

**Impacting Peace-Building and Development in
Jamaica:
Addressing Challenges and Opportunities Encountered by the
Jamaican Diaspora**



**Report Completed and Submitted
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Executive Summary

Areas of trans-national peace-building and development are challenging discourses to address. Throwing the concept of Diaspora in to the mix adds a further element of complexity in terms of implications for peace-building and development activities on the part of Diaspora communities. This report begins with a historical analysis of peace-building, development and how these terms intersect with the Jamaican Diaspora in the United States and the United Kingdom, but mainly focuses on Diaspora intersections in Canada. Prepared for the 2006 Diaspora Conference “Capacity Building for Peace and Development: Roles of the Diaspora” (taking place in Toronto, Canada on October 19th to October 20th, 2006 and being sponsored by the United Nations which mandated the University for Peace). This report provides an important background discussion for conference participants in terms of laying a formidable groundwork for discussion as to roles and possibilities for the Jamaican Diaspora in subsequent peace-building and development initiatives both internationally and in their land of origin.

This report begins with an historical analysis of key terms related to peace-building, development and the Jamaican Diaspora. The background discussion gives rise to a mixed method research undertaking in which: 30 survey participants from Canada, the United States (US), and Jamaica responded to a common set of questions addressing peace-building and development; 10 focus groups when Diaspora community members shared their perspectives on the addressed issues; and, 8 key informant interviewees leaders in the Canadian Diaspora community shared their thoughts on related areas. Quantitative (statistical), grounded theory and phenomenological analysis were used to analyze the data in this study.

Key findings suggested important challenges and opportunities for members of the Diaspora in terms of peace-building and development in Jamaica and abroad. Most substantively, important areas for peace-building and development in Jamaica in social, political, economic, and cultural domains were identified. Key recommendations are addressed in areas such as: civic engagement, financial and social investment, knowledge transfer, and emerging roles for Diaspora subgroups such as specialized organizations and youth brought to bear by participants in the study. Important opportunities and roles for Diaspora members associated with faith groups and non-governmental organizations were suggested to impact important areas such as community safety, democratic reform, business and industry, and social development.

Overall, the Diaspora’s role in peace-building and development is seen to be an important, integrated, imperative and essential endeavor that is critical in a globalize world, where transnational borders are mere formalities when it comes to how Diapsora communities, such as the Jamaican Diaspora, relates to nations of origin despite their new lives in host nations.

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INTRODUCTION

This paper is written at the request of the University for Peace (UPEACE) under the auspices of the United Nations (UN). The UN has mandated UPEACE to commence work on launching an International Centre of the University in Toronto, Canada. Citizens for the Advancement of Community Development (CACD), a community development organization located in Mississauga, Canada was contacted to explore the challenges and opportunities encountered by the Jamaican Diaspora in impacting peace-building and development in Jamaica. As a first phase, this is an exploratory study. A community-based participatory action research approach, however, was attempted utilizing a methodology of a survey questionnaire, focus groups, and key informant interviews with community leaders of the Diaspora. The study attempted to solicit feedback from Diaspora regions such as Canada, United States, and Great Britain as well as Jamaican people in the homeland. Participation, however, only came from the US, Jamaica and Canada.

The study begins with a historical perspective of Jamaica that lays a solid background to the Jamaican experience and provides a backdrop of the challenges and opportunities that the Diaspora faces with respect to peace-building and development. The report highlights the root causes of Jamaican conflict (crime and violence) both at home and abroad. It addresses issues surrounding limitation of resources, the complexity of the Diaspora, the uncertainties around effective strategies to expand and enhance constructive Diaspora contribution to peace and development.

This study speaks to issues around best practices for Diaspora engagement, what works for other Diaspora groups, and obstacles and threats to peace-building and development. It addresses the issue of nationhood which raises questions around why so many people live outside of their country of origin, what connections they keep with

their country of origin, and how do they affect change in their country of origin. These questions are addressed by reviewing the existing literature on peace-building and development and how the Jamaican Diaspora impacts such issues. Finally, the study provides key recommendations on constructive roles in peace-building and development, capacity building projects amongst the members of the community and how the Jamaican Diaspora community contributes towards peace-building and development in a free and prosperous Jamaica.

Definition of Terms

Diaspora

The word “Diaspora” has often been used to describe the original dispersion of Jews in the 6th century B.C. or to refer to Jewish communities outside of modern day Israel.¹ Further, the term Diaspora (Ancient Greek, “a scattering or sowing of seeds”) is used to refer to any people or ethnic population forced or induced to leave their traditional ethnic homelands; being dispersed throughout other parts of the world, and the ensuing developments in their dispersal and culture.²

As outlined further by Wikipedia, the free web dictionary, “the term Diaspora as used by the Ancient Greeks referred to citizens of a grand city who migrated to a conquered land with the purpose of colonization to assimilate the territory into the empire”.³ It states that the original meaning was cut off from the present meaning when the Old Testament was translated to Greek, “the word Diaspora was used to refer specifically to the populations of Jews_exiled from Judea in 586 B.C. by the Babylonians and Jerusalem in 136 AD by the Roman Empire”. It further states that, “the term is used interchangeably to refer to the historical movements of the dispersed ethnic population of Israel, the cultural development of that population, or the population itself”. The term

¹ Wikipedia

² Wikipedia

³ Wikipedia

also finds favour in Septuagint version of Deuteronomy 28:25, 'thou shalt be a Diaspora (Greek for dispersion) in all kingdoms of the earth'. The term has been used in its modern sense since the late twentieth century. "

In more recent times, and with increasing frequency, the term "Diaspora" is being defined in much broader terms to encompass the dispersal of any group of people from their original country or homelands to other countries. This broader definition of Diaspora and the concept of "Diaspora Communities" have particular relevance to Canada. This is a country essentially made up of people almost all of whom, with the exception of the First Nations and other aboriginal peoples, have arrived from other parts of the world. As such, immigration plays a central role in the building of Canadian society and the economy.

The Jamaican Diaspora find its roots into Canada as early as 1796 when a ship load of Jamaican Maroons-600 altogether-were landed by a British fleet in Halifax, exiled by the colonial government of Jamaica.⁴ In addition, there were other earlier immigrants from Jamaica including businessmen J.Cathcart, Peter Lester, and Willis Bond, who in the 1860s generated controversy in Victoria when they cast ballots, on grounds of British nationality, to a candidate other than the one supported by American-born blacks. Other notables during that period include, John Robert Giscome, McDame, Robert Sutherland, and Harry Gairey. Other early migration occurred during both world wars⁵.

Peace-Building

Peace can be seen to be at the root of many of life's ambitions, whether it be to live in peaceful co-existence, or to maintain inner peace. Peace-building, however, is a more recent concept, one which does not assume that peace will naturally spring from the earth, but instead actively pursues it through various human initiatives.

⁴ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

⁵ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

The concept of Peace-building, as per UN Secretary General, is gaining widespread acceptance in academic and political circles and was conceived as an integral part of UN efforts in the promotion of peace and has subsequently become the traditional instruments: preventive diplomacy, peace making and peacekeeping.⁶ It was pointed out by the UN Secretary General that despite the positive reception that the notion that peace-building receives, its precise definition has remained unclear. As a result, there are several significant differences in its interpretation.

It was also mentioned by the Un Secretary General that arguably, a crucial element of the confusion was already present, but in essence Peace-building consists of a “Sustained, co-operative work to deal with underlying economic, social, cultural and humanitarian problem”, yet the measures of concern included disarming, restoring order, destroying weapons, repatriating refugees, training security forces, monitoring elections, advancing the protection of human rights, reforming institutions and promoting political participations. Thus, at the very beginning, peace building appears somewhat controversial and with little change in the near future. In fact, Robert Miller of the Canadian Peace building Initiative recently indicated that the term peace building, being in its ‘etymological adolescence’, has remained ‘rather gangly and undefined’.

Since it is believed that these discussions are key frameworks and premises for political decisions, this conceptual confusion is likely to spill over into the design and implementation of peace building efforts. It would seem clear that for the concept of peace building, to realize the potential that it so deserves, it is of vital importance that the term is employed with care and accuracy. In the early 1990’s, post-conflict environments became more common and this brought together UN Agencies, NGOs, bilateral agencies, multilateral civil agencies, major actors, and domestic state and civil actors in

⁶ UN, an agenda for Peace, 1992

a “benignly named peace-building community”.⁷ This timing coincided with many other developments of the time including the stronger global connections that would be facilitated by a burgeoning internet, the world preparing for the coming of globalization and the developing ‘global village’. The concept of peace-building provided the right framework to approach post conflict environments. In post conflict environments, peace-building involves “providing a measure of justice for past wrongs, developing human rights protections for populations emerging from conflict, encouraging of facilitating reconciliation among people that have been in conflict, solidifying, emergent, often fragile, state structures.”⁸

Peace-building can be operationalized through various perspectives. It can symbolize the tools available to effect relief and development in a country, as well as in terms of conflict and post-conflict support.⁹ Thus peace-building can pertain to what the international community possess, or chooses to possess, in relation to possible conflicts; examples of this can be peace-keeping forces or diplomatic communications forums, such as the United Nations. The other perspective pertains to the specific conflict and post conflict environment, and includes such details as humanitarian or emergency aid. Peace-building has both specifics, such as disarmament, monitoring elections and repatriating refugees, as well as intangible components such as restoring order and increasing political participation.¹⁰ The essential task of peace-building is to ensure peace and safety from physical and emotional violence, and to create the conditions that would allow a society to prevent conflict, however, the presence of peace and non-conflict are not necessarily connected.¹¹

⁷ Donini, A., Niland, N., and Wermester, K., pp. 208.

⁸ Donini, A., Niland, N., and Wermester, K., pp. 212.

⁹ Cousens, E., Kumar, C., and Wermester, K., pp. 1-2.

¹⁰ Cousens, E., Kumar, C., and Wermester, K., pp. 6.

¹¹ Bryant C., and Kappaz C., pp. 48-49.

A paper prepared for UNESCO defined a culture of peace as one which is invested in the content, substance, and conditions of peace, as well as the absence or war or major conflict.¹² They identify the conditions that are conducive to peace as being democratic participation, good governance, and creativity. The paper also characterized a lack of internal peace as represented by poverty, exclusion, ignorance, and inequality.¹³ Inequality and social exclusion block the process of peace-building. They continue to elaborate that states of non-conflict are not easy to define, emphasizing that poverty can be a form of violence, and more so when it results in premature death.¹⁴ The threat of violence can have powerful psychological implications and should be classified as a form of violence.¹⁵ Many times it is poverty itself that can lead to conflict, even war, and thus poverty must be counted as a strong factor in the peace-building process. Peace is the absence of war, and that reducing poverty also reduces the chance of war and conflict and increases the chance of peace.¹⁶

The process of peace-building is guarded by those countries and organizations that are devoted to global development, yet the onus of peace-building is also contained within individuals that are invested in where peace-building is needed. The essence of peace is not contained to one bordered state, nor is it given or taken by one isolated entity. The ethics of peace include sharing resources, and the process of conflict and transformation.¹⁷ This is where Diaspora communities can begin to affect change and initiate the process of peace-building in their countries of origin. Within a Jamaican context, peace-building will be connected to issues of crime and public security, economic equality, trans-border equity, and the reduction of poverty. Although Jamaica

¹² Landa O., Maxwell S., and Smith N.

¹³ Landa O., Maxwell S., and Smith N.

¹⁴ Bryant C., and Kappaz C., pp. 159-176.

¹⁵ Mullaly B., pp. 47-48.

¹⁶ Bryant C., and Kappaz C., pp. 25-28.

¹⁷ Agathangelou A., pp. 131-146.

is not a post conflict country, it is a post colonial country, and this has contributed to issues of internal conflict.

Development

Development, like Peace-building, has meaning in several contexts, including, social science, business, culture among others. From the purview of the United Nations, development is recognized as a “comprehensive economic, social, cultural and political process, which aims at the constant improvement of the well-being of the entire population and of all individuals on the basis of their active, free and meaningful participation in development and in the fair distribution of benefits resulting there from”.¹⁸ It is therefore from this context that this paper will be looked at.

The issue of development, as it is tied to the discussion of Diaspora, is challenging. A key feature of globalization is the rapid flow of capital to the most profitable centres of production. With the advent of globalization, the efforts to move product rather than people increase migration pressures in the years to come; in addition, the flow of goods and capital between rich and poor countries will not be large enough to offset the needs for employment in poorer countries.¹⁹

No country, like no individual, remains completely static if it wishes to survive. Countries grow in various ways, and can be compared with each other. A country’s development impacts on its ability to function within global markets, influence international decisions, and provide standards of living to its citizens.

As with many conceptual things, measuring development has been a challenge to policy makers and researchers. Most researchers satisfy themselves by tracking a country’s economic potential; this is done by measuring either the Gross Domestic Product (GDP) or the Gross National Product (GNP). In these terms, the level of

¹⁸ (U.N.)

¹⁹ Stalker (2000)

development that a country is measured by is reduced to an economic figure, which is typically easily attained and conducive to creating a neat hierarchy of development amongst countries. Though it is easy, and many times useful, to track a country's development by economic capital, it does not account for other possible indicators of development.

Development is nurtured by different criteria; economic growth alone may be a poor indicator, as portrayed by two countries with similar GDPs per capita, yet largely unequal standards of living.²⁰ Countries, like individuals, are not homogenous entities, and it must be considered that their diversities will provide different outcomes; much like two individuals with the same amount of money, yet different motivations, histories, and environmental factors. Thus, it is necessary to create alternative measures to track development. Development can be characterized as the increasing access to productive assets, including education.²¹ They pinpoint that certain groups have perpetually been excluded and denied these resources needed to lift them out of poverty, such as the Roma or gypsy people of Europe. Development, in this framework, can also include the structural systems that govern daily life, or that provide access to those resources that are critical to self-empowerment. In this context, one may compare the development of capitalist and communist countries in terms other than their GDP or GNP. Furthermore, the United Nations Development Program provides alternative, or supplementary, indicators of development, such as environmental factors, government democracy, poverty reduction, and crisis prevention and recovery.²²

Much of these alternate measures of development consider the human element of a country's development. This is evidenced by the shift in priorities within the United Nations in the 1990's, where, through the major conferences that it hosted, it shifted it's,

²⁰ Grunberg, I. and Khan, S., pp. 8.

²¹ Bryant C., and Kappaz C., pp. 32-36.

²² Retrieved from the United Nations Development Program at www.undp.org/about/

“...focus of the global agenda from economic reform and ‘sound fundamentals’ to ‘sustainable human development...’.”²³ Human development is largely concerned with issues of human equity and equality. There is growing evidence that issues of equity are important to development and to the ‘long-term prosperity of society as a whole’.²⁴ The human element is concerned with standards of living; with life expectancy, with access to health care, with political participation, and other acts that are generally privileged to a country’s citizenry. The ways that countries struggle and compete within the measures of development vary. The International Monetary Fund and World Bank provide loans to countries and help create conditions of development prosperity. This support, however, does not come cheap, and many countries who borrow from the IMF find themselves embroiled in mounting **debt**, as their development initiatives are not sufficient for repaying the IMF loans.²⁵ Growing debts prevents countries from providing care for their citizens, helping them rid themselves of poverty and inequity.

This study will analyze how development is operationalized within a Jamaican context. Measuring Jamaica’s economy is a useful indicator of it’s development; GDP in terms of increased output in sectors such as tourism, agriculture, construction, manufacturing, mining and quarrying, transportation and communication, the off-shore business sector, financial sector developments; Jamaica’s development can also be evaluated in terms of fiscal and debt management.²⁶ **Considered also the human element of development, and how the Jamaican Diaspora community contributes towards building and developing a free and prosperous Jamaica.**

²³ Grunberg, I. and Khan, S., pp. 5-6.

²⁴ Retrieved from the World Development Report 2006: Equity and Development.

²⁵ Grunberg, I. and Khan, S., pp. 8.

²⁶ Caribbean Development Bank: Annual Review, 2005

JAMAICA: A HISTORICAL PERSPECTIVE

Jamaica is the largest of the English speaking islands in the Caribbean and is located 140 kilometers south of Cuba. The Island, Jamaica, is 10,990 square kilometers and has a largely mountainous variation in landscape from the coral sands and ironshore cliffs of the shoreline to coastal wetlands, plains and highlands that **poses** formidable challenges for farming and inland transportation. The misty peaks of the Blue Mountains extend some 2,256 metres, the highest point in the country. The island's lush vegetation, white sand beaches, sea, and the sunshine have established Jamaica's reputation as a tourist Mecca and a significant means of Jamaica's needed foreign exchange. The island also lies in the path of disastrous storms, so that periodically its main crops (bananas, citrus, sugar cane, coconuts, and other fruits and vegetables), as well as its housing and physical infrastructure are destroyed or severely damaged.

The name Jamaica is derived from the Arawak word "Xaymaca" meaning "Land of Wood and Water". Jamaica was originally settled by the Arawak Indians, and was first visited by Christopher Columbus in 1494 on his second voyage to the New World. The Indians were enslaved by the Spanish and within 50 years the race was essentially eliminated by hardship and/or disease, though by 1655 the Spaniards were ousted by the British. During the three centuries rule by the British, Jamaica experienced tremendous political turmoil, including maroon uprisings, guerilla attacks from the Spanish and the great earthquake which destroyed the "sin city" of Port Royal in 1692.

Under the British, Jamaica initially became an outpost for pirates, but later the British turned Jamaica into a vast sugar plantation, which saw an estimated 750,000 blacks forcibly brought to work as slave labour on the sugar plantations.²⁷ From the beginning of British colonial rule, the blacks of Jamaica rejected their dehumanized

²⁷ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

status and rebelled against their owners. As such, by the early 1670s, several slaves escaped and fled to the mountains where they fought fiercely and became known as the Maroons. They eventually combined into two main regional groupings – the Trelawnys in the western part of the island – under their foremost chief, Cudjoe and the Windward or Nanny Town Maroons in the east, under the legendary female chieftain named Nanny.



This pattern of discontent continued and in 1831 the Baptist War led by the lay preacher Sam Sharpe culminated in a massive revolt in western Jamaica and with the unprofitability of slavery and the growing abolitionist movement in Britain resulted in the abolition of slavery in 1834. After the abolition of slavery, the former slaves fled to the hills where they farmed the land as small-scale farmers. With a loss of slave labour, the plantation owners adopted the system of indentured labour and in 1848 to 1917 saw newcomers from India and Pakistan and, to a lesser degree, China.²⁸

A new nationalist-oriented labour movements which came as a result of the revolt of 1937–38 gave birth to two major political parties: the Peoples' National Party (PNP) led by Norman Washington Manley and the Jamaica Labour Party (JLP) led by (Sir) Alexander Bustamante, both of which drew their support from several trade union

²⁸ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

organizations.²⁹ With the efforts of these two parties, the British government finally granted in 1944 a limited form of self-government and adult suffrage known as the Westminster system. The growth of the Peoples' National and Jamaica Labour parties also gave the country "political unionism," that is, a system characterized by the direct involvement of trade unions in politics and government. Jamaican society thus evolved into two great political "tribes," and it has become an ongoing tradition of the political culture that no "political tribe" should enjoy the fruits of office for more than two consecutive terms.³⁰

In 1958, the West Indies Federation, a self-governing union of five Caribbean countries, including Jamaica was established, but within three years, Jamaica voted to withdraw and by August 1962 obtained its independence. Since then, the governments of Jamaica, led successively by the Peoples' National and Jamaica Labour parties, have adopted both capitalist and non-capitalist policies in an effort to raise living standards.³¹ During the 1970s, the Jamaican government, led by Prime Minister Michael Manley of the Peoples' National Party, adopted a policy of democratic socialism (state capitalism) that emphasized property redistribution and other populist/egalitarian measures aimed at relieving mass unemployment. This period proved to be the most turbulent in the post-independence era and witnessed a flight of domestic capital as well as a large number of Jamaican entrepreneurs to Canada and the United States, thus entrenching a new wave in migration and the enlargement of the Jamaica Diaspora to North America.

Despite Manley's policy changes, the living standards for the majority of the population continued to decline. The level of poverty for the masses worsened still further during the 1980s, when the Jamaica Labour Party under Prime Minister Edward

²⁹ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

³⁰ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

³¹ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

Seaga moved away from state intervention in favour of a more open market-driven economy. Since the 1990s, Jamaica has been ruled again by the Peoples' National Party, but under an economic philosophy that favours a market economy and a much more limited role for the state.³²

Jamaican culture is predominantly African in form and content. The present-day population of Jamaica is primarily from Africa. Of Jamaica's 2.5 million inhabitants, 90 percent are black, 7.3 percent of mixed race, and 2.2 percent Asian Indian, Chinese, Lebanese, and European. Despite their small numbers, European Jews (both Sephardic Jews from Spain and Portugal and English and German Jews), Chinese, and Lebanese have had an especially strong influence on Jamaica's commerce, industry, and the professions.³³

The adaptation of the rhythmic form of African music, expressed through drumming and percussion, constitutes the underlying or deep rooted genre of Jamaican music. Jamaican reggae music is often sighted as one of Jamaica's major "culture entity" export as a distinct brand since the arrival of Bob Marley in the 1960s. A deep and abiding religiosity is another fundamental characteristic of Jamaican society. As reported by the 1991 census, 74 percent of Jamaicans declared a religious affiliation. Of those, two-thirds belonged to ten Christian denominations, in particular to Protestant evangelical and non-conformist churches (Church of God, Seventh Day Adventist, Baptist, and Pentecostal).³⁴

Although Rastafarianism is not considered among the mainstream religions, it has developed as a significant cultural force in Jamaica. It came about in the 1930s as a result of the ideas of Marcus Garvey, who argued that African culture, religion, music,

³² George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

³³ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

³⁴ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

and language are inseparable aspects of Jamaican culture. The central and unifying religious tenet of Rastafarianism is a belief in the divinity of the late Emperor Haile Selassie I of Ethiopia as the Living God, or Christ incarnate, and as the heir to the Hebrew King David.³⁵

Although English is the official and formal language of communication, all Jamaicans speak patois (pronounced patwa), or what Jamaican intellectuals call “Jamaica talk.” This speech form grew out of the necessity for Africans coming from different parts of West Africa to develop for them a common language of communication which would be incomprehensible to their English-speaking masters. Jamaica talk came to embody subtle changes of rhythm, inflection, and lexical borrowing from a variety of languages – African, English, Spanish, even French and Portuguese – as well as simplification of syntax and the transformation in the meaning of words to respond to Jamaican conditions.³⁶

LITERATURE REVIEW

Jamaica is a country that has a startling number of people living abroad - approximately 2.5 million, which is reflected in the country's population.³⁷ This large dispersion of people creates intricate economic, cultural and social linkages between Jamaica and host countries. This is typical of many countries that have large Diasporas, and it forces us to re-define what it means to be a nation, the nature of nationalism, and how citizens contribute to their countries of origin³⁸. This process of re-defining nationhood raises questions such as why are so many people living outside of their country of origin, what connections do they keep with their country of origin, and how do they affect change in their country of origin? This study will address these questions by reviewing the existing

³⁵ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

³⁶ George Eaton www.multiculturalcanada.ca/ecp/content/jamaicans.html

³⁷ The Jamaican Gleaner expresses how there are both 2.5 million Jamaicans living overseas, which is the same approximate population of Jamaica. *The Diaspora and the Right to Vote*, retrieved from <http://www.jamaica-gleaner.com/gleaner/20060721/letters/letters2.html>

³⁸ Braziel, J. and Mannur, A., pp. 7.

literature on peace-building and development, how the Jamaican Diaspora affects these issues, and how other countries' Diasporas affect peace-building and development.

The term Diaspora implies a migration with particular methods or reasons. It describes communities of people that have been dislocated from their countries of origin through migration, immigration, or exile³⁹. This type of migration is a contrast to voluntary migration, which can be described as leaving a country without pressure or coercion.⁴⁰ The literature identifies that Diaspora communities can be characterized by projects of investment, a Diasporic consciousness, and the desire to return to the homeland⁴¹. Jamaica's Diaspora can be characterized by all of these factors. Jamaican people share a common history and roots, and feel actively connected with Jamaica even though their host countries may be thousands of kilometers away. The Jamaican Minister of State in Foreign Affairs and Foreign Trade, Hon. Delano Franklyn, expressed this sentiment best when he said that although there are many reasons for Jamaicans to leave their homeland, many of them maintain a strong connection to Jamaica, which is manifested through individual and collective charitable initiatives and remittances⁴².

Economic Development

Like many other countries in the Caribbean, Jamaica has lacked significant development opportunities. This can be attributed to many factors, including the fact that Jamaica only acquired independence in 1962, and is still dealing with the remnants of its colonial past. Many cities in the Caribbean are challenged by hardships such as overcrowding, poor infrastructure, inadequate sanitation, and high unemployment⁴³. Jamaica is competitive in relation to other Caribbean countries; however, it is faced with issues of

³⁹ Braziel, J. and Mannur, A., pp. 4.

⁴⁰ Cheran, R.

⁴¹ Further characterizations include forced migration; collective memory or collective memory loss; alienation and isolation; deterritorialization and reterritorialization. Cheran, R.

⁴² Extracted from *An Overview on Jamaica and the Jamaican Diaspora* by Jamaican Minister of State Delano Franklyn from <http://www.diaspora.org.jm/content/home/StaticPages/messages2.asp>.

⁴³ Mensah J., pp. 68.

unemployment, under-employment and inflation⁴⁴. Due to economic difficulties, many people in the Caribbean, especially youth, find that international migration provides an opportunity for improved socio-economic conditions⁴⁵. These harsh economic conditions are compounded by globalization. Under NAFTA, many jobs in the garment industry have shifted from Jamaica to Mexico, and a WTO ruling has prevented Jamaica from exporting bananas to the European Union.⁴⁶ Prime agricultural land is allotted to exports, the tourism industry is largely owned and operated by multinational corporations or non-Jamaicans, and other Jamaican industries rely on the import of raw materials, capital and technology⁴⁷. The weather is also a significant player in the economy. Hurricane season, in particular, can have devastating results for the tourism, agriculture and mining sectors⁴⁸. Other factors include crime, arson, looting, extortion and fraud. These factors create a volatile environment making it difficult to attract investment. Crime also redirects Jamaica's financial resources to sectors such as policing, the judiciary and health care, as opposed to investing in economic or social growth⁴⁹.

Brain Drain

As pertaining to migration, it can be seen that Brain Drain can ease pressure on labour markets, and reduce unemployment, poverty and social inequality, assuming that it is surplus labour that is exported. This also leads to the return of migrants which provide an important source of skills, expertise and ideas, that is, reversed brain drain/brain gain, circulation or exchange.

In this labour exporting situation, female migrants predominate in profession such as teachers, domestic workers and nurses. The impact of gender transformation on

⁴⁴ Mensah J., pp. 98.

⁴⁵ Mensah J., pp. 67.

⁴⁶ Dunn L., and Mondesire A., pp. 9.

⁴⁷ Mensah J., pp. 98.

⁴⁸ Caribbean Development Bank: *Annual Review*, 2005

⁴⁹ Retrieved from a report by Peter Abrahams from the Jamaica Diaspora Conference on June 15 and June 16, 2006.

family structures and network is tremendous. Many children are left behind with grand-parents, older sibling or family friends, until the migrating parents are settled or return.⁵⁰

Invariably the departure of highly skilled migrant reduces productivity in various sector of the economy. Jamaica loses roughly 8% of its registered nurses and 20% of its specialist nurses annually to the US and the UK.⁵¹ In 2001 alone, 3% of Jamaica's teachers left the Island to accept temporary assignments abroad.⁵² The point being made is that migration has depleted the Jamaican economy of valuable human capital professional, entrepreneurs, university graduates and has created social dislocation among families and communities.

The conventional argument against brain drain holds that the loss of highly educated workers from developing countries tend to depress income levels and long-run economic growth. From this, there are some thought that a financial compensation through taxes, that is, the assets that are lost - knowledge, skills and capabilities. A more realistic approach may be to recoup this loss through tapping the Diaspora as did China, Taiwan and India – “reversed brain drain” which is the return option and brain circulation, which entails the remote mobilization of skills migrants through temporary or cyclical migration. This approach is based on the assumption that knowledge and capabilities are critical factors required for successful industrialization and development.⁵³

Remittances

Remittances, over the years, have shown tremendous growth, and have expanded the development options for the Island. Remittances are in deed a major source of income for many lower income households.⁵⁴ In some rural areas, 40% of households derive

⁵⁰ Schmid, 2003

⁵¹ Wyss 2004

⁵² Wyss 2004

⁵³ Jackson J. pp.16 (2005)

⁵⁴ Itzigsohn, 1995

significant financial support from relatives working abroad or in one of the major cities.⁵⁵

On the other hand, it has been observed that remittances and other transfers increase dependency promote western consumption styles and cause inflationary pressure. Most remittances are spent on consumption and so there are very little left to be invested in productive assets. In addition, rather than stemming the tide of migration, remittances tend to encourage the outflow of migrants. This also acts as a disincentive to home investment and human capital formation.

Jamaica's largest sources of income are the bauxite, tourism, sugar and rum market. Remittances, however, in 2002 constituted more foreign exchange than bauxite, Jamaica's largest export.⁵⁶ Estimates peg the economic worth of the Jamaican Diaspora at \$40 billion U.S.; sending back 5% of that worth means directing \$2 billion to Jamaica⁵⁷. Remittances resonate with more than economic statistics; because they are a direct and personal method of transferring resources. Remittances are widely used to purchase needed goods such as food, medicine, clothes, and childcare⁵⁸. To many Jamaicans living abroad, sending money back home is an easy and practical method of sustaining a connection to the land and culture of Jamaica, as well as maintaining familial and emotional links with those they left behind. On the economic outlook, Jamaica remains positive; it achieved some gains in 2005 and is experiencing growth in its GDP at 1.4%⁵⁹.

Social Challenges

Social problems in Jamaica, as in many countries, are linked to poverty and socio-economic inequality. Socio-economic inequality has been connected to destabilizing family structures, a decline in societal values, inadequate housing, poor parenting, drug

⁵⁵ World Bank, 2003: 45

⁵⁶ Retrieved from [Engaging the Diaspora](#), The Jamaican Gleaner, 2005

⁵⁷ Retrieved from [Engaging the Diaspora](#), The Jamaican Gleaner, 2005

⁵⁸ Conway D., pp. 351.

⁵⁹ Caribbean Development Bank: [Annual Review](#), 2005

use, illiteracy, unemployment, urban drift, political manipulation and tribalism.⁶⁰ An example of tribalism is Jamaica's garrison communities, which threaten violence against those that do not support their political parties, and engage in clashes between other political groups. Jamaica is also reputed to have a strong drug culture, not only internally, but also in the sense that Jamaica is an exporter of drugs to North America.

Another element to the Jamaican crime situation is the "rapid development of the extortion racket, whereby commercial enterprises are forced to pay the "dons" of organized crime for "protection" against robbery and the related revival and proliferation of the informal community courts"⁶¹. Not all of Jamaica's social problems originate within its borders; deportations are inflicted upon Jamaica by developed countries. The deportation of criminals to Jamaica creates stronger crime links and organizational structures. Deportees bring with them more sophisticated criminal methods, organizational strategies and contacts from abroad, resulting in stronger criminal enterprises⁶². The effects of being deported and uprooted have serious psychological implications. Deportees typically find themselves isolated in a new environment, disconnected from friends or family from their host country, and destabilized, becoming at-risk of engaging in criminal activity⁶³.

Between 1996 and 2003, 15,500 people were deported to Jamaica; more than 12, 000 of them were involved in criminal activity⁶⁴. Most deportations are from the three largest host countries; Canada, U.S. and the United Kingdom. There is considerable optimism surrounding the future of a peaceful Jamaica. Both Jamaica and its Diaspora

⁶⁰ Extracted from a report by Peter Abrahams from the Jamaica Diaspora Conference on June 15 and June 16, 2006. Abrahams also frames much of the crime in Jamaica as manifesting from a sub-culture of 'bad-mannerism'.

⁶¹ Harriott, A. Dept. of Gov't The University of the West Indies, Mona campus

⁶² Extracted from a report by Peter Abrahams from the Jamaica Diaspora Conference on June 15 and June 16, 2006.

⁶³ [Carib States Want Study on Link Between Deportation and Crime](http://www.jamaica-gleaner.com/gleaner/20051216/carib/carib2.html), retrieved from <http://www.jamaica-gleaner.com/gleaner/20051216/carib/carib2.html>.

⁶⁴ [Welfare Centre for Deportees?](http://www.jamaica-gleaner.com/gleaner/20030826/lead/lead5.html), retrieved from <http://www.jamaica-gleaner.com/gleaner/20030826/lead/lead5.html>.

have collaborated to try to curb crime and violence. Some suggestions that have been made include enhancing police services, funding youth programs, and investing in housing⁶⁵. Further it is purported that there is little evaluations of existing policing, sentencing and correctional policies. Judges have considerable discretionary powers and may consider a varied sentence menu, yet they and the policy makers have no idea what types of sentences work best for reducing recidivism.

Many of the initiatives between the Diaspora and Jamaica are effective, and in fact, in 2005 the murder rate decreased by 41% in Jamaica; much of this is attributed to community peace-building initiatives where police, citizens, businesses, churches, and other community stake-holders cooperated in their efforts against crime and violence⁶⁶. Jamaicans abroad are stakeholders in the future of Jamaica, and further collaboration to combat Jamaican social issues will be critical, not only around the issues of deportation, but also in community peace-building.

Frameworks for Peace-Building and Development

Diasporas around the world develop unique methodologies to assist their homelands. There are, however, some common methods - transfers of resources (remittances), a demand of services (tourism, telecommunications, consumer goods, and nostalgic trade), transportation, capital investment, and charitable donations.⁶⁷ These economic links are important because often there is an economic motivation for leaving a country of origin. In Kenya, the search for international accreditation turned into a one-way trip for many due to a failing economy and harsh political climate; although, many families could only afford to send only one family member abroad⁶⁸. In this context, Kenya has experienced a 'brain drain' of skilled workers, which is something that is shared by many

⁶⁵ Extracted from a report by Peter Abrahams from the Jamaica Diaspora Conference on June 15 and June 16, 2006.

⁶⁶ Celebrating Independence...Through Community Building, retrieved from <http://jamaica-gleaner.com/gleaner/20060716/focus/focus3.html>.

⁶⁷ Orozco M.

⁶⁸ Okoth, K.

Diaspora homelands. Kenyans living abroad are expected to send home remittances-remittances are assumed to have played a major role in Kenya in the 1990's, funding families, small businesses.⁶⁹ Looking to the future, suggestions for the Kenyan Diaspora include assisting in brokering public-private partnerships that can create connections between professionals in order to consolidate political and economic changes⁷⁰. When the Diaspora establishes itself economically, it is able to create an economic link between the host country and homeland. China, Taiwan, India, and South Africa all tap into their Diasporas in various ways to impact change in their home countries.

They have been able to tap into their Diasporas to create investments in their countries, for example China and Taiwan have been able to boost their homeland's economies by transferring their resources of "technology, know-how, market intelligence, and a wide-range of business related skills"⁷¹. Specifically, Taiwan pursued the "brain trust" model by focusing on attracting human capital from the Diaspora. China on the other hand has pursued a strategy of "direct investment" and opening trade opportunities throughout the Chinese communities. The Indians strategy is geared towards technology transfer, market opening and out-sourcing opportunities. The Diaspora can also contribute by transferring knowledge and skills that assist with critical areas of development. The Tamil Diaspora contributes to Sri Lanka in a diversity of ways.

The Tamil Diaspora is comprised significantly of refugees and former-refugees, who through remittances contribute 7% of Sri Lanka's GDP⁷². Besides remittances, the Tamil Diaspora also engages in political lobbying or protesting and by initiating alternative models of development to aid in the construction and reconstruction of

⁶⁹ Okoth, K.

⁷⁰ Okoth, K.

⁷¹ Extracted from a report by Dennis Morrison after the 2006 Jamaican Diaspora Conference, discussing the challenges that the Diaspora faces in relation to development.

⁷² Cheran, R.

infrastructure in Sri Lanka, including infrastructure such as schools and hospitals⁷³. The Tamil Diaspora is connected with Sri Lanka through knowledge capital and transfer, the transfer of skilled professionals; capacity building and investment, the transfer of consultants from the Diaspora to assist with projects in Sri Lanka; peace-building and strengthening the civil society, strengthening media capacity to report on conflicts and bring about awareness⁷⁴. Mexico utilizes the “Home Town Association” – this is where residents of the same town or village in Mexico commonly migrate to the same locality in the USA. This serve the dual purpose of providing social support to the migrant and economic support to their place of origin as did by the Irish, poles, Italians and other before them.⁷⁵ In this way, ties and identity are preserved and social and physical infrastructures can be built at home. In this regard the Diaspora need to be careful as the goals set by the Diaspora may not reflect the priorities of the residents who are behind.

The Lebanese follow a business network, a business development vehicle, with an online marketplace and business matching database. Its goal is to make links between Lebanese entrepreneurs and international business by identifying business opportunities and potential areas of partnership.⁷⁶ Jamaica has a strong and vibrant Diaspora which represents a strong source of human and economic capital. Currently, there are several stakeholder groups interested in strengthening the linkages between Jamaicans residing abroad and those at home. Among these groups are the Jamaican Government, companies that help transfer remittances, various Jamaican private sector bodies and a number community based organizations in the Diaspora. Jampact is a U.S. based organization that endeavors to contribute to policy debates about the

⁷³ Cheran, R.

⁷⁴ Cheran, R.

⁷⁵ Newland, K. The role of Diaspora in Poverty Reduction in their Countries of Origin

⁷⁶ Newland, K. The role of Diaspora in Poverty Reduction in their Countries of Origin

economy and education system, as well as providing assistance to various Jamaican organizations that are in need of support⁷⁷.

Some of Jamaica's projects have included funding and project development for inner-city schools, organizing conferences to stimulate discussions about economic growth, and increasing civic involvement with Jamaican youth⁷⁸. Examples of other organizations that actively contribute back to Jamaica include: The Jamaican Nurses Association of Florida, who planned to undertake a medical mission in Jamaica with a number of doctors, and the National Investment Bank of Jamaica (NIBJ), which has appealed for Jamaican-Americans to return to Jamaica and invest money⁷⁹. On the horizon there is progress; there are initiatives to start the Jamaican Diaspora Foundation, a limited liability non-profit organization with a board of Directors that has home and abroad representatives⁸⁰.

The principal goals of the Jamaica Diaspora Foundation are: "Strengthen the links and support systems between Jamaicans residing abroad and those at home and to deepen the collaboration and cooperation between the stakeholder groups that serve them, and facilitate and increase the scope and impact of the contribution of the Diaspora to the development of Jamaicans"⁸¹. Some in the Diaspora have expressed that Jamaica's rich culture is key to addressing issues of peace-building. Jamaican music and food are popular throughout the world, and help connect Jamaicans living abroad with their homeland. Culture is also a documentary and unifying tool that captures the stories and histories of people.⁸² An excellent example of culture as a tool

⁷⁷ Retrieved from <http://www.jampact.org/about.php>.

⁷⁸ Retrieved and September 21, 2006 from <http://www.jamaicans.com/news/announcements/jampact042006basicschools.shtml> and <http://www.jampact.org/about.php>.

⁷⁹ Retrieved September 21, 2006 from <http://www.jamaicans.com/news/announcements/jampact042006basicschools.shtml>

⁸⁰ Retrieved from <http://www.diaspora.org.jm/content/home/StaticPages/thefoundation.asp>.

⁸¹ Retrieved from <http://www.diaspora.org.jm/content/home/StaticPages/thefoundation.asp>.

⁸² Meehan K., and Miller, pp. 305-328.

for conflict-resolution is offered through the process of storytelling, which can create change within individuals and groups.

Storytelling is, at its core, a cross-cultural concept, and thus can be an effective way to bridge cultures in understanding and receiving pro-social messages about Jamaica. Sharing stories encourages participants to interact with each other in a transformative process of hearing positive messages, internalizing messages, sharing own stories and hearing diverse stories⁸³. Storytelling is also a way to connect to youth, as well as 2nd or 3rd generation Jamaicans in the Diaspora. Dub and dialect poetry are also forms of culture that can communicate messages of peace, which are closely connected to Jamaica.⁸⁴ There are creators of Jamaican storytelling, dialect poetry and dub poetry throughout the Diaspora and Jamaica, which allows culture to flow back and forth across borders⁸⁵. This is a crucial point; connections between Jamaica and the Diaspora are bi-directional, where both groups learn from each other through consuming each others' cultures. Through engaging in peace-building and development efforts the Diaspora empowers itself, finds its own strength, builds self-esteem by connecting to their country of their origin, and develops the confidence that will help it grow and succeed in the host country.

As Prof. Nettleford so eloquently puts it, "the opportunities which now inhere in the new consciousness to be found among our Jamaican political and corporate leaders should be exploited in the good sense by our Diaspora. The fractiousness which is evident among certain Diaspora communities on both sides of the Atlantic is not helpful. It merely serves to confirm stereotype in the minds of host societies tenanted by those

⁸³ Wright K., pp.16.

⁸⁴ Wright K., pp.17.

⁸⁵ Wright K., pp. 22.

who denigrate things African including those who carry the strain of Africa in their blood. All the more reason, why unity in the Diaspora is important".⁸⁶

METHODOLOGY

This study attempts to identify how the Jamaican Diaspora affects development and peace-building in Jamaica through the use of surveys, informant interviews and focus groups with Diaspora members in Canada, the United Kingdom, and the United States of America -- the three nations with the largest Jamaica, Diaspora populations. Survey, focus group and key informant participants/interviewees were located through social and community organizations serving Diaspora members in the host countries and in Jamaica. The goal of the focus groups was to tap into participants' knowledge of the issues in a more in-depth manner than the survey afforded. Key informant interviews attempted to uncover perspectives from perceived community leaders of the Diaspora community.

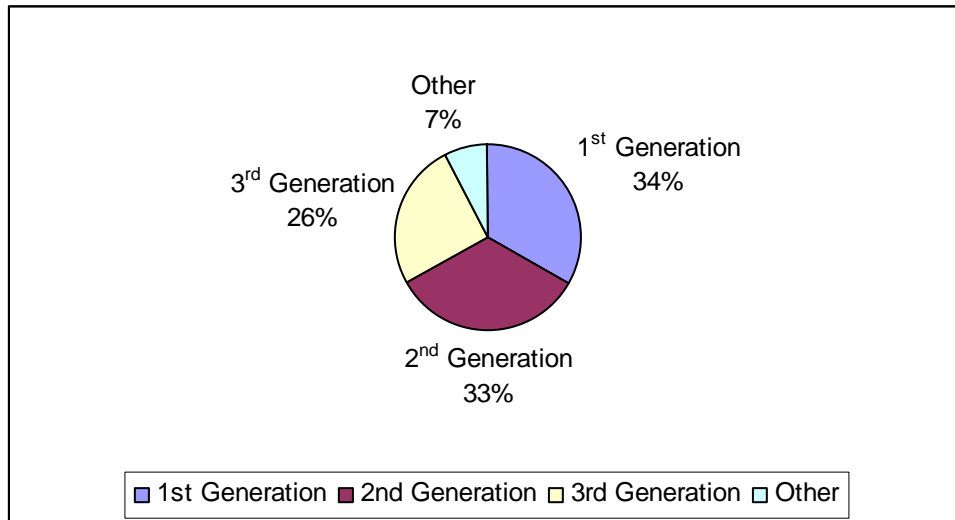
1. Survey Method

The survey (**Appendix I**) utilized closed-ended multiple choice questions and was designed in a manner that makes it easy to identify patterns in responses; whereas, the focus group questions utilized open-ended questions and were designed to be more exploratory in nature. The study's questions focused on several areas: (1) identifying how strongly Diaspora members are connected to Jamaica; (2) identifying how often and how much Diaspora members contribute to Jamaica; (3) identifying the challenges and opportunities to peace-building and development; (4) identifying Jamaica's strengths, weaknesses and progress; and (5) identifying the benefits and importance of the Diaspora's involvement in Jamaica's peace-building and development situation. In some cases, respondents selected more than one response per question (in most instances

⁸⁶ Nettheford, Rex (Mobilizing the Diaspora – Opportunities and Challenges, Diaspora Conference, 2006)

prioritizing their selections). Subsequently, percentages in some responses totaled more than 100.

Survey Participants by Diaspora Generation



Survey participants self-reported as 1st Generation Diaspora (34%), 2nd Generation Diaspora (33%), 3rd Generation Diaspora (26%), and Other (7%). Descriptive statistical analysis was used in processing survey data.

2. Focus Group Method

Focus groups were conducted limited to Canadian participation. There were ten (10) in number with 50 focus group participants between August 15, 2006 and September 22, 2006 in four areas in the Greater Toronto Area: namely; Brampton (6 focus groups), Mississauga (1 focus group), Scarborough (1 focus group) and Toronto (2 focus groups including one with 17 “at risk” youth). It must be noted that these areas does not necessarily describe the areas where the participants came from. The Brampton location, in particular, was use mainly because of availability of venue.

In all 35 males and 15 female participated in focus group discussions. All focus group sessions were facilitated by the same person with 6 different recorders and used pre-set questions and prompts (**Appendix II**).

Open and axial coding methods were used to identify focus groups response patterns in the survey response data.

3. Key Informant Interviews

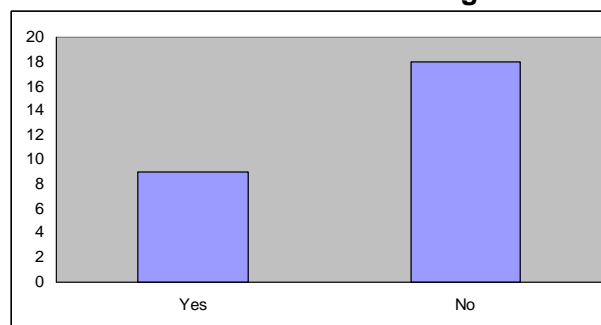
In all, eight (8) key informant interviews were conducted. All of these interviewees are recognized community leaders from the Jamaican Diaspora community in Canada. The same questions presented to focus group participants (**Appendix II**) were used in conducting key informant interviews. Phenomenological analysis was used to select highlights from these interviews.

FINDINGS

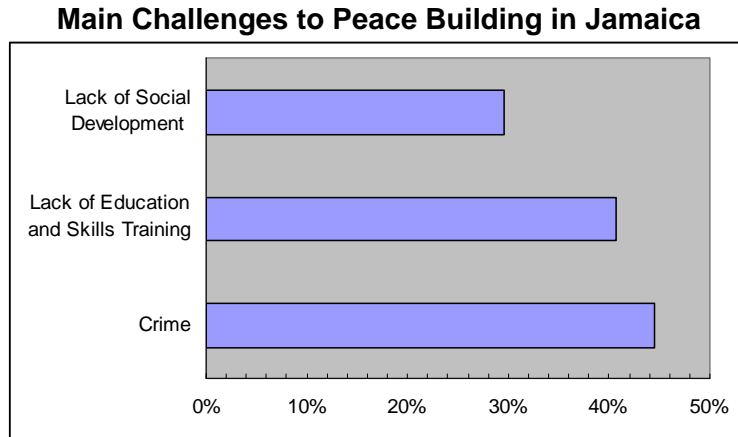
1. Survey Results

All 30 survey respondents (100%) reported that they maintained relationships in Jamaica and 89% of respondents agreed that the Diaspora should do more to contribute to peace-building in Jamaica. Twice as many respondents reported that they *did not* contribute to peace-building in Jamaica compared to respondents who reported that they *did* contribute to peace building. Of participants who did contribute to peace-building in Jamaica, “supporting a peace-building organization” and sending “remittances” were identified as the main forms of contributions. Of respondents who reported that they contributed to peace-building in Jamaica, contributions appeared to occur quite frequently. Seven of nine respondents reported making contributions at least once per month to once every three months.

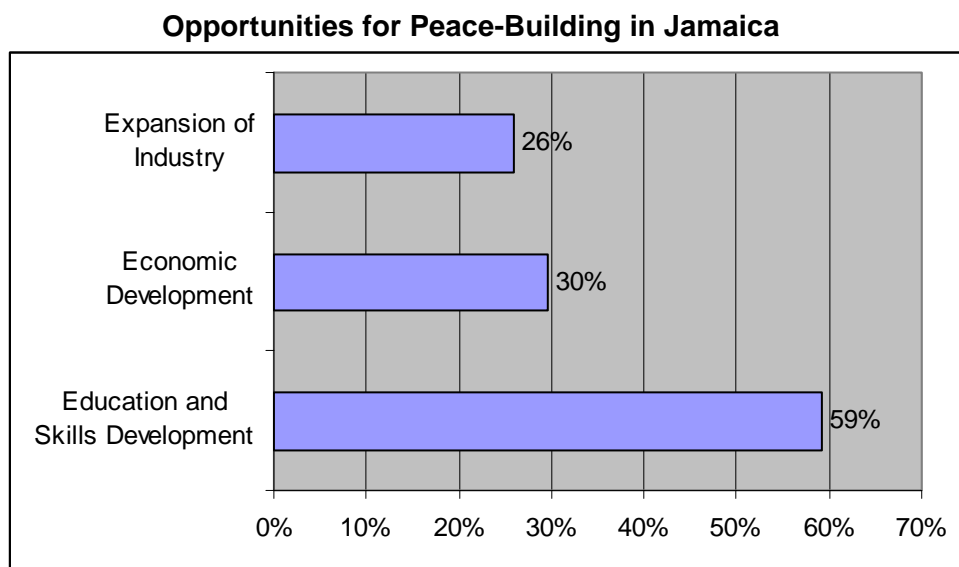
Do You Contribute to Peace-Building in Jamaica?



Of these respondents, financial remittances accounted for less than 10% of contributors' annual income for the majority with only two respondents contributing between 10% and 25% of their annual incomes. Survey participants prioritized the main challenges to peace-building in Jamaica as: 1) crime (44%); 2) lack of education and skills training (41%); and, 3) lack of social development (30%).

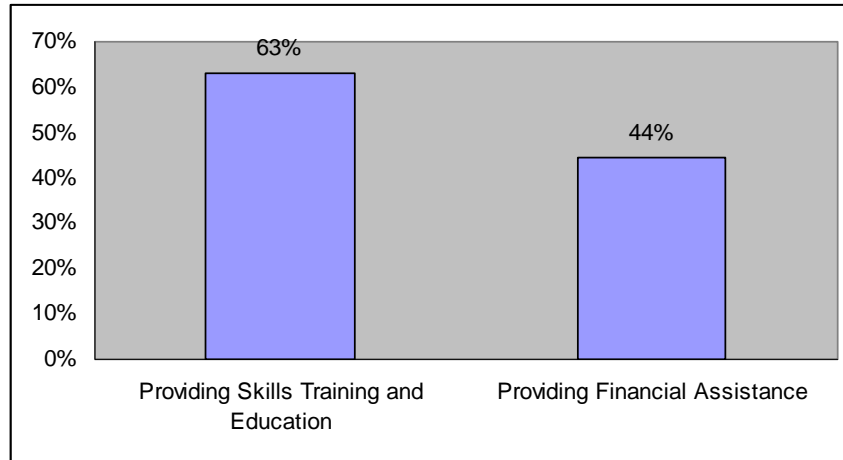


Participants identified “education and skills development” as opportunities for peace-building in Jamaica (59%). This opportunity category was selected two times as many times as secondary and tertiary areas of opportunity, namely “economic development” (30%) and “expansion of industry” (26%).



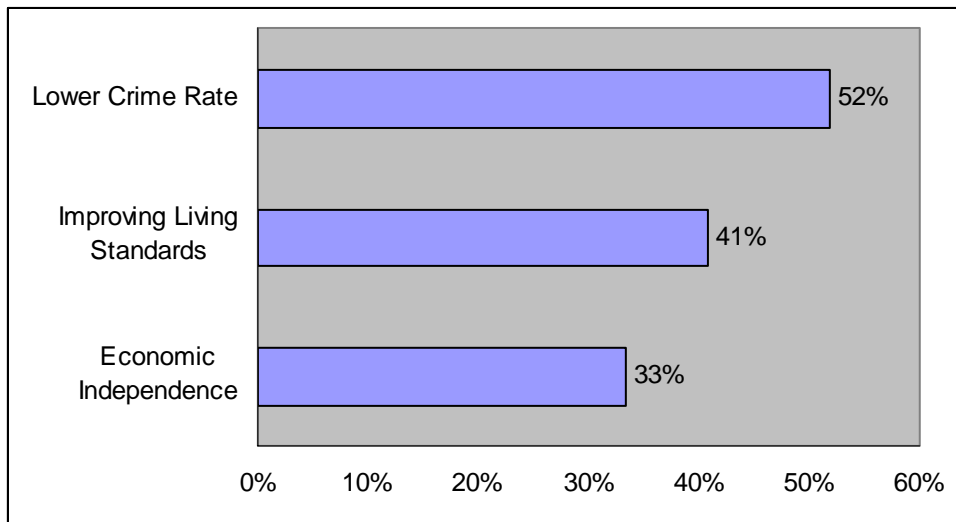
Respondents identified that the two most common ways that the Diaspora could contribute to peace-building in Jamaica were/ are: 1) providing skills training and education (63%); and, 2) providing financial assistance.

Ways the Diaspora can Contribute to Peace-Building in Jamaica



Just over half of survey respondents (52%) reported that they faced barriers to contributing to peace-building in Jamaica with “economic barriers” being cited as the most common obstacle amongst participants. Respondents identified the greatest indicators of successful peace-building in Jamaica as: 1) lower crime rate (52%); 2) improving living standards; and, 3) economic independence (33%).

Greatest Indicators of Successful Peace-Building in Jamaica



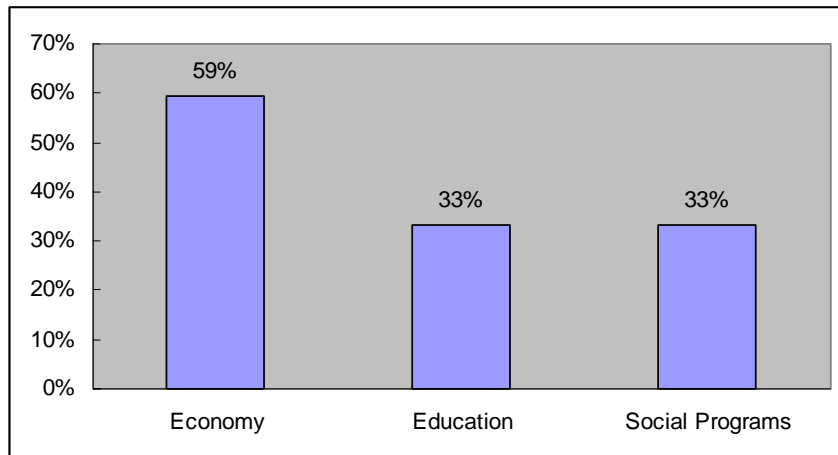
While stronger social networks between Jamaica and the Diaspora were selected as the primary enduring benefit of collaborating with the Diaspora in peace-building (44%), personal and collective empowerment in the collaborators was identified as a distant second in terms of being an enduring benefit (22%).

Contrasting Development with Peace-Building in Jamaica

In all, 74% of survey respondents agreed that peace-building a critical component to development in Jamaica. Like respondents who agreed that the Diaspora should do more to contribute to peace-building in Jamaica, 89% of respondents also agreed that the Diaspora should do more to contribute to development in Jamaica as well. Moreover, whereas 37% of respondents reported that they contributed to development in Jamaica, 48% reported that they did not.

Consultation was reported as the most common form of support to development activities (44%). *Education* was reported as the sector where Jamaica experienced the most beneficial development from the past effort(s) of respondents (37%). The sector identified as most in need of development in Jamaica was the economy (59%) with education and social programs identified as distant secondary areas (33% each respectively).

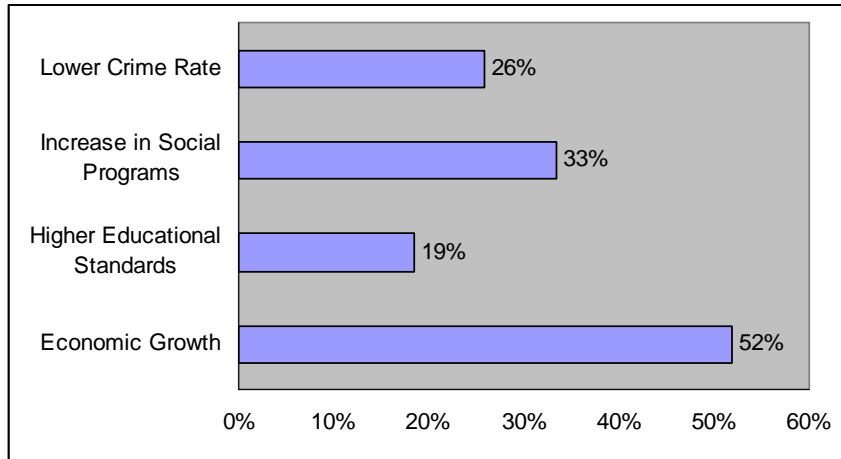
Sectors Most in Need of Development in Jamaica as Identified by Respondents



The greatest indicators of successful development in Jamaica as identified by respondents were as follows:

- Economic Growth: 52%
- Increase in Social Programs: 33%
- Lower Crime Rate: 26%
- Higher Educational Standards: 19%

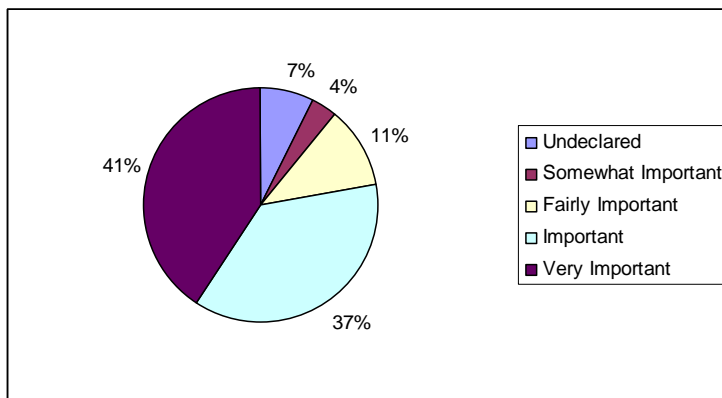
Indicators of Successful Development in Jamaica as Identified by Respondents



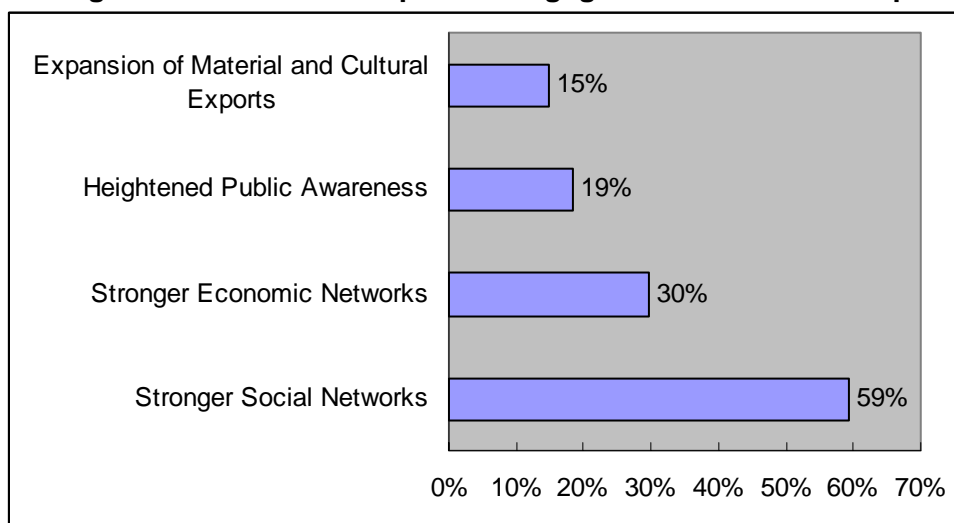
When participants were asked “How important is it for the Diaspora to contribute to development in Jamaica?” responses vary as follows:

- Very Important: 41%
- Important: 37%
- Fairly Important: 11%
- Somewhat Important: 7%
- Undeclared: 4%

Importance of Diaspora to Contribute to Development in Jamaica



Enduring Benefits for the Diaspora to Engage in Jamaican Development



Stronger social networks between Jamaica and the Diaspora (59%)
Stronger economic networks between Jamaica and the Diaspora (30%)
Heightened public awareness of Jamaica in host country (19%)
Expansion of Jamaican material and cultural export (15%)

2. Focus Groups Results

RESPONSE CATEGORY ONE: The Meaning of Peace-Building

Focus group findings centered on four major thematic dimensions pertaining to how participants understood peacebuilding and its salience to them.

Participants identified parameters along:

- **Societal-Civic Dimensions**
Social and Civic Dimensions were broken down as two sub-themes:
 - **Justice and Resolving Conflict**
 - **Condition Needed for Co-Existence**
- **Process-Result Dimensions**
Process and Result Dimensions were broken down as two sub-themes:
 - **Processes**
 - **Results**Results in turn were identified as: **Social and Educational Outcomes** and **Economic Outcomes**
- **Social-Cultural Dimensions**
Social and Cultural Dimensions were broken down as two sub-themes:
 - **Social: Family Values**
 - **Cultural: Respect, Acceptance and Understanding Diversity**
- **Global Security-Developmental Dimensions**

Below are statements supporting how the above noted themes and sub-themes were identified:

1. Societal-Civic Dimensions

Justice and Resolving Conflict

- "...social justice..."
- Injustices in society
- Working towards more justice and equality
- Equal opportunity for all people
- Getting rid of political conflicts
- Need for conflict resolution skills between people

Conditions Needed for Co-Existence

- "...peaceful society..."
- "...solidarity..."
- "Being able to operate freely in communities we live in without fear..."
- Acceptance of people of who they are
- People getting along together
- Getting along with each other
- Peace is respecting each other
- Respecting yourself and in turn respecting others
- Create environment where people feel they have human dignity and safety
- Conditions needs to be created for all people
- Finding a common ground between communities and groups
- Peace must happen from top down, from government to the people

2. Process- Result Dimensions

Processes

- The concepts, thoughts, ideas and actions that must come together to attain peace
- Encouraging and cultivating
- Peace-building must be impartial.
- Laying the ground work for honesty and open dialogue

Results

- Access to food, healthcare, housing, education will facilitate/create peace.

Social and Economic Outcomes

- Eradication of poverty and minimization of crime
- Poverty and social conditions
- Stable economic status

Educational Outcomes

- W/O Universal education growth is difficult
- Universal Education can solve a lot of problems in JA

- Free access is needed to university
- If more people understood issues through education, people can be open to new ideas.
- Education and exposure to different culture

3. Socio-Cultural Dimensions

Social: Family Values

- Canada must give back parents their duties- more control over the children
- We cannot discipline our children. If we could, we would not need peace-building
- Kids should become more aware economically and socially
- Having value of contentment

Cultural: Respect, Acceptance and Understanding Diversity

- Ethnic mix
- Diversity within community
- Not feeling like a minority
- Religious indifferences
- No racism
- Respecting individuals despite background, race, religion, and so on
- Creating African centres, museums that promote our cultures, customs and way of life

4. Global Security-Developmental Dimensions

- Disarmed of weapons
- Disruption of peace
- Training of the security forces
- Peace is leading wherever there is conflict
- More relevant where there is on going conflict
- Putting in place the building blocks for sustainable development
- Rebuilding and recreating with continuous growth
- Creation of atmosphere/environment fostering peace in a sustainable manner

RESPONSE CATEGORY TWO: Why Peace-Building is Important

Focus group findings provided two overarching categories pertaining to why

Peace-building is important activity:

- 1. Participants expressed perceived relationships between peace-building and Stability in the Home Country (Jamaica) and the Host Country (Canada); and,**
- 2. Participants noted perceived relationships between peace-building and development**

1. Relationships Between Peace and Stability in the Home Country (Jamaica) and the Host Country (Canada)

Participants mainly identified issues around community safety as the primary connector between peace and stability in Jamaica and Canada voicing comments such as: "Safety plans developed in Canada can be offered to Jamaica to ensure peace and stability." Also stated was: "Unstable culture hinders relationship" and "Canada and Jamaica share crimes."

2. Relationships Between Peace-Building and Development

Relationships between peace-building and development revealed four primary patterns:

(a) **Stability in Fiscal Arrangements** understood as two sub-dimensions:

Currency and Wealth Protection

- Protection of money
- Peace-building affects prosperity

Climate for Fiscal Investment

- Attract foreign investment
- No investments in places where there is unrest
- Country needs investment
- Economic stability
- Foreign investment will impact development
- Gives investors confidence/security to invest
- Some areas not kind to investors

(b) **Stability in Human Security**

- Condition of safety and security
- Remove the stigma of violent society
- No way to develop peace building without proper security
- Minimizes criminal activities

(c) **Stability for Civic Participation**

- No peace no unity
- People are able to work together better.
- If we do not have public perception we will have violence
- Positive contribution will open up the doors

(d) **Stability in State Governance**

- It is all in the government's hand and they do not help the people. Need a good government.
- Get people to see benefits/pay off of development

RESPONSE CATEGORY THREE: Opportunities for in Peace-Building in Jamaica

Participants suggested that opportunities for peace-building in Jamaica focused on six primary areas noting that "Where they are inefficiencies there is an opportunity."

1. Cultural Domains

- Cultural standards: folklore, dialect, reggae music
- Maximum control with foreigners to reflect a different view

2. Human Services

- Community programs
- Education

3. Media Strategy

- Advertising

4. National Economy

- Jamaica is strategically located-better economic conditions in terms of enable to benefit from USA, Canada and UK
- Take advantage of economic situations that exists in Canada and USA to improve conditions in Jamaica

5. Political Systems

- Literacy for the political supporters
- Change in the political landscape
- Access to the government

6. Travel and Tourism

- Airlines
- Tourism – All Inclusive

RESPONSE CATEGORY FOUR: Opportunities/ Areas for Development in Jamaica

Participant reflection on opportunities/ areas for development appeared to have more salience and substance than for peace-building in terms of thematic responses. In eight (8) areas main areas for development were duly noted:

1. Cultural Domains

- Balance between faith based and politics
- Cultural shift in values-value investment they have in natural resources and take advantage of what others bring

2. Human Services

- **Education** was further sub-divided into school infrastructure and quality of education.

(a) School Infrastructure

- “We can’t have development without education”
- Start at basis school level - more discipline society
- Basic school, primary school infrastructure
- Youth development

(b) Quality of Education

- Literacy-holding folks back

- **Health Care/ Medical/ Social Services** were identified but not expanded upon.

3. Social Support Networks

- Family
- Self esteem-peoples attitude
- Find a place to put back love- people are afraid to use are say the word ‘love’
- Save the elders first

4. Personal Development

- Inner self-Start with the self, especially the mind- change way of thinking
- Direct personal contact

5. Media Strategy

- Need to control their public perception
- Public relation problem
- Influence and perception

6. National Economy was expressed as two sub-domains:

(a) Job Readiness and Skills Training

- Creating Jobs
- Skills training-equip workers to access jobs that are available

(b) Commitment to Industry

- Make Jamaican products resources available abroad (Canada, US, China,)
- Create more local industries
- Infracture & Utilities- Power corp. sold out to other country
- Determine working investments

7. Political Systems

- Governance
- Government
- Judicial System(s)
- Politicians need to clean up their acts

8. Travel and Tourism

- Transportation
- Tourism
- Maximizing foreign policy and tourisms

RESPONSE CATEGORY FIVE: Barriers/ Challenges to Peace-Building

Challenges and barriers to peace-building were broken down by geographic territory with slightly different focuses in each area as reflected by focus group participants. Barriers in Canada gravitated around six (6) primary categories:

- **Systemic/ Structural Barriers**
- **Personal Level Barriers** (Broken Down as 4 Sub-Categories):
 - (a) **Lack of Motivation/ Apathy**
 - (b) **Personal Attitudes**
 - (c) **Lack of Time**
 - (d) **Personal Priorities**
- **Barriers in Access to Media**
- **Lack of Political Will**
- **Socio-Cultural Disconnects**
- **Intra-Diaspora Divides**

Barriers in Jamaica gravitated around four (4) primary categories: 1) Barriers in Education and Literacy; 2) Political Barriers; 3) Barriers Due to Human Insecurity; and, 4) Structural Economic Barriers.

1. Barriers/ Challenges in Canada

- (a) **Systemic/ Structural Barriers** were mainly connected with issues of racism and discrimination
 - Being part of a visible minority group
 - Subtle racism
 - Racism, lack of resources
 - National prejudice or cultural prejudice
 - Racial profiling
 - Discrimination/resources
- (b) **Personal Level Barriers** (Broken Down as 4 Sub-Categories):
 - **Lack of Motivation/ Apathy:** “Motivate the people, all people”
 - No enthusiasm
 - **Personal Attitudes:** “Changing peoples attitudes”
 - **Lack of Time: Time:** “People work 1½ to two jobs”
 - **Personal Priorities:** “Sense of importance/priority (what is a priority to you)”
- (c) **Barriers in Access to Media**
 - Lacking media support
 - Not having enough visible examples of success
 - Need higher awareness

(d) Lack of Political Will

- Lack of commitment by stakeholders/government
- Hold government accountable when the needs of the people are not met
- Having the needs of the people translate into policy at the government level
- In Canada sustainability is hard (i.e., youth projects)
- No support for social programs
- Separation of church from government; governance based on morality.

(e) Socio-Cultural Disconnects

- Canadian society butts head with Jamaican ways of society in the world
- Disconnect between youth and elders in Canada.
- Different cultures built promotes individualism in Canada and more conservative values in Jamaica
- Youth rebel/challenge society in both Cda/JA
- Level of violence in home and outside

(f) Intra-Diaspora Divides

- Jamaican Diaspora does not work well together.
- Jamaican community works in silos

Noted challenges and barriers to peace-building in Jamaica gravitating around four (4) primary categories:

2. Barriers/ Challenges in Jamaica

(a) Barriers in Education and Literacy

- More barriers to literacy and education in Jamaica
- Low level of literacy – Education
- Lack of education across the board

(b) Political Barriers

- Corruption
- Improper use of resources by government officials
- Government slow to response in addressing problems
- The police

(c) Barriers Due to Human Insecurity

- Feeling of insecurity
- Crime and violence
- Crime/poverty
- Some afraid to return because of crime
- More killing in Jamaica

(d) Structural Economic Barriers

- High cost of living in Jamaica
- Access to jobs/economy representation
- Barriers to bank loans in Jamaica

RESPONSE CATEGORY SIX: Barriers/ Challenges to Development in Jamaica

Similar to specific barriers and challenges to peace-building in Jamaica, barriers and challenges development in Jamaica centered around four (4) dimensions although different ones:

(a) Media and Literacy Barriers

- More barriers to literacy and education in Jamaica
- Lack of awareness
- Perception (both real and imagined)
- Media that is hostile to Jamaican people/culture

(b) Political Barriers

- Government red tape minimize
- Lack of accountability

(c) Barriers Due to Human Insecurity

- Security-crime and violence

(d) Structural Economic Barriers

- High cost of living in Jamaica
- Lack of financial investment

RESPONSE CATEGORY SEVEN:

Conditions Needed to Assist Diaspora in Peace-Building and Development

Focus groups respondents had much to say pertaining to social-cultural, political, and economic conditions needed to support Diaspora activities focused on peace-building and development. These conditions were identified regionally as follows:

In Canada

Social-Cultural Conditions

- Cultural acceptance
- Tolerance and acceptance of diversity
- Sense of belonging
- Accessible education
- Information and acceptance lacking from individuals
- Strong family connections

- Heritage Program
- Opportunities to learn from other Diaspora

Political Conditions

- Political stability: too much chaos in Jamaica
- Stability of government
- Energy and time and ability to contribute to social engagement
- Awareness of Jamaican culture; positive awareness of achievements by Jamaican people and culture, in an effort to counter negative media driven

Economic Conditions

- Employment
- Not conscious of its poor
- Prosperity overshadows our awareness of the underprivileged

In Jamaica

Social-Cultural Conditions

- Lacking heritage programs
- Community Service
- Control Anger
- Get to point where they are not just trying to survive themselves-get out/rise above survival mode.
- No student loans in Jamaica economic/community development

Political Conditions

- Gov't must coordinate and support activities such as fund raising. Little things groups do are important but small on the scale of things.

Economic Conditions

- Emigrate jobs back to Jamaica
- Not having economic means
- Living standard being raised
- Sending Barrels
- Remittances
- Sending money to Churches

RESPONSE CATEGORY EIGHT: Specific Ways Socio-Political Values of Host Country Affect Peace-Building Activities of Diaspora

In Canada

- Learn from what Canada is doing and implement that plan in Jamaica
- Provide fertile ground for people to prosper
- Feel Supported
- Reaching out to the rest of the world

In Jamaica

- More opportunities in terms of employment

- Train people to do jobs
- Skill Jamaicans should return back to JA
- Transfer prosperity to Jamaica

RESPONSE CATEGORY NINE:

Diaspora Contributions Peace-Building and Development in Canada and Jamaica

Data from focus groups participants supported four ways that the Diaspora contributed to peace-building and development in Canada and Jamaica:

- **Monetary and Physical Resources as Support**
- **Sectoral Support**

Sectoral Support was broken down into two sub-themes:

B. **Structural Sectors** of *Health Care* and *Media*

C. **Regional Sectors** in *Canada* and *Jamaica*

- **Human Resources Support**
- **Philosophical/ Knowledge Support**

1. Monetary and Physical Resources as Support

- \$2mm in medicine to Bustamante Children’s Hospital
- \$65k in hospital beds
- Fundraising for HIV AIDS
- Sending money to JA-social development
- Physically, Things they need
- Organized functions to support
- Able to fund local community groups

2. Sectoral Support

Structural Sectors

Health Care

- Health Care
- Formed alliance with sick kids hospital
- Restructuring HIV AIDS

Media

- Documentary on family to address inter-country issues of fatherless children
- Making issues more aware Canada
- Having the media play a role in peace building
- The ability to facilitate communication between people.
- Work with all black groups to consolidate goals for the community
- Start with respecting yourself and in return, will respect others

Justice System

- Prison Ministry in Toronto-not specifically “Peace:
- Impact Jamaicans in Prison

Social Safety Net

- Focus on supporting children
- If people see what we have done, they want to help also
- If everybody reaches out to somebody it can lead to PEACE
- Lift kids out of poverty to turn from crime

Regional Sectors

Canadian Sectors

- In Canada, Health promotion and working with organized groups/to mobilize at grass roots-let them say what they need
- In Canada, work with marginalized at risk youth, abused women/pre-school children/education centre/work in social service centre
- Volunteerism - YMCA
- Entrepreneurial organization
- Training program for unemployed
- Mentorship program
- Alternative Schooling that enabled them to observe the end result
- Mentoring programs, social services, and local agency promoting awareness
- Malvern example: Give kids sense of feeling wanted
- Stem from churches-churches need to start helping community
- Basketball/recreational involvement
- Invest in community
- Involve Schools-work as a team
- Schools are empty-Use them
- Black culture is different
- Like to be outside not inside
- Island people like to be active
- In Malvern \$5mm library
- Lower “Black” usage
- Must Engage Parents
- Churches must “Step Up”
- Build relationships with parents in Jamaica
- Jamaica need to build relationship with police in JA
- More corruption of police in Jamaica- need to address this

Jamaican Sectors

- Support JCA/Mount Carmel project/work with various Diaspora groups-need broader/wider effort
- Work with alumni Associations
- If more children can get modern education (i.e. computers)- they might not feel so hopeless and join gangs.
- India is a thriving economy B/C of education system
- Need government with vision and less corruption

- Need to look at Roots of crime
- JA:-computers-giving through CACD for kids in JA
- Organizing a community organization to assist kids to become more
- More aware of society, become more focus
- To avoid crime- expanding activities in Jamaica
- sending computers to local schools in Jamaica
- To have access to the wider world
- Lecturing the Dons along with mentorship programs
- Education
- Early Childhood education

3. Human Resources Support

- Doctors from Toronto to Jamaica to do surgery free of charge
- Volunteering
- To amalgamate all community groups into one self governing body
- Ability to work with all people in a spirit of giving.

4. Philosophical/ Knowledge Support

- Offset costs of Suffering
- Give back to JA
- Engaging dialogue about Community Building
- People becoming engaged in their community
- Facilitate knowledge exchange both Canada and Jamaica
- Focus on unity in JA and CDA-white and black communities-focus on how to create more accountability to people(address corruption)
- Facilitate citizen participation in decision making processes and address human rights
- Breakdown of family structure- fathers leaving home
- Create a self governing body that protects our way of life
- Good citizen, contribute to the over-all structure of society
- Bring about change through political stance

Examples of contributions to development in Canada noted by participants

included:

- Life-skills workshops
- H.R. development
- Social Justice and community development
- Community health centers throughout the province
- Job creation programs for youth

Examples of contributions to development in Jamaica noted by participants

included:

- Michael Lee Chin Investments
- Building a Clinic in Kingston, Jamaica
- Remittances

- Education
- Health care
- Tourism
- Housing development from returning residents
- Implementation of joint health promotions project between Canada and Jamaica (i.e., Women for P.A.C.E.)

RESPONSE CATEGORY NINE: Ways Diaspora Can Affect/ Impact Peace-Building

Education

- Promoting education and improving it
- Change the focus and content of education
- Process of Education : keep people trained in Jamaica
- Send school supplies
- Give back to schools in Jamaica

Political System

- Try and effect changes in the political aspects
- Education must be geared to politician behaviour

Justice System

- Change of attitude in Jamaica- police officers are allowed to solve problems
- Non interference from politicians
- Pay law enforcement competitive salaries

Contribute to the Economy

- Creating job opportunities
- Financial support

Human Resources

- Works as contributing member
- Get involved with programs such as CACD
- Yourself /people/ human resources
- Volunteerism

Social Investment

- Invest More in kids
- Send containers/medical supplies
- Look at Canada Models
- Build a base/foundation in schools here and in JA
- Community building activities- links contributing members of society

RESPONSE CATEGORY TEN: Ways Diaspora Can Affect/ Impact Development in Jamaica

Political and Community Support

- Support political parties that promote change

- Resilient community
- Creative community
- Caring community

Social and Economic Investment

- Invest more in kids
- Develop economic development
- Financial resources
- Remittances

Technical Expertise

- Media expertise-opportunities are greater here
- Management
- Entrepreneurial abilities
- Best Practices

Collaboration and Consultation

- Work with our Jamaica Partners
- Process of Consultation
- Work together
- Ask Jamaica what they need/ we cannot assume what works

RESPONSE CATEGORY ELEVEN: Organizational Roles

Respondents expressed two thematic areas around organizations roles focused on peace-building and development:

- 1. Organizations addressing Peace-Building and Development in Jamaica** were identified as:
 - Toronto Friends of JAS
 - Citizens for the Advancement of Community Development
- 2. How People Can Find Out About Organizations Helping Jamaica**
 - Ethnic newspapers
 - People in Canada talk about how level of crime in Jamaica is unacceptable

RESPONSE CATEGORY ELEVEN: Emerging Areas for Discussion

Two emerging areas for discussion arose out of the focus group discussions:

1. Resource Mobilization

- Fundraise with genuine heart
- Mobilize human resources
- Work together more –common focus
- Do things that are uncommon

2. Knowledge Transfer/ Expert Contributions

- Grow own food again in Jamaica
- Jamaican doctors and Nurses
- Do more than give money, give skills
- Life skills training

RESPONSE CATEGORY TWELVE: Emerging Roles in the Diaspora

Two emerging roles for the Diaspora were identified:

1. Explore Roles for Youth

- In their own world: “Adults don’t understand”
- Should be more involved
- Give them something to be involved
- Artwork/creative /music (“BabyBoyZ”)

2. Explore Subgroups in the Diaspora

- Women for P A C E
- C Y S A - computers to Jamaica

3. KEY INFORMANT INTERVIEWS

Meaning of Peace-Building

Diaspora leaders tended to envision peace-building as being focused around three interrelated ideas: 1) relationships; 2) unity and/or oneness in relationships; and, 3) social harmony. A political appointee stated: “There is strength in family and bonding” while a retired bureaucrat reflected that peace-building is about: “Living harmoniously with your neighbour.” A long-time Diaspora activist stated that peace-building is: “Where people come together to live in unity, (in a) non-violent manner.” A politician articulated: “Peace is our relationship with each other and the respect we have in effecting harmony and safety within our community.”

A community developer provided a very rich commentary on peace-building: “... by promoting peace and harmony at the family level, at the community level, at the state, province or parish level, at the national level and at the international level. It involves role modeling a life of peace and harmony, teaching human relations problem-solving

and alternate dispute resolution skills to children, youths, and adults... to realize the benefits of peace, harmony and cooperation.” Whereas a pastor stated that peace-building should, “Establish harmony between individuals where there is conflict (i.e., conflict resolution), a systems administrator summed-up by expressing that the point of peace-building is to: “...to coexist harmoniously.”

Contributions to Peace-Building in Canada and Jamaica

Community leaders reported that they contributed to peace-building in Canada and Jamaica in four main ways: 1) church work; 2) community development work; 3) social justice activism; and, 4) volunteerism. One leader stated: “I lived a modeled and peaceful life... I have taught human relations skills and skills relating to conflict and harmony to preschoolers, school aged children, adolescents, adults in all walks of life, including schools, communities, corporations, government, ministries, agencies, boards and commissions and central agencies, as well as volunteer organizations both with policy formulation and program development and delivery mandates in the health-care and social services sector and in the ethnic communities and human rights and equality rights sectors.” Another Diaspora leader reported that they led: “Inner city marches to call attention to crime and violence.”

Challenges to Peace-Building

Interviewees identified a range of challenges to peace-building. Most identified challenges related to systemic issues such as racism and discrimination. Lack of cultural sensitivity was identified a major concern by a community activist and “intolerance” was cited by a systems administrator. Education and barriers in technical expertise were also identified. Finally, respondents cited economic setback and a lack of unity amongst the Diaspora community as other challenges to peace-building.

Key Conditions to Assist the Diaspora in Peace-Building

Key conditions identified by interviewees centered around: 1) social, 2) political, 3) cultural, and 4) economic factors. One respondent stated: “Canada’s political system and multi-cultural approach help to create an interest in peace.” Another interviewee identified “dual citizenship, more poverty less wealth, democracy, human right laws to protect human dignity, and political processes.” The community activist identified employment whereas the politician identified money and talent. The community developer suggested the need to for a “... valid social economy...” as a major condition. Other conditions identified were “... a strong sense of community and recognition of our heritage and national pride” as well as “political structure and sound governance.”

How Socio-Political Values of Host Country Affect Peace-Building Activities

Interviewees noted that a sense of democracy and Canada's multicultural framework were the two most important factors affecting peace-building activities for the Diaspora in Canada. The community developer eloquently stated: “Canada being a multicultural country that provides a framework for various culture to flourish, enables the Diaspora community in Canada to have freedom of assemble expression and the ability to identify pertinent issue to the well being and self-actualization of people within the Diaspora.” The systems administrator expressed: “Socio-political value of Canada is very accepting of multi-culturalism, freedom of expression and as strong sense of human rights which create an environment for the Jamaica Diaspora to flourish.”

Best Ways for Diaspora to Affect Peace-Building in Jamaica

Respondents identified that support of social programs, progressive political initiatives, educational support undertakings, fostering a dialogue of community building, unity amongst faith groups, and media engagement as ways for the Diaspora to affect peace-building in Jamaica. The community activist stated: “Help create an atmosphere of unity.” The political appointee stated: “Peace, equity and goodness for all through various initiatives through church community.” The community developer stated: “

A major paradigm shift from the present negative attitude and behaviour perpetuated by the mass media and sub-culture that bombard the Diaspora committee and the negative stereotype and imagery which promote a branded culture whereby values are heighten for brands that project ghettoized sub-culture behaviour as normative behaviour.

Behavioural code of conduct, respect for self and others, government and institution.” A business owner saw a role for “the eradication of injustice.”

Barriers to Peace-Building in Canada and Jamaica

Major barriers identified by respondents included: economic restraints; lack of unity amongst people (i.e., the Diaspora); lack of resources; racism; breakdown of social and spiritual values; and, police corruption in Jamaica.

Relationships between Peace and Stability in Jamaica and in Canada

Interviewees responded very saliently to how they understood relationships between peace and stability in their home country Jamaica and their host country Canada. The political appointee stated: “We are affected by what goes on in Jamaica as a result of globalization. The problems can be imported or exported from different country; therefore, there is a relationship between peace and stability in the home country and the host country.” The community developer stated: “As the Diaspora grew, conflict in Jamaica can be easily migrated to all part of North America. There is free movement of people and so a person could commit a crime in Jamaica and in a short period of time find himself in a safe heaven abroad. At the same time positive things can be transfer as easily - due to communication links, which facilitate this movement.”

How Peace-Building is Important to Facilitate Development

Respondents clearly articulated how peace-building is important for development. One interviewee stated: “Peace building is keen on facilitating development as if one is insecure or feel a lack of safety, they won’t do business in

Jamaica.” Another respondent stated: “If the environment cannot promote investment, the country will be devoid of development. (It is) essential for employment and development.” The politician stated it is “critical for development” as a “lack of peace feathers crime and violence” and “stability in the economy is essential to further the cause of development.” The community developer expressed: “Stability/cooperation definitely led to social and economic progress,” and the systems administrator stated: “Without peace there is inability which results in higher risk in doing business.” The business owner summed up stating: “Peace and Safety is crucial for development. Lack of safety prohibits development.”

Contributions to Development in Canada and in Jamaica

Respondents reported a range of contributions, on their parts in Canada and Jamaica as follows:

In Canada:

- Expertise as a professional
- Training
- Organization Building
- Role Modeling
- Economic help to churches

In Jamaica:

- Remittances
- Education
- Community Development

Sectors in Need of Development in Jamaica

Respondents identified the following sectors as most in need of development in Jamaica:

- Jobs in industry and manufacturing
- Youth skills development
- Employment
- Counseling
- Health care
- Agriculture
- Education
- Social Services

- Telecommunications
- Information Technology
- Transportation

Challenges Diaspora Faces in Relation to Development in Jamaica

Interviewees identified the following areas as major challenges to development in Jamaica:

- Crime, law and order
- Need for good governance
- Lack of commitment
- Lack of resources
- Funding
- Political corruption
- Accessibility - connection people in rural areas
- Lack of co-ordination of effort
- Lack of structure to get resources to Jamaica, especially in times of distresses (Hurricane/Storm)
- Trustworthiness

Strengths of Diaspora in Relation to Development in Jamaica

Respondents identified five main areas of strength for the Diaspora to contribute to development in Jamaica:

- Human resources
- Technical expertise
- Financial resources
- Business experience
- Educational backgrounds

Best Ways for Diaspora to Facilitate Development in Jamaica

Interviewees identified a range of ways for the Diaspora to facilitate development in Jamaica as follows:

- Work with NGO's and faith-based organizations
- Establishment of Jamaica Development Bonds in key Diaspora areas
- Development of a meaningful Diaspora organization
- Credible leadership within the Diaspora
- By setting up business and investing in Jamaica
- To create a bridge religiously from the churches of Diaspora
- Assist in the creation of job, especially for youth

- Pooling of resources to take advantage of investment opportunities
- Buying Jamaican products

One respondent summed up by stating: “To organize itself into a cohesive functional entity through which the array of skills, talents, technical and professional and financial resources can be harnessed to support common initiatives back home to ensure the transference of knowledge, skill and experience to local leadership.”

Conclusion/Recommendations

The ties between Diaspora and country of origin are, in an overwhelming of cases, the creation of individuals and groups acting on their own initiative, rather than government intervention. Therefore, despite the bold move by the government to establish the Jamaica Diaspora Foundation and actually named the Minister of State in Foreign Affairs and Foreign Trade, as Minister in charge of Diaspora affairs, it is critical that members of the Diaspora continue its role and more so to become more engaged to impact meaningful changes in Jamaica.

The activities of Jamaican Diaspora as outlined in this study ranges from a purely personal level of family ties to the level of international financial markets. Beyond the family level, Diaspora organizations and activities seems to gravitate around the same locality, ethnic affinity groups, alumni associations, religious organizations, professional associations charitable organization, investment groups, affiliates of political parties, schools, clubs for the preservation of culture, network etc.

Historically, those at home have been somewhat hostile to their overseas communities as painful reminders of their colonial past, a brain drain, a “sell out” etc. However, these home countries are fast becoming aware that these Diaspora communities have important political lobby potential as can be seen with the Jews. In the case of Jamaica, this particular advantage can be seized to effectively deal with the deportee situation.

It would seem from the findings that an important first step to deal with the conflict and thus effect peace-building would be to direct attention at the family and community level. Further, like the Jews, programmes ought to be put into place for young people to go back to Jamaica to work in summer camps and other such programmes. This will give these young people a higher chance of becoming an active, committed member of their communities back home.

Taiwan focused on attracting human capital from the Diaspora. China on the other hand has pursued direct investment and opening trade opportunities throughout the Chinese communities. The Indians strategy is geared towards technology transfer, market opening and out-sourcing opportunities. There seem to be little reason why Jamaica should not follow these successful Diaspora groups. For one, Information, Technology and Communication (ICT) have been identified as an area where the Jamaican Diaspora has great potential for institutional development.

Jamaica has a strong, rich oral historical tradition of storytelling, such as, folktales, dialect poetry and dub poetry. These forms of storytelling can be further developed to stimulate social change and infuse a type of pro-social conflict resolution approach to the deep rooted crime and violence situation.

Endemic among focus group members and as one informant interviewee puts it, “the Jamaican Diaspora need to organize itself into a cohesive functional entity through which the array of skills, talents, technical, professional and financial resources can be harnessed to support common initiatives back in Jamaica and to ensure that the transference thereof to local leadership”. It must be noted that although community based organizations may seem to pull separately and as described by some as factious, typically they share similar objectives which can harnessed and used for the wellbeing of the Jamaican people.

It must be understood, that the Jamaican Diaspora is essentially just organizing itself but its potential is significant and once the linkages are in place tremendous success lies ahead. Despite the challenges and opportunities of the Jamaican Diaspora the democratic and liberal ways learnt in host countries are more likely to spread back into Jamaica, with benign political, social and economic effects for all members of the society.

In summary, certain key recommendations are offered in areas such as: civic engagement, financial and social investment, knowledge transfer, and emerging roles for Diaspora subgroups such as specialized organizations and youth. Throughout the study, participants were incessant in their pleas for modernization of the public sector, increase investment in education and training for youth, minimization of crime and violence (through NGOs and Faith Based Organizations), community safety, democratic reform, and social development.

APPENDIX I: Survey Questionnaire on Peace-Building and Development
Citizens for the Advancement of Community Development
(CACD)

RESEARCH PAPER
Impacting Peace-Building and Development: Addressing Challenges
and Opportunities encountered by the Jamaican Diaspora
By Ron Cunningham

Questionnaire for Research
Survey in Canada/U.K./U.S.A.

****Diaspora = People of Jamaican decent living outside of Jamaica****

1. What is your generation in relation to the Diaspora?
 - a. 1st generation
 - b. 2nd generation
 - c. 3rd generation
 - d. Other

2. Do you maintain relationships in Jamaica?
 - a. Yes
 - b. No

3. (i) Do you contribute to peace-building in Jamaica?
 - a. Yes
 - b. No

(ii) If yes, in what way do you contribute?

 - a. Remittances
 - b. Supporting a peace-building organization
 - c. Supporting a peace-building initiative
 - d. Direct participation in peace-building in Jamaica

4. If you answered yes to question 3, how often do you contribute?
 - a. At least once a month

- b. At least once every 3 months
 - c. At least once every 6 months
 - d. Less than once every 6 months
5. If you contribute to peace-building through giving remittances, what percentage is it of your annual income?
- a. Less than 10%
 - b. Between 10 and 25%
 - c. Between 25 and 50%
 - d. More than 50%
6. What is the main challenge to peace-building in Jamaica?
- a. Crime
 - b. Lack of social development
 - c. Lack of education and skills training
 - d. Health care
 - e. Reverse migration (deportation)
 - f. Other
7. What opportunities exist for peace-building in Jamaica?
- a. Education and skills development
 - b. Economic development
 - c. Expansion of industry
 - d. Private/public sector initiatives
 - e. Cultural solidarity
 - f. Other
8. In what way can the Diaspora contribute to peace-building in Jamaica?
- a. Providing financial assistance
 - b. Providing skills training and education
 - c. Outreach to host country
 - d. Contributing to a peace-building NGO
 - e. Other
9. (i) Do you face barriers towards contributing to peace-building in Jamaica?
- a. Yes
 - b. No
- (ii) If yes, what are the barriers?
- a. Apathy

- b. Economic challenges
- c. Social obligations
- d. Socio-political climate
- e. Other

10. What are the greatest indicators of successful peace-building in Jamaica?

- a. Economic independence
- b. Industry growth
- c. Improved living standards
- d. Lower crime rate
- e. Other

11. What are the enduring benefits of collaborating with the Diaspora in peace-building?

- a. Stronger social networks between Jamaica and the Diaspora
- b. Personal and collective empowerment in the collaborators
- c. Re-connecting with cultural roots
- d. Heightened public awareness of Jamaica in host country
- e. Other

12. Is peace-building a critical component to development in Jamaica?

- a. Yes – In what ways?
- b. No

13. (i) Do you contribute to development in Jamaica?

- a. Yes
- b. No

(ii) If yes, in what way?

- a. Remittances
- b. Financial investment
- b. Consultation
- c. Providing skills training and education
- d. Contributing to an organization that creates development initiatives
- e. Other

14. In what sector has Jamaica experienced the most beneficial development in the past from your effort?

- a. Education
- b. Economy

- c. Agriculture
- d. Social Programs
- e. Other

15. In what sector is Jamaica in most need of development?

- a. Education
- b. Economy
- c. Agriculture
- d. Social Programs
- e. Other

16. What are the greatest indicators of successful development in Jamaica?

- a. Economic growth
- b. Higher educational standards
- c. Increase in social programs
- d. Lower crime rate
- e. Other

17. How important is it for the Diaspora to contribute to development in Jamaica?

- a. Not important at all
- b. Somewhat important
- c. Fairly important
- d. Important
- e. Very important

18. What are the enduring benefits for the Diaspora to engage in Jamaican development?

- a. Stronger social networks between Jamaica and the Diaspora
- b. Stronger economic networks between Jamaica and the Diaspora
- c. Expansion of Jamaican material and cultural export
- d. Heightened public awareness of Jamaica in host country
- e. No benefits
- f. Other

19. Should the Diaspora do more to contribute to peace-building in Jamaica?

- a. Yes
- b. No

20. Should the Diaspora do more to contribute to development in Jamaica?

- a. Yes
- b. No

APPENDIX II: Questions for Informant Interviews and Focus Group
(Canada/U.S.A./U.K.)

Citizens for the Advancement of Community Development
(CACD)

RESEARCH PAPER

**Impacting Peace-Building and Development: Addressing Challenges
and Opportunities encountered by the Jamaican Diaspora**
By Ron Cunningham (905)568-9899

(Diaspora = People of Jamaicans Decent living outside of Jamaica)

1. What does peace-building mean to you?
2. a. What is your contribution to peace-building in Canada? b. In Jamaica?
3. a. What do you think are the challenges of your peace-building initiatives in Canada? b. In Jamaica?
4. a. What are the key conditions (social, political, structural, economic) that appear to assist the Diaspora in peace-building in Canada? b. In Jamaica?
5. a. In what ways do the socio-political values of a host country (country presently living) affect the peace-building activities of the Diaspora in Canada? b. In Jamaica?
6. What are the best ways for the Diaspora to affect peace-building in Jamaica?
7. What barriers do you face towards contributing to peace building in Canada and in Jamaica?
8. Are there any relationships between peace and stability in the home country (Jamaica) and peace and stability in the host country?
9. Why (or why not) is peace-building important to facilitating development?
10. a. What is your contribution to development in Canada? b. In Jamaica?
11. a. Identify successful development initiatives in Jamaica that have been facilitated by the Diaspora. b. Why were they successful?
12. a. In what sectors is development most needed in Jamaica? Why?

13. a. What challenges does the Diaspora face in relation to development in Jamaica? b. How can these challenges be overcome?
14. a. What strengths does the Diaspora possess in relation to development in Jamaica? b. How can these strengths be utilized to facilitate development in Jamaica?
15. What are the best ways for the Diaspora to facilitate development in Jamaica?

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