significance of this monument.

Why is it important to create such structures? Do students know of any other landmarks in Barbados dedicated to freedom fighters?

Creative Activities

Word Bank

Have students work individually or in pairs to create a Word Bank

First, have them arrange the following 16 words in alphabetical order. Then allow them to use standard or online dictionaries to define the words, before adding each word and definition to their Word Banks.

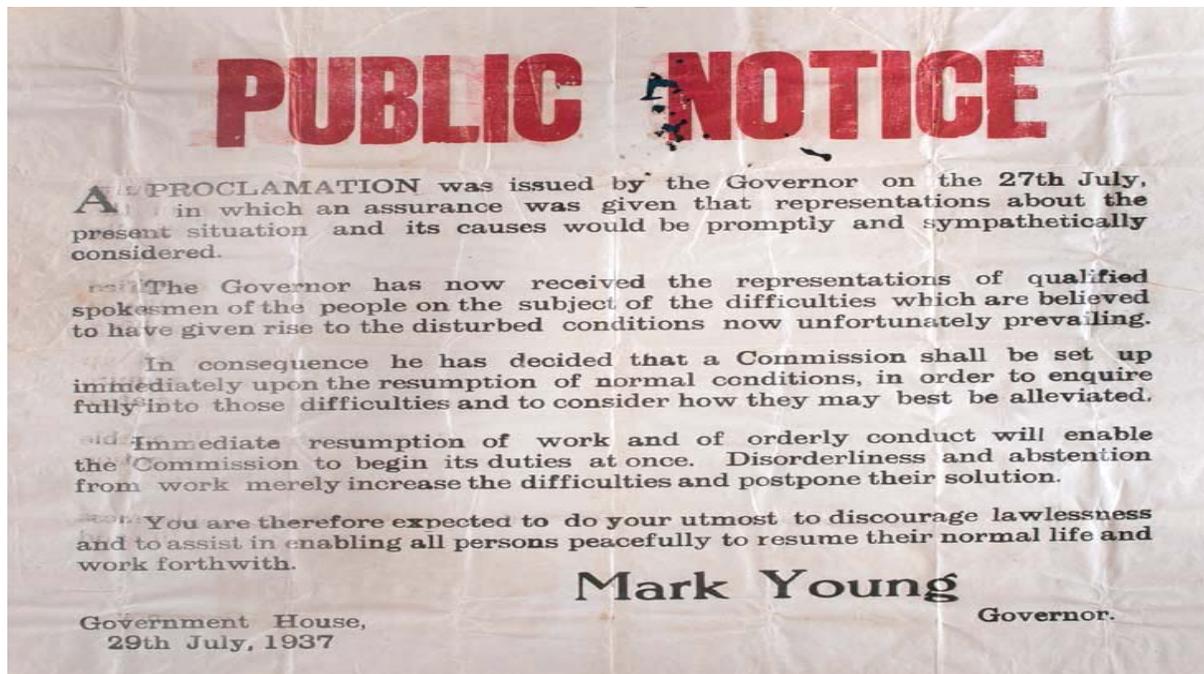
Let students draw and colour small images next to the words to help them remember the definitions.

1. Insurrection
2. Historical
3. Insurance
4. Plunder (verb)
5. Pillage (verb)
6. Persistent
7. Purposeful
8. Invocation
9. Moral (adjective)
10. Economy (noun)
11. Oppression
12. Symbol
13. Perceive
14. Upheaval
15. Arson
16. Treason

The Aftermath

Barbadian historians agree that the 1937 Disturbances were a defining moment in Barbados' history. On July 29th, 1937, Governor Young issued a notice calling for order on the island and announcing the establishment of a commission of enquiry (The Dean Commission) to investigate the causes of the disturbances and to seek solutions.

The commission held 31 meetings and interviewed 135 witnesses from all walks of life. The Dean Commission report was submitted to the Governor on November 2nd, 1937 and laid in Parliament on November 16th.



The event also forced the British Government to appoint a Commission of Inquiry (The Moyne Commission) which, almost three years later, visited Barbados and the British West Indies to investigate living conditions.

Both Commissions determined that Payne's accusations against the island's rulers were accurate and insisted on the reforms which Payne (and others before him) had proposed. In a few months during 1937, Payne had managed to harness generations of political discontent and light a fuse under the potentially explosive black population.

The rebellion, like others in the British Caribbean, created a watershed in the political history of the region sparking significant changes for the working-class.

Some of these feats were: formation of labour unions and legislature to support them; an end to child labour; formation of the Barbados Labour Party in 1938; increased Old Age Pensions; construction of the Queen Elizabeth Hospital; improved healthcare and decreased mortality rates; compulsory education for children aged 5 to 12 years, founding of Erdiston Teachers' Training College, construction of the Deep Water Harbour, the opportunity for all Barbadians to vote, and an increase in public sector wages.

There can be no doubt that the events of July 1937 forever changed the social, economic and political landscape of Barbados. Without the sacrifices of those heroes and sheroes – sung and unsung – who grace the pages of our history, Black Barbadian workers might still be suffering under the yoke of exploitation. Certainly, Barbados could not have made the advances necessary to make our island the infrastructurally sound sovereign state it is today.

One need only observe the changes made in the last eight decades: 21st century Barbados is a far cry from Barbados of the 1930s.

It is imperative that we make our youth aware of our blessings; aware of our collective responsibility if we are to ensure Barbados builds on the accomplishments of our ancestors thereby fostering continued growth for our nation.

We must ensure that our youth recognise and celebrate our uniqueness as Bajans; that they embrace that identity by acknowledging the tenets of Sankofa – the need to look back and give thanks as we step forward into a future as an innovative leader on the international stage.

We may have a long way to go to accomplish that goal.... But that is nothing. For we have come a long way.

Excerpt: 'From Bussa to Barrow and Beyond'

Poem Written by Winston Farrell

Presented for the Bicentennial of the Bussa Rebellion/
50th Anniversary of Independence 2016

We've come a long way through winding roads the grit white marl in our eyes our shoulders laden with trials hope leads us on into grey clouds as pounding rain seeps through our skulls.

We've come a long way naked

craving for the bread of life lungs thirsty

dried by the stinging slap of sun souls angry crying in the wilderness of death.

We've come a long way from the curling lash the master's whip sliding across our backs like a snake.

We've come a long way from the logic of the white man from the ignorance of our black brothers merciless tears gone from our wrinkled eyes black wanderers in the grave-yard of terror.

We've come a long way so i will raise my hand and shout out Lord! Words will not strangle

and die between my teeth I must speak

for we have come a long way!

Creative Activity

Read this poem aloud with your students. Enjoy!



Resources

Barbados Museum and Historical Society

Barbados National Trust

Department of Archives

Barbados Tourism Marketing Inc. www.visitbarbados.org

Business in Bim: A Business History of Barbados 1900 – 2000 by Henderson Carter

Bussa to Barrow and Beyond (written and directed by Sonia Williams). Produced by the National Cultural Foundation

Caribbean Broadcasting Corporation

Caribbean Certificate of Secondary Level Competence (CCSLC) English Syllabus by Caribbean Examination Council (CXC)

For Love of Country – The National Heroes of Barbados, Foundation Publishing

How Hard the Times (*Comic Book Adaptation*) - http://www.ncf.bb/how-hard-the-times-comic-series/?fbclid=IwAR2ERBYEecNKGvIHsfVrRn4HT6shJeBHBD1Un6uaVCN_cANGGoxbH_IIOZ8

How Hard the Times (Play) by Michelle Cox (featuring the poetry of Anthony Hinkson) Crop Over Folk Concert 2014

How Hard the Times (*Radio play Adaptation*) - http://www.ncf.bb/how-hard-the-times-podcast/?fbclid=IwAR1BDCLbWxe-6LVju_PyPuPxgjRWVH9LaAfMxHMPkp5fSb-lcjBj932JsF4

Media Resource Department, Barbados <https://mrd.gov.bb/>

Nation News, Nation Publishing Company

Organization of American States (OAS) Children's Page
<https://www.oas.org/children/heroes/Barba.Heroes/payne.htm>

Seed for Protest: Barbados in the 1920s and 1930s by David V.C Browne

The 1937 Disturbances and Barbados Nationalism by David. V.C Browne

The 1937 Disturbances of Barbados – A summary of the Report on Dean Commission Enquiry by G. Addinton Forde

The 60th Anniversary Edition of The Journal of The Barbados Museum & Historical Society

UNESCO World Heritage Site <https://whc.unesco.org/en/list/1376/>

What's Good for the Goose by Kenneth 'Jack' Lewis, Crop Over Folk Concert 2018

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