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**ENCYCLOPEDIA OF RELIGIOUS GROUPS IN
LATIN AMERICA AND THE CARIBBEAN:
RELIGION IN GRENADA**

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Religion in Grenada

Country Summary

The nation of Grenada is an autonomous territory of the British Commonwealth that includes the island of Grenada and six smaller islands at the southern end of the Grenadines in the south-eastern Caribbean Sea. Grenada is located northwest of Trinidad-Tobago, northeast of Venezuela, and southwest of St. Vincent and the Grenadines.

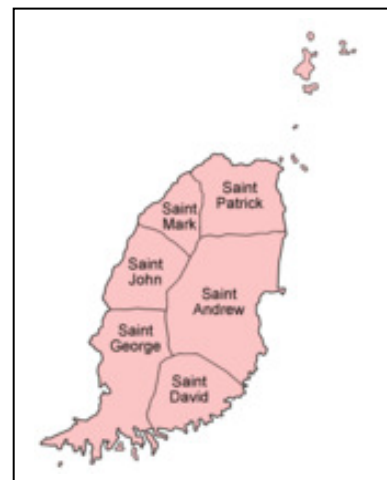
Grenada is also known as the “Island of Spice” due to the production of nutmeg and mace crops of which Grenada is one of the world’s largest exporters. The country, including the islands of Grenada, Carriacou and Petite Martinique, has a land area of 133 square miles (344 sq km) and a population of 105,000 (2004). There were 96,000 persons on the island of Grenada, 8,000 on Carriacou, and 900 on Petite Martinique. The capital is St. George’s on the south-western coast of Grenada. The city, known for having many red-roofed houses, had an estimated population of 7,500 in 1999 with an urban agglomeration of 33,000 people. The city is surrounded by a hillside of an old volcanic crater and is on a horseshoe-shaped natural harbor.



Grenada itself is the largest island in size; the smaller Grenadines are Carriacou, Petit Martinique, Ronde, Caille Island, Diamond Island, Large Island, Saline Island and Frigate Island. Most of the country’s population lives on Grenada, whose major towns there include the capital, St. George’s, Gren-ville and Gouyave. The largest settlement on the other islands is Hillsborough on Carriacou.

The island of Grenada is divided administratively into six parishes: Saint Andrew, Saint David, Saint George, Saint John, Saint Mark and Saint Patrick. The islands of Carriacou and Petite Martinique, two of the Grenadines, have the status of dependency.

The islands are of volcanic origin with extremely rich soil. Grenada’s interior is very mountainous with Mount St. Catherine being the highest peak at 827 meters (2,756 feet). Several small rivers with beautiful waterfalls flow into the sea from these mountains. The islands natural resources include timber, tropical fruit and deepwater harbors. The climate is tropical: hot and humid in the rainy season and cooled by the trade winds in the dry season. Grenada is located on the southern edge of the Atlantic Hurricane Belt but has experienced only three hurricanes in the past fifty years.



Economic progress in fiscal reforms and prudent macro-economic management boosted annual economic growth to 5–6 percent during 1998–1999; the increase in economic activity was led by construction and trade. Tourism is the leading source of

foreign revenue. Major short-term concerns are the rising fiscal deficit and the deterioration in the balance of foreign trade. Grenada shares a common central bank and a common currency (the East Caribbean dollar) with seven other members of the *Organization of Eastern Caribbean States* (OECS): Antigua and Barbuda, Commonwealth of Dominica, Grenada, Montserrat, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and The Grenadines.

Grenada is a leading producer of several different spices for export: allspice, cinnamon, cloves, ginger, nutmeg and mace. The symbol of nutmeg on the nation's flag represents the major economic crop of Grenada, which is the world's second-largest producer of nutmeg after Indonesia. The island has also pioneered the cultivation of organic cocoa, which is also processed into finished products by the Grenada Chocolate Company.

Tourism is Grenada's main economic sector. Conventional beach and water-sports tourism is largely focused in the southwest region around St. George Parish, the airport and the coastal strip; however, ecotourism is growing in significance. Most of these small eco-friendly guest-houses are located in the Saint David and Saint John parishes. The tourism industry has increased dramatically with the construction of a large dock for cruise ships and esplanade. As many as four cruise ships per day visited St. George's in 2007–2008 during the cruise ship season (October–May).

In 1986, Grenada was the fourth-largest banana producer in the Windward Islands. From the early 1950s until 1979, its banana production experienced the same market fluctuations as elsewhere in the Caribbean region. Grenadian banana exports increased to a peak in 1967–1968 of about 26,575 tons, and then production dropped over the next two years partly due to drought and partly to the political mismanagement of Prime Minister Eric Gairy. Despite numerous setbacks during those years, the banana industry recovered during the period 1973–1976 under the government's Banana Rehabilitation Plan. As a result of these subsidies and rising banana prices, there was a temporary period of relative prosperity that ended in 1976 when the Banana Rehabilitation Plan ended and banana exports dropped as production costs increased with the removal of the subsidies.

Since the mid-1930s, the Grenadian banana industry has suffered from the difficulties of fluctuating market prices, rising production costs and changing government policies, as well as from a series of destructive tropical storms and hurricanes. However, following Hurricane Dean in 2007 demand for the fruit increased as a result of the damage done to banana crops on St. Lucia and Dominica. Most of Grenada's banana cultivation is intercropped with cocoa and nutmeg, because the banana stocks provide shade for the nursery crop of cocoa and nutmeg plants until they mature into fruit-bearing trees after four or five years of being planting.

In 1954, the Grenada Banana Cooperative Society was granted the sole authority to purchase export-quality bananas from the island's several thousand small growers and sell the crop on the world market. The small size of farms provides a low income to farmers who are unable to apply fertilizers or minimize the risk of insect pests and diseases. Unfortunately, the Moko disease (*Ralstonia solanacearum*) caused much destruction to banana crops in the northern part of the island during the 1960s.

Between 1953 and 1996, nearly every banana that left the Windward Islands was exported under an exclusive contract with Geest PLC (founded in the UK in 1935), which became the UK's largest importer and distributor of fruit and vegetables. The contract with Geest PLC provided growers in the Windward Islands – St. Lucia, St. Vincent and the Grenadines, Grenada and Dominica – with the necessary impetus to expand their banana production. Unlike the large-scale production by banana growers in Latin America, banana production in the Windward Islands is dominated by small producers who sold most of their crop to Geest as the sole buyer of

bananas for export and wholesale distribution. Through its market control, Geest had considerable influence over banana production and government policy in Grenada and the rest of the Windward Islands until the company sold its banana division in December 1995. The successful bidders for Geest's banana operations were Fyffes, the Irish food group, and the Windward Islands Banana Development and Exporting Company (WIBDECO). The latter is owned by the governments and banana growers of the Windward Islands; it is responsible for coordinating banana production and distribution.

A majority of the population is descendant of African slaves who were brought to Grenada by the English and French planters. According to the 2001 census, 82 percent of the population is black and 12 percent is mulatto. Only a few of the Amerindian Carib and Arawak population survived the French purge at Sauteurs (now the capital of St. Patrick's Parish) in 1651. About three percent of the population is descendant of 3,200 East Indian indentured workers who were brought to Grenada mainly from the northern Indian states of Bihar and Uttar Pradesh between May 1857 and January 1885. There is also a small community of white French and English descendants (including a few English settlers who relocated from Barbados), about 2.9 percent of the population. The rest of the population is of mixed race/ethnic origin. With this intermingling of races, which was taking place more or less simultaneously all over the Caribbean, a new West Indian culture began to emerge.

Grenada, like many other Caribbean islands, has lost many of its citizens due to migration, with a large number of young people leaving the island to seek employment and educational opportunities elsewhere, including New York City (and other major U.S. cities), Toronto and Montreal in Canada, the United Kingdom (London and Yorkshire predominantly), and even Australia. Probably around a third of those who were born in Grenada still live there.

English is the official language used in the government, but Grenadian Creole is considered the *lingua franca* of the island. French Patois (Antillean Creole) is also spoken by between 10–20 percent the population. Some Hindi/Bhojpuri terms are still spoken among the Asian Indian descendants. The term *bhai*, which means “brother” or “partner” in Hindi, is a common form of greeting among Indo-Grenadian males of equal status.

Current Religious Situation

The Constitution provides for freedom of religion. The Government generally respects religious freedom in practice. The Ministry of Ecclesiastical Relations, established in 2004, meets monthly to provide an open forum for religious leaders of all faiths.

According to the 2001 census, 99.8 percent of the population were adherents to Christianity: 44 percent were Roman Catholic and over 50 percent were Protestant (including 12 percent Anglican, 11 percent Pentecostal, and 11 percent Seventh-Day Adventist). By comparison, the 1991 census reported religious affiliation as Roman Catholic (53.1 percent), Anglican (13.9 percent), Seventh-Day Adventist (8.6 percent) and Pentecostal (7.2 percent).

Religious groups whose adherents numbered two percent or more of the population in 2001 included Methodist, Presbyterian, Church of God, Baptist and other evangelical groups. Religious groups with one percent or less of the population included Jehovah's Witnesses, Christian Brethren, Baha'i, Hindu, Moravian, Muslim, Rastafarian and The Salvation Army. In addition, there were small communities of the Church of Jesus Christ of Latter-day Saints (Mormons) and Menonites. The major Christian denominations are represented in most towns and villages except on Petite Martinique, where the population is 98 percent Roman Catholic and two percent Seventh-Day Adventist.

According to a 2011 estimate, religious affiliation was as follows: Protestant 49.2 percent (includes Pentecostals 17.2 percent, Seventh-Day Adventists 13.2 percent, Anglicans 8.5 percent, Baptists 3.2 percent, Church of God 2.4 percent [several groups], Evangelicals 1.9 percent, Methodists 1.6 percent, others 1.2 percent), Roman Catholics 36 percent, Jehovah's Witnesses 1.2 percent, Rastafarians 1.2 percent, others 5.5 percent, none 5.7 percent, and unspecified 1.3 percent. Source: <https://www.indexmundi.com/grenada/religions.html>

African-derived religious beliefs and practices coexist on these islands, including ancestral rites (called *saracas*), Big Drum Dance or Nation Dance festivals (presently, this occurs almost exclusively on Carriacou) and Shango (Orisha worship of Yoruba origin), as well as newer syncretistic traditions of the Shouter/Spiritual Baptists (mid-19th century) and the Rastafarians (early 20th century).

Approximately four percent of the population claimed no religious affiliation in 2001 compared to 5.7 percent in 2011. The government did not count the 3,700 foreign university students in its 2001 census data. Reportedly, more than 60 percent of the population regularly participated in formal religious services in 2001. Most churches have denomination-supported schools that are open to all students regardless of religious affiliation.

Historical Overview of Social and Political Development

The recorded history of Grenada begins in 1498. At the time the indigenous Island Caribs (*Kalinago*) who lived there called Grenada *Camahogne*. The Spaniards did not permanently settle there or on adjacent islands. Later the English failed in their first settlement attempts, but the French fought and conquered Grenada from the Caribs about 1650. The French conquest resulted in the extermination of most Caribs on *Camahogne*. Warfare also existed between the French colonists and the Caribs on the islands of Dominica, St. Vincent and the Grenadines.

The French took control of *Camahogne* and named the new French colony *La Grenade*, the French word for pomegranate (*punica granatum*), a fruit-bearing deciduous shrub or small tree found on the island. It prospered as a wealthy colony based on sugar production and exportation. The French established their colonial capital at Fort Royal in 1650, and its natural harbor was used by the French naval fleet to wait out severe storms and hurricanes. No other French colony had a natural harbor to compare with that of Fort Royal (later renamed St. George's by the British).

Whereas the British colony of Barbados had a booming sugar industry during the 1600s, Grenada's sugar industry developed more slowly. The French colonists continued to cultivate tobacco, indigo and cotton on small farms through the turn of the century. Grenada's small population in 1700 included 525 African slaves, 257 whites, and 53 "colored" persons of mixed African-European parentage. Beginning in 1714, after the French colony of Martinique began sending ships to trade with the Spanish colonies on the South American mainland, many of these ships stopped to take on food and supplies at Grenada's sheltered harbor. Among other things, the ships brought equipment for sugar production to Grenada, which led to the rapid expansion of the island's sugar plantations. By 1783, Grenada had 82 sugar estates, which were small in comparison to those in other Caribbean colonies because Grenada's mountainous terrain made large plantations impractical. Most of the sugar mills used water power, which was abundant because of the heavy rains over the island's central highlands. The French formally ceded Grenada to Great Britain in 1783 by the Treaty of Paris.

British control of Grenada and neighboring islands brought sweeping changes to life and government in the colony. Most of the French plantocracy was bought out by incoming English and Scottish planters, who purchased the estates at highly inflated prices. The outgoing French colonial government took all the written records with them, which is one reason why so little is known about the island's history prior to 1763. As soon as the British took over, the Anglicization of Grenada began: the new English governor established a legislature based on the British colonial model and laws were approved that "as near as possible" agreed with the laws of England. Many of the towns and parishes with French names were renamed by the British (Basseterre became St. George's, etc.), although some places still retain their French names.

The slaves responded to the British occupation by escalating their resistance to the slavery system, which became more brutal under the English and Scottish masters. The British intensified the repression of the slaves in order to squeeze a larger profit out of Grenada's sugar industry. In 1767, Grenada experienced widespread slave rebellions, with many slaves escaping into the hills while others remained to fight against the plantocracy. The British sent troops against the runaway slaves who periodically raided the plantations and attacked the settlers, and so many slaves were captured that a new jail house (Old Common Gaol) had to be built in St. George's. The captured slaves were severely punished and then returned to their respective masters.

By 1774, Grenada was exporting twice as much sugar as it had in 1763 under the French, largely due to the fact that the British imported more slaves to Grenada every year to work on the expanded sugar plantations. Grenada soon became the most valuable sugar producer after Jamaica in the British West Indies.

However, in 1778, a large French naval fleet launched an attack against the small British forces on Grenada, which numbered only 540 regular and volunteer defense forces, whereas the French fleet totaled 25 ships and carried over 10,000 troops. Because of the superior strength of the French forces, the British troops soon surrendered, which allowed the French to plunder St. George's and sink all the British ships in the harbor. The French maintained control of Grenada from 1779 through 1783, during which time they mistreated the English population and pillaged and destroyed English property.

After the British regained control of Grenada in 1783 under the Treaty of Versailles, the island came under the domination of a small British elite, while the French colonists became second-class citizens and were subject to much discrimination. Below the French planter class was the class of free black and colored Grenadians, most of which had blood ties to the French planters. Of course, the lowest tier of society was held by the oppressed slaves.

By 1790, Grenada's population included an estimated 24,000 slaves, or roughly 12 times the white, free black and colored groups combined. In 1794, the British declared martial law in Grenada because of the growing dissatisfaction among the French and colored people who began to organize and hold secret meetings under the cover of darkness. After obtaining firearms and ammunition from leaders of the French Revolution in the West Indies, the Grenadian insurgents named Julien Fedon, a member of the propertied colored class (with a French father and slave mother), as leader of the French Revolution in Grenada, which broke out on 2 March 1795 from their stronghold at Fedon's Belvidere Estate in St. John's Parish. The rebels launched simultaneous attacks on the east and west coasts of the island, capturing the towns of Grenville and Gouyave on the first night of the rebellion. From Fedon's fortified camp on a strategically located mountain overlooking the Belvidere Estate, the rebels waged bloody warfare against the British forces for the next 15 months. Fedon's army was steadily reinforced by slaves who abandoned the plantations and joined the rebels. Although the British obtained reinforcements

from Trinidad, St. Vincent and Martinique, their attacks against the rebel army were defeated. By November, Fedon's forces controlled all of Grenada except for St. George's where the entire English population had taken refuge.

The British were so alarmed by the West Indian slave rebellions on St. Lucia, St. Vincent and Grenada that they dispatched a large fleet with reinforcements from England under the command of Gen. Ralph Abercrombly. After a series of major battles, Abercrombly's forces were able to defeat the rebels on Grenada and crush Fedon's Rebellion in June 1796. Nearly all the rebel leaders were captured, killed or executed, while many of the slaves who had participated in the uprising were deported to British Honduras in Central America.

Grenada was left in ruins due to the prolonged armed struggle. Many of the plantation structures had been burned to the ground, which destroyed sugar and rum factories, livestock and crops worth over two million pounds. One quarter of the island's slave population perished. This signaled the obliteration of French power on the island, with most of the French and colored population either killed or banished from Grenada. Those who remained were deprived of their civil and political rights, and their properties were seized by the British Crown, which eliminated the French plantocracy as a Grenadian social class. However, Fedon is honored by modern Grenadians as their first revolutionary hero, and his bearded silhouette appears on walls and buildings throughout the countryside.

By the late 18th century, industrialization was reshaping the British economic landscape and British industry began mass-producing cheap consumer goods for export around the world. This transformation of the British economy meant that the West Indian monopoly system based on slave labor was unprofitable to Britain. Mass production for export required free trade. British West Indian sugar production began to decline as the world market became flooded with cheap sugar, some of which was produced by the sugar beet industry in France.

Before 1783, virtually everyone in Britain – the government, the Anglican Church, commercial interests and most of the public – had enthusiastically supported the slave trade in the British colonies of the Americas because slave labor was needed on the sugar and cotton plantations that generated great profits for the British economy until the American Revolution (1775–1783) and the Haitian Revolution (1791–1804) changed the course of history. American Independence made it possible for Britain to abolish its own slave trade without endangering its supply of raw cotton, and the Haitian Revolution ended all possibility of the British conquering the Spanish colony of St. Dominique (modern Haiti and the Dominican Republic), which was a major sugar producer. Although the British West Indies still produced sugar, its total output declined and was soon priced out of the market because its production became too expensive.

When the British ended the Slave Trade in 1807, virtually no one advocated the radical step of emancipating the slaves already on the plantations in the West Indies. However, by 1823, public opinion in Britain began to shift toward an anti-slavery position due to the rise of the Abolition Movement. In response, the British Government passed the Reform Act of 1823 to improve conditions for the slaves, but not to end slavery, in the West Indies. In response to pressure from the British Government, the Grenada Legislature passed its own act in 1825 that instituted similar reforms. Grenada's free black and colored population also gained greater civil and political rights, including their admission to the Grenada Assembly in 1832. Grenada became part of the British Windward Islands Administration in 1833.

Although the Emancipation Act of 1833, passed by the British Parliament, officially ended slavery in the British colonies, it did not immediately end the plantation system or the planter's dependence of black labor. Slavery was replaced by an "apprenticeship" system that required the ex-slaves to give 40 hours of unpaid labor per week to their former masters in order to keep them

working on the plantations, and this system was to last four years for domestic slaves and six years for field slaves. However, the British House of Commons, the lower chamber of the British Parliament, terminated the apprenticeship system in 1838 and all the slaves were freed.

Repression of the former slaves began almost immediately when the Grenada Legislature passed a series of laws between 1834 and 1836 to restrict their movement away from the plantations, to impose severe punishment for theft, to control vagrancy, and to punish idle and disorderly conduct. A vagrant was defined as an unemployed person or any unlicensed hawker or peddler. The civil authorities acted quickly to create a local police force to enforce the new laws.

The planters tried every means to keep the former slaves working on their plantations by refusing to rent or sell them land on which to cultivate subsistence crops. However, small plots of fertile land were readily available in the island's mountainous interior, which led many former slaves to abandon the plantations and head for the hills, where they could become truly free and achieve economic independence, thereby creating a new social class of small, independent farmers almost overnight. This led to the establishment of independent rural communities that were not part of the archaic plantation system.

The exodus of the former slaves from the plantations produced a large population of independent farmers who grew food crops and cocoa on small plots of land in the bush, which was idle or abandoned land that they cultivated as squatters. Land also became available as unprofitable sugar estates were divided up and sold or rented in small lots. The small farmers were able to sell some of their surplus crops to Barbados and Trinidad, a practice that continues today.

Two kinds of labor became available to the plantation owners of Grenada who were struggling to find enough workers to maintain their estates and their livelihood. One was former slaves who became sharecroppers or wage laborers on the plantations or combined independent farming with paid labor on the estates. The other was imported laborers from abroad who arrived as indentured workers under labor contracts with the planters. Between 1836 and 1849, the British navy captured several French and Spanish slave ships near the Grenadian coast and delivered the "liberated Africans" to planters on Grenada under the apprenticeship system or as indentured servants. Other groups of indentured servants came to Grenada from the islands of Malta in the Mediterranean Sea in 1829 and from the Portuguese colony of Madeira off the coast of North Africa in 1846. However, the largest source of new manpower for the plantations came from East India as indentured laborers between 1857 and 1885. After completing their indentureships, some of the non-African workers returned to their homelands while others stayed in Grenada and became small, independent farmers like the former slaves or shopkeepers or skilled laborers.

After the large sugar plantations became no longer profitable, the planters began to convert their lands to cocoa production as did many of the small farmers who raised cocoa trees along with their food crops. By 1855, the cocoa crop on Grenada had tripled over the previous nine years, and cocoa production was considered to be the salvation for the economy of the island. By 1881, cocoa exports had surged ahead of the dwindling sugar production, which had ceased altogether by 1900. In addition, the cultivation of nutmeg and its by-product mace soon became Grenada's second-largest export crop, thanks to the foresight of West Indian plantation managers who introduced nutmeg cultivation to Grenada from the British East Indies during the 1840s.

Like cocoa cultivation, nutmeg farming in Grenada owed its success to the small farmers who found that intercropping tree crops with food crops gave them the greatest economic profitability for the least amount of labor. It was the former slaves who rescued the Grenadian economy during the mid-to-late 19th century, as the shift from sugarcane to cocoa and spices

pioneered by the peasantry became an economic bailout for the estate owners.

However, a census taken in 1881 revealed that only one-third of Grenada's adult male population had become small landowners (between one and 50 acres), whereas the other two-thirds of the adult male population was composed of estate laborers (including tenant farmers and share-croppers), large landowners (more than 50 acres) and non-agricultural urban workers. In 1891, 83 percent of the land holdings were less than five acres each and, by 1930, 95.8 percent of the 16,000 landowners were small farmers (most of whom owned less than two and one-half acres) that formed the peasant class. A small group of landowners was considered middle-sized landowners who owned between 10 and 100 acres, whereas a tiny elite of 1.6 percent of the landowners controlled estates of between 100 and 1,000 acres each.

The landowning elite remained the most powerful social and economic group on Grenada, in spite of the fact that many planters left the island during the post-emancipation years. High income and property requirements for voters ensured that the electorate remained limited to the wealthy planters and merchants. After Emancipation, the so-called representative system of government in Grenada became a dictatorship of the former slaveholding class that feared the empowerment of the former black slave majority that they truly believed were incapable of governing themselves. The small white elite of Grenada feared that black power would trigger incidents similar to those that occurred in Haiti (the Revolution of 1791-1804) and Jamaica (the Morant Bay Rebellion of 1865). During most of the 19th century, Grenada was governed by a closely knit social group of 28 families, representing a total of about 200 people. After 1850, the plantocracy began to share some power with the urban *bourgeoisie*, which was mainly composed of merchants in St. George's and other major towns. However, the peasant majority remained a social underclass deprived of all political and economic power.

In 1877, Crown Colony rule restored all power over Grenada's internal affairs to the British Government, which solved the problem of unequal political representation among the citizenry by eliminating all representation altogether. Instead of dividing power between the imperial authorities and a local assembly elected from among the Grenadian elite, the new system placed all legislative authority in the hands of the Governor with the backing of the British Colonial Office. The Governor was assisted by a Legislature and an Executive Council composed of those chosen to serve by the British Crown, and they had no power to overrule the Governor on policy.

The first challenge to the plantocracy/Crown Colony alliance occurred during the early 20th century from the emerging Grenadian middle class, which had grown steadily after Emancipation as the non-agricultural sector expanded and more people entered commerce, teaching, civil service, medicine and law professions. The middle class consisted of native-born Grenadians, mostly colored by included some blacks and whites, and was concentrated in the islands two largest towns, St. George's and Gouyave. This new class possessed income, property, education and professional skills, and they acutely felt the irony of their exclusion from Grenada's political life and longed for a better future.

Several prominent figures emerged within the middle class that challenged the *status quo* and gave middle and lower-class Grenadians a voice in public affairs despite their lack of political representation. In the 1890s, **William Galway Donovan**, a Grenadian of African-Irish ancestry who is remembered for his deep concern for the poor, established *The Federalist and Grenada People*, a newspaper that became "a thorn in the flesh" of the Grenadian upper class.

Apprenticed to Donovan at the newspaper was a young man named **Theophilus Albert Marry-show** (b.1887-d.1958) who was intellectually gifted and developed a love for history, literature, music and language. In 1915, Marryshow and a local lawyer, C.F.P. Renwick founded *The West Indian* newspaper, the ideological heir to *The Federalist and Grenada People*. Over

the next 20 years they used their newspaper to mold middle-class opinion regarding the need to reform the Crown Colony system and the creation of a federation of the West Indies. Marryshow's anti-colonial attitude and his belief in the need for West Indian unity as a means of achieving self-rule motivated him and his colleagues to found the **Representative Government Association (RGA)** in 1917 to pressure the British Government to allow a local voice in Grenada's internal affairs. The RGA was not radical in its goals, but it was an unprecedented challenge to the Crown Colony system.

Marryshow's lobbying efforts in Grenada and England during 1920 in behalf of representative government for his country resulted in the sending of the Wood Commission to Grenada to investigate the local situation and report back to the British Government. The findings and proposals of the Wood Commission formed the basis for Grenada's new Constitution in 1925, which conceded minority-elected representation (five elected members on a 16-member legislative council) but failed to provide any mechanism by which this minority could actually influence policy. In fact, the new Constitution actually strengthened the powers of the Governor by authorizing him to unilaterally veto any bill passed by the Legislative Council. In 1925, only 3.25 percent of the Grenadian population was eligible to vote, but Marryshow was elected to the Legislative Council and used that platform to deliver flaming oratory denouncing the Governor and the British imperial regime.

The worldwide depression of 1929-1939 lowered prices for Grenada's export crops and worsened the plight of the rural peasants and urban workers. In a debate over the 1929 budget, the elected legislators demanded that the government help the impoverished peasantry by granting credit, increasing the minimum wage and funding social programs. The government's rejection of these appeals escalated the conflict between the Governor and the elected members of the Legislative Council. However, Marryshow did convince the government to build houses in town and rent them out for three dollars a month so that some of the poor could afford to have decent housing. He also convinced some of the large landowners to sell 200 acres in Mount Nesbitt and 200 acres in Plaisance to working-class people. The government purchased these lands and sold them to the people so that they could have their own lands to cultivate and help them survive the hardships. Therefore, Marryshow was responsible for launching the first social movement in Grenada in modern times.

Although Marryshow often stressed themes of imperial loyalty and racial harmony in his negotiations with the British Government, intellectually he took a far more militant stand on issues of racism and colonialism. His writings and speeches echoed the philosophy of a rising Jamaican black nationalist leader, Marcus Garvey, who began traveling throughout the Caribbean basin and talking with West Indian workers in cities, mines and plantations. Garvey, the leader of the Black Nationalism movement and "back to Africa" spoke powerfully to poor and working-class Grenadians who were experiencing hardships after the World War I economic boom ended and the price of cocoa fell precipitously on the world market during the 1920s. Grenada, along with its Caribbean island neighbors, entered the Great Depression that began in 1929 and lasted until about 1939. It was the longest and most severe depression ever experienced by the industrialized Western world and its colonies in the Caribbean basin. The Great Depression in the USA ended completely soon after that nations' entry into World War II in 1941, whereas most of Western Europe was already at war with Germany and its allies and neglected its respective Caribbean colonies.

In 1930, Marryshow founded the *Grenada Workingmen and Women Association*, which was a loosely-organized body that fulfilled some of the functions of a trade union without actually being one. In October 1931, Marryshow's organization led a massive demonstration of concerned citizens through the streets of St. George's to protest a bill for increased taxation that the Governor had pushed through the Legislative Council. *The West Indian* newspaper reported that over 10,000 people from all over the island had participated in the demonstration, including peasants, workers, clerks, merchants and planters, which was an astonishing display of popular discontent unprecedented in Grenada's Crown Colony history. This demonstration was the first organized mass protest against British imperial policy in Grenada, and it was successful in forcing the government to repeal the taxation ordinance.

The Grenada legislature made trade unions legal in 1933, with limitations in regards to picketing and other liability measures. Efforts by progressive lawmakers like Marryshow to have these aspects removed were not immediately successful. Although Marryshow and his supporters renamed their organization the *Grenada Labour Party* and tried to build it into a political party, it lacked a solid base of support and by 1937 had faded from the political scene. Marryshow and other middle-class politicians failed, in the end, to rally the working class behind them.

The growth of the labor union movement in the West Indies during the 1930s, especially in Jamaica and Trinidad, was followed by a period of relative political calm during the early 1940s, but a surge of labor discontent emerged after the close of World War II in 1945. Workers in Grenada, especially rural agricultural laborers, remained unorganized and leaderless through the 1930s and 1940s, which postponed Grenada's labor crisis for a decade after the labor revolts on other Caribbean islands.

However, World War II created powerful new pressures for change in the British colonial system, which impacted Grenada in three ways. First, a significant number of Grenadians went to work in the oil fields of Trinidad during WWII as the need for petroleum products increased. This migration put Grenadians in close touch with the volatile Trinidadian labor movement, whose concerns were communicated back to the Grenadian working class.

Secondly, U.S. President Franklin D. Roosevelt made it clear to Prime Minister Winston Churchill that the Atlantic Charter, which had been signed by Roosevelt and Churchill in 1941, had to be universally applied. This included, among other things, the promise to "respect the right of all peoples to choose the form of Government under which they will live" and to "see sovereign rights and self-government restored to those who have been forcibly deprived of them" (Sunshine 1982:31). Pressure to dismantle the British colonial system was increasing from the U.S. Government, which played an important role in Caribbean affairs after WWII both in terms of free trade and political intervention in what has been called a policy of neo-colonialism. And, thirdly, the whole colonial world was beginning to demand changes to the old system by demanding independence, openly rejecting dominion status under the British, and forcing Britain to reexamine its entire colonial policy.

Throughout the 1930s, there were disturbances in the British Caribbean territories. As a result, the British Government appointed the **West Indian Royal Commission** on 5 August 1938 to investigate and to make recommendations on the social and economic conditions in the various territories. The Commission was led by Lord Moyne and among its members was Sir Walter Citrine, General Secretary of the British Trades Union Congress.

Even though the Moyne Commission completed its report in 1940, the British Government did not release it to the public until July 1945 after World War II ended. Despite this, some of its recommendations were acted upon immediately after the report was submitted to the British Government. It was felt that because of the Commission's sharp criticisms of colonial policy in

the Caribbean, the British Government thought that, if the report was released, the German Government would have used it for war propaganda.

The Moyne Commission exposed many of the horrible conditions under which people of the British Caribbean lived at that time. It pointed to the deficiencies in the education system and to the economic and social problems of unemployment and juvenile delinquency. It also sharply criticized the poor health conditions and expressed concern over the high infant mortality rate.

It was especially critical of the plight of sugar workers and small farmers, and condemned unsafe workplace conditions. It was also very concerned over the use of child labor and the discrimination against women at workplaces, especially since they worked long hours for less pay than men received. It found, too, that the interests of the workers were virtually unprotected since there were no collective labor agreements, while only the employers decided on what wages should be.

The development of Trade unionism in Grenada during the late 1930s and 1940s created a limited labor structure but one without aggressive leadership to generate a mass movement of the workers. Grenada's first registered union was the short-lived *Grenada Trades Union* in 1937. Soon to follow was the *St. John's Labour Party* (later renamed the *Grenada Labour Party/General Workers Union*) that emerged in 1929 but was not registered until 1941. Between 1940 and 1949, the three primary unions representing Grenadians workers were *St. John's Labour Party/General Workers Union*, the *Grenada Trade Union*, and the *St. George's Workers Union/Grenada Workers Union*.

These unions were created in the capital city while the majority of the labor force, which lived in the countryside, had neither a union nor its own leadership. When these unions obtained their first collective bargaining agreement and demanded a minimum wage, they asked for and obtained certain rights for the agricultural workers but without the peasants themselves being represented.

Then, in 1950, a young union organizer, **Eric Matthew Gairy** (b.1922-d.1979), founded the *Grenada Manual, Maritime & Intellectual Workers' Union (GMMIWU)* and almost immediately spearheaded Grenada's first general strike. The GMMIWU had wrestled the initiative from the existing establishment unions and within three months was the main bargaining body for agricultural workers due largely to Gairy's populist rhetoric and charisma. As the strike continued, Gairy was banished to Carriacou by the Governor. Mass protest engulfed the agricultural-based communities, which forced the Governor to return Gairy to Grenada and turned Gairy into a working-class idol.

Gairy quickly capitalized on the situation by creating the **Grenada People's Party (GPP)**, which evolved into the **Grenada United Labour Party (GULP)** and participated in the October 1951 elections, where he won a surprising 71 percent of the vote and gained six of the eight seats in parliament as well as several positions in the cabinet. According to Martin P. Felix (2006):

Gairy came in like a hurricane and overshadowed T.A. Marryshow, considered the most respected figure among the working-class at the time. Gairy's winning of adult suffrage in 1950 (long-pursued goal of Marryshow) led directly to the replacement of Marryshow as the dominant political figure. Whereas Marryshow was middle-class, Gairy was working-class and appealed to the working-class and the peasantry. Gairy would dominate the island's politics for almost three decades.

Gairy served as the government's Chief Minister from 1954 to 1960 and from 1961 until 1962 when he was dismissed on charges of corruption. However, he later served as the country's

Premier, between 1967 and 1974.

Between 1958 and 1962, Grenada was a province of the short-lived West Indies Federation. In 1967, Grenada attained the status of “Associated State of the United Kingdom,” which meant that it was now responsible for its own internal affairs while the UK was responsible for its defense and foreign affairs. Independence was granted to Grenada in 1974 under the leadership of Premier Eric Gairy, who became the first Prime Minister of Grenada (1974-1979).

During Gairy’s term as Prime Minister, civil conflict gradually broke out against his government by several opposition parties, including the leftist **New Jewel Movement (NJM)**. The New JEWEL Movement was formally established in March 1973 with the merger of the **Joint Endeavor for Welfare, Education, and Liberation (JEWEL)** and the **Movement for Assemblies of the People (MAP)**, led by young lawyer **Maurice Bishop** (b.1944-d.1983). Gairy’s GULP won the elections in 1976 but the opposition did not accept the result and accused GULP of electoral fraud. In March 1979, the NJM under Bishop launched a paramilitary attack on the government, which resulted in its overthrow.

The Constitution was suspended and Bishop's government ruled subsequently by decree. Bishop invited the Cuban Marxist-Leninist government of Fidel Castro to provide Grenada with “civic assistance” (doctors, teachers and technicians in the fields of health, literacy, agriculture and agro-industries) during the ensuing era. Agrarian reforms started by the Gairy administration were continued and greatly expanded under Bishop’s revolutionary government.

In 1983, a dispute developed between Bishop and certain high-ranking members of the NJM. Although Bishop was cooperating with Cuba and the USSR on various trade and foreign policy issues, he sought to maintain a “non-aligned” status. Bishop had been taking his time making Grenada wholly socialist and encouraged private-sector development in an attempt to make the island a popular tourist destination. However, hard-line Marxist party members, including **Deputy Prime Minister Bernard Coard** (b.1944), deemed Bishop insufficiently revolutionary and demanded that he either step down or enter into a power sharing arrangement.

On 19 October 1983, Bernard Coard and his wife Phyllis, backed by the Grenadian Army, led a coup against the government of Maurice Bishop, who was placed under house arrest. These actions led to street demonstrations in various parts of the island. Bishop had massive support among the population and was eventually freed by a large demonstration of his supporters in the capital. When Bishop attempted to resume power, he was captured and executed by soldiers loyal to Coard, along with seven others including several government Cabinet ministers. The Coard regime then put the island under martial law.

After Bishop’s execution, the **People's Revolutionary Army (PRA)** formed a military government (**People's Revolutionary Government, PRG**) with Gen. Hudson Austin as chairman. The PRA declared a four-day total curfew during which it said that anyone leaving their home without approval would be shot on sight.

The overthrow of Bishop’s moderate socialist government by one which was strongly pro-communist worried U.S. President Ronald Reagan. Of particular concern was the presence of Cuban construction workers and military personnel who were building a 10,000-foot airstrip on Grenada. Though Bishop claimed the purpose of the airstrip was to allow commercial jets to land to promote tourism and economic development, U.S. military analysts argued that the only reason for constructing such an abnormally long, reinforced runway was for the use of heavy military transport planes. Reagan was worried that Grenada would be used by Cuba, under the direction of the Soviet Union, as a refueling point for Cuban and Soviet airplanes loaded with military weapons and destined for Central American communist insurgents.

On 25 October 1983, Grenada was invaded by combined military forces from the U.S., the Regional Security System (RSS) and Jamaica, in an operation code-named *Operation Urgent Fury*. The U.S. Government stated this was done at the behest of Prime Minister Dame Eugenia Charles of Dominica. While Dominica's Governor-General, Sir Paul Scoon, later stated that he had also requested the invasion, it was highly criticized by Her Majesty Queen Elizabeth II and the governments of the United Kingdom, Trinidad-Tobago and Canada. The United Nations General Assembly condemned the invasion as "a flagrant violation of international law" by a vote of 108 in favor to 9 against, with 27 abstentions. The United Nations Security Council considered a similar resolution, which failed to pass when vetoed by the U.S. Government.

After the invasion, the pre-revolutionary Grenadian Constitution was reestablished. Eighteen members of the PRG and the PRA were arrested on charges related to the murder of Maurice Bishop and seven others. The 18 included the top political leadership of Grenada at the time of the execution as well as the entire military chain of command directly responsible for the operation that led to the executions. Fourteen were sentenced to death, one was found not guilty and three were sentenced to 45 years in prison. The death sentences were eventually commuted to terms of imprisonment. Those in prison became known as "The Grenada 17." The international airport, formerly known as Point Salines, was completed in 1984, and in May 2009 was renamed Maurice Bishop International Airport (MBIA).

During 2000–2002, much of the controversy of the late 1970s and early 1980s was once again brought into the public consciousness with the opening of the **Truth and Reconciliation Commission** chaired by a Roman Catholic priest, Father Mark Haynes. The Commission was given the mandate of uncovering injustices arising from actions by the PRA, Bishop's regime and previous governments. The Grenada Truth and Reconciliation Commission began gathering information on 4 September 2001, covering the period 1 January 1976 through 31 December 1991. Based on the information gathered by this Commission from many different sources, it was determined that the continued incarceration of "The Grenada 17" continued to be a major cause of division among Grenadians, as well as a barrier to reconciliation.

In 2004, after being hurricane-free for 49 years, Grenada was directly hit by **Hurricane Ivan** on 7 September. Ivan struck as a Category 3 hurricane and damaged an estimated 90 percent of the homes, business and government buildings. The island was exposed to hurricane force winds for approximately six hours. The storm moved through Grenada fairly rapidly and did not produce a large volume of rainfall. The relative lack of rain coupled with the hurricane's arrival during daylight hours served to mitigate the potential loss of life (at least 39 were confirmed dead). Visible damages included the partial or total loss of building structures, broken and uprooted trees, broken utility poles and damaged vehicles. Crop damage was nearly 100 percent on banana and sugarcane plantations. The tourism industry was seriously affected for several years. The total cost of hurricane damage to the nation of Grenada was estimated at \$1.1 billion.

The following year, **Hurricane Emily**, a Category 1 hurricane at the time, struck the northern part of the island on 14 July with 92 mph winds that caused an estimated \$110 million worth of damage, which was far less than that caused by Hurricane Ivan.

Grenada recovered with remarkable speed due to the availability of domestic labor and international relief and development aid, and to the work done by the administration of Dr. Keith Mitchell of the **New National Party (NNP)**. By December 2005, an estimated 96 percent of all hotel rooms were open for business and were upgraded and strengthened based on an improved building code. The agricultural industry and in particular the nutmeg industry suffered serious losses due to the hurricanes, but those events produced changes in crop management. It was

hoped that, as new nutmeg trees gradually mature, the industry would return to its pre-Ivan position as a major supplier to the Western world.

As a member of the British Commonwealth, Queen Elizabeth II is the Head of State of Grenada. The British Crown is represented by a Governor-General, who is currently the Honorable Carlyle Glean (2008-). The Head of Government is the Prime Minister. Although appointed by the Governor-General, the Prime Minister is usually the leader of the largest party in Parliament.

The Parliament consists of a Senate (13 members) and a House of Representatives (15 members). The senators are appointed by the government and the opposition, while the representatives are elected by the population for five-year terms. With 51 percent of the votes and eleven seats in the 2008 election, the **National Democratic Congress (NDC)** won the 8 July 2008 election. The opposition **NNP** won the remaining four seats. Grenada is a full and participating member of both the Caribbean Community (CARICOM) and the Organization of Eastern Caribbean States (OECS).

Since the early 1980s, the Prime Ministers of Grenada have been Nicholas Alexander Brathwaite (1983-1984 and 1990-1995), National Democratic Congress (center-left); Herbert Blaize (1984-1989, died in office), Grenada National Party (conservative); Ben Joseph Jones (1989-1990, finished Blaize's term), New National Party (conservative); Keith Mitchell (1995-2008), New National Party; and Tillman Thomas (2008-), National Democratic Congress.

Overview of Religious Development

During the French colonial period (1650-1783), Roman Catholicism was the official religion of Grenada. After the British took control of Grenada in 1783, the Church of England (Anglican Church) became the Established Church on the colony and enjoyed this favored position until Independence in 1974. However, the Catholic Church remained *de facto* the leading denomination because the majority of the population was Roman Catholic. These dominant faiths were the product of colonial rule and reflected its values. They represented the planter class, approved of slavery, and reflected the prevailing ideologies of their respective French and British governments.

Later, the four principal denominations in Grenada – Roman Catholic, Anglican, Methodist and Presbyterian – made their principal impact upon Grenadian society through parochial education, with the colonial government providing most of the funds to build and maintain these schools. This resulted in a State-Church educational system that expanded after Emancipation in 1833, when the British Crown built church buildings and used their educational programs to “pacify and civilize the freed slaves.”

After the First World War, there was a surge in parochial school education sponsored by the Roman Catholics and the Anglican Church. When the Anglican Church founded a girls' secondary school in 1916, it assumed the leadership role in secondary education along with the government, which subsequently established the Grenada Boys' Secondary School. By 1925, however, the Catholic Church had become the leader in primary school education (see table below).

**Table of Primary School Development
in Grenada, 1900 & 1925**

PRIMARY SCHOOLS	1900	1925
Government	9	10
Roman Catholic	19	27
Anglican Church	7	14
Wesleyan Methodist	4	5
Presbyterian	2	2
TOTALS	41	58

Despite the churches' leadership role in education, all of their schools taught no more than 4,000-5,000 students in 1925, when Grenada had a total population of about 73,000. The majority of the children of the working class in larger towns and villages and the poor in rural areas were not being educated. Although the churches' educational role served an important social function, it was also narrowly parochial in that it mainly provided education for its own members and their children, and it generally served the more privileged families who could afford the higher cost of private education.

Another important characteristic of many of the religious denominations in Grenada is that they were largely dependent on foreign leadership and financial resources. Most of the Catholic priests and members of religious orders, as well as the Protestant ministers and missionaries, were from Britain, Canada and the USA prior to World War II or from the USA or other Caribbean nations after 1945. The exception to this pattern were the Shouter/Spiritual Baptists, independent Protestant denominations, and other minority religious groups (Hindu, Muslim, Baha'i, Shango, Myal-Obeah, Rastafari, etc.). In addition, most of the leadership of the Catholic Church and the older Protestant denominations in Grenada prior to the 1960s was conservative and anti-modernist; the Catholic Church, in particular, was strongly opposed to liturgical and educational reform.

Although many rural Catholics and some poor Protestants were inspired by the dynamic leadership and philosophy of Eric Gairy as a labor leader and politician between 1950 and 1979, his revolutionary ideas were repugnant to most middle-class urban churchgoers because Gairy symbolized for them what was considered "unholy" – he encouraged the rural poor to violence, mocked the ruling class, misappropriated government funds, believed in Myal-Obeah magic and sought the support of Shango leaders.

In 1971, Gairy's government made an amendment to the "Public Order Act" of 1951, which stated that the distribution of written material that was threatening, abusive or insulting, or any citizen who used, in any public place or at any public meeting or proceeding, words that were threatening, abusive or insulting, was punishable by jail time and heavy fines. The violators of this act, which included NJM's publication *Jewel*, were brutalized, jailed and intimidated.

Many members of the Christian community barely tolerated Gairy's religious manipulations and his not so subtle pressures upon the clergy to gain their support for his socialist political agenda. By the mid-1960s, fresh breezes of reform and progressive thought were blowing throughout the Caribbean, as elsewhere throughout the Western world. The spirit of Pope John XXIII and the progressive declarations of the Second Vatican Council (1962-1965) brought a new vision and mission to the Roman Catholic Church, including an emphasis on the "preferential option for the poor."

In this context, the emergence of the Marxist-inspired "Theology of Liberation" among some Roman Catholic and liberal Protestant leaders (theologians, priests and pastors) in Latin America

and the Caribbean offered new opportunities for progressive leadership and social change for the working class and marginalized urban and rural poor in Grenada and elsewhere. The Black Power movement that emerged in Jamaica in 1968 and Trinidad in 1970 had a strong impact on Catholic youth in Grenada, while most Catholic and conservative Protestant leaders rejected radical leftist proposals. For further information about Caribbean theological trends, see Noel Leo Erskine, *Decolonizing Theology: A Caribbean Perspective* (Maryknoll, NY: Orbis Books, 1981). This book provides an historical study of the development of Christianity in the Caribbean islands, and it assesses the complex nature of the evolution of religion in the region and its adaptation by the local people to meet the socio-cultural and spiritual needs inherent in their struggle for freedom.

The ecumenical movement among Christian denominations was advanced by the creation, in 1973 in Jamaica, of the **Caribbean Conference of Churches (CCC)**, affiliated with the World Council of Churches, that brought the Catholic Church and many liberal Protestant denominations together to dialogue regarding religious, social, humanitarian and political issues and to seek greater social justice for marginalized and oppressed peoples in the Caribbean region. The **Conference of Churches in Grenada (CCG)** was organized in 1973 in support of the CCC's vision and mission.

In May 1973, Great Britain announced that Grenada would be receiving full independence in February 1974. Upon hearing the announcement, trade unions, civic organizations and many denominations and local churches in Grenada feared that Chief Minister Eric Gairy would install himself as dictator. Gairy had already shown a penchant for bullying, including using a private band of thugs, known as the "Mongoose Gang." With these fears in mind, civic organizations and churches formed the "Committee of 22," which quickly became the broadest establishment opposition Gairy had every faced as Chief Minister.

On 1 January 1974, the "Committee of 22" (which included Protestant and Catholic clergy) called a national strike, followed by a protest march on 21 January. The police violently broke up the march in what became known as "Bloody Monday." One demonstrator was killed and many more wounded. The lone fatality was Rupert Bishop, father of Maurice Bishop, leader of the opposition New Jewel Movement (NJM).

The Catholic hierarchy reacted negatively to this open defiance of Chief Minister Gairy and his administration and transferred Bishop Patrick Webster, O.S.B. (served 1970-1974) out of Grenada, replacing him with Bishop Sidney A. Charles (served 1974-2002) from Trinidad. This action angered many Catholic youth who were already deeply involved in the NJM. Bishop Webster had been a member of the "Committee of 22" and had called for an official investigation into Gairy's repressive government tactics.

In 1975, the Catholic Bishops of the Antilles, representing 14 dioceses and over one million Catholics in the region, met in Belize where they drew up a progressive document, entitled "Justice and Peace in the New Caribbean." They also affirmed the ecumenical role of the Caribbean Conference of Churches, which had become a strong critic of Gairy's authoritative regime in Grenada.

On 13 March 1979, while Gairy was away at a UFO meeting (he was convinced that the objects he thought he was seeing in the skies above Grenada were hostile alien aircraft from outer space) members of the NJM staged a bloodless coup that seized control of the military bases and media outlets, and detained members of Gairy's cabinet. The overthrow of Gairy came as a shock to many Christians in Grenada, and they were impressed at how well-organized and effective the takeover was. On the other hand, Christian leaders were definitely anxious about Bishop's coming to power because of the new government's moderate socialist orientation and the uncertainties that this might bring.

The initial response of the Conference of Churches in Grenada (CCG) toward Bishop and his People's Revolutionary Government (PRG) was one of cautious support (Sunshine 1982: 108ff):

While regretting the circumstances under which the new Revolutionary Government in Grenada has come to power, we are thankful to God for the way in which the Revolutionaries have restrained themselves and made efforts to avoid bloodshed. We are thankful to hear that all those being held in protective custody are being treated humanely and given due care and attention. We welcome the intention of the Revolutionary Government in their aim of bringing free and fair elections as speedily as possible, so that democracy which we cherish may prevail.

The CCG went on to support three of the government's development projects: the Center for Popular Education's (CPE) literacy campaign, the Mirabeau Agricultural Training School, and the construction of the International Airport. However, the CCG remained critical of the PRG in regard to three political issues: its holding of detainees without charge or trial, the lack of a "free press," and the refusal of the PRG to hold promised elections. A seminar on "The Role of the Church in Grenada Today," sponsored by the CCG in November 1980, concluded that the government deserved support, but that its human rights policy required critical attention.

Cooperation between various churches on Grenada began to increase and Anglican-Catholic rapprochement was particularly noteworthy. Church attendance was strong and the local ecumenical movement flourished as never before. While the churches were concerned about what the government might do to interfere with their freedom, the government became afraid of the growing influence of Grenada's ecumenical cooperation.

According to Peter Costea in the *Journal of Church and State* (1990: 282-308), Grenada's law on the recognition of religious bodies appropriately illustrates the use of the policy of recognition to control the church and to use its assets in the service of the Revolution. During 1979-1983, Grenada's revolutionary government recognized four religious organizations: the Conference of Churches in Grenada (CCG) in 1979; the General Assembly of the Church of God in 1980; the Church of God (Seventh-Day), also in 1980; and the Christian Science Society in 1983. The law recognizing the CCG was passed in June 1979, at a time when Church-State relations were still relaxed. This was reflected in the text of the law that empowered the CCG to bring about "the spiritual, moral, intellectual, social, cultural, economic, and technological progress of the people of Grenada, to the glory of God and the dignity of man" (Article 3e); and to "preserve, if necessary in conjunction with any religious or secular bodies or organizations, proper standards of Christian conduct and behaviour in Grenada." (Article 3g).

However, Church-State relations began to deteriorate early in 1980. This corresponded to a shift in the government's religion policy and was reflected in the provisions of the law that recognized the General Assembly of the Church of God, which was approved in October 1980. The law recognized the Church of God's right to "minister to the spiritual, moral and educational needs of the people of Christian persuasion, and to cooperate in the general social service to the community irrespective of race or creed," which was a much more limited role than that which the government had approved for the CCG.

By 1982, after dialog between the government and the churches ended, Church-State relations became almost openly hostile. Although there was no direct persecution of the Christian churches and their members, the PRG sought to take control over Christian schools by appointing so-called "radical teachers" who were to teach the ideology of the ruling political movement, the main components of which were Marxism and the values of the Revolution.

According to Vermaat (1985: 50-51):

In 1983, the Interior Ministry produced two “top secret” reports containing an “Analysis of the Church of Grenada.” The first report, dated 15 March 1983, dealt primarily with the Roman Catholic Church, which was the main factor determining the religious situation. The forty priests were said to be “in the main either conservative or outright reactionary” and Bishop Sydney Charles was considered one of “the most dangerous.” Early in January 1983 Bishop Charles had referred to “attempts to crush the church.” His statement was interpreted in the report as “clearly directed against the Revolution and the PRG.” The church was referred to as “an experienced and skilful counter Revolutionary Organisation,” which “is gearing [up] for confrontation with the government.” Its anti-Marxist stance and the fact that fifty percent of church-goers are young people were a matter of concern. “Therefore, to lose even a part of this percentage is to drastically erode the church's power base and if unchecked can cause the church to crumble.” Although not as influential as the Roman Catholic Church, the Anglican Church was considered as another “major threat to the Revolution” because both Anglican and Roman Catholic churches “share a common outlook on the Grenada Revolution.” The report also noted that the other churches were hostile to the revolution.

The second report had been drawn up by Major Keith Roberts himself and was dated 12 July 1983. It depicted the church as “a threat to the Revolution.” Church leaders “are all, to different degrees, hostile to the Revolution.” The churches' insistence on free elections and their concern for the plight of political detainees, as well as the distribution of anti-Marxist literature, was noted with disapproval. Further, the church was tightening its grip on the youth by reorganising its youth groups. In view of the NJM's “weakness in all mass organisations,” this development was seen as “a very dangerous one.”

The following document is reproduced here to describe the historical context in Grenada during the era of the Bishop government (1979-1983) regarding Church-State relations and to explain why the CCG is no longer affiliated with the CCC (Vermaat 1985: 53-54).

The role of the wider ecumenical movement

From its inception Bishop's revolution received strong support from the regional ecumenical body, the Caribbean Conference of Churches (CCC). The historical churches in Grenada -- Roman Catholic, Anglican, Methodist, Presbyterian -- were all represented in the CCC. But in contrast to the position taken by these four Grenadan Churches, CCC spokesmen favouring liberation theology repeatedly expressed support for the revolutionary experiment in Grenada. Before the 1979 revolution several of Bishop's close friends, such as Jacqueline Creft and George Louison, were on the CCC's staff. During African Liberation Day, on 25 May 1981, the General Secretary of the CCC, Dr Roy Neehall, said: “Liberation theology which is developed within the churches of the Caribbean and Latin America is going to be the basis upon which many Christian people can participate in the revolutionary change that is needed in order that we overthrow the forces of colonialism and imperialism.”

On the other hand, Ricky Singh, the editor of the CCC's official organ *Caribbean Contact*, criticised the banning of *The Torchlight* in a November 1979 editorial. On another occasion, however, Singh was very supportive of the PRG. Bishop Sydney Charles informed the author of a meeting of the CCC which took place at Curacao in November 1981 where one participant attempted to raise the issue of human rights in Grenada. The issue was subsequently suppressed.

In 1981 the CCC's Programme Secretary, Rev. Leslie Lett, had a meeting with Maurice Bishop at which he reportedly “disclosed to comrade Bishop that the progressive church in the region is under

serious pressure in that there is a great chance of the reactionaries taking power in the upcoming elections for the CCC.” When a CCC delegation paid a visit to Holland in May 1984, a member of the delegation tried to shed some doubt on the authenticity of the Grenada Documents which had been captured after the October 1983 [U.S. and Caribbean armed forces] intervention. He suggested that these documents began to surface only after they had first been brought to the United States where they remained for some time.

Evidently the CCC leadership was embarrassed by the inconvenient facts presented by documents classified "top secret," which showed how the Bishop regime, which they had defended from the start, intended to crack down on religious freedom in Grenada. The documents have not been contested by any of the experts who have studied them and only the Cubans had an interest in playing down their significance. The Cubans, in fact, had given a positive assessment of the CCC, which they considered “a restraining factor to the behaviour of the Catholic Church at the local and regional level.” It was recognised, however, "that the CCC is not a homogenous body and the possibility of a reversal of its positions should not be underestimated.”

While the Conference of Churches in Grenada (CCG) welcomed the October 1983 intervention, the CCC was the only regional organisation “to reaffirm its principled stance against military intervention in the Caribbean by forces external to the region.” The World Council of Churches joined the CCC “in deploring the military intervention” and referred to “this flagrant violation of international law.”

Grenadan church leaders were upset by these statements. The President of the CCG, Hoskins Huggins, told the author: “We in Grenada welcomed the intervention. The CCC and the WCC statements, however, embarrassed us very much. Of course, we let them know that we did not agree with them. They apologised but they held to their opinion. Before the invasion, the WCC was rather silent on the human rights situation in Grenada. But now they say the intervention was illegal, even though the people of Grenada welcomed it.”

Similarly, Bishop Sydney Charles complained that the CCC had spoken without consulting the people, who felt quite relieved when outside intervention took place. On virtually all other occasions the WCC takes the voice of the local church into serious account. This time, however, the position of the local church leadership was not in line with political views prevalent among the wider ecumenical elite outside Grenada. For the progressive theologians the Grenada intervention meant a serious setback to a promising experiment linked to what was happening in Nicaragua [under the leftist revolutionary Sandinista Government of Daniel Ortega].

Since 1983, the CCG has continued to have an important role in the life of the nation by promoting ecumenical activities, as well as human rights and social justice issues, in dialog with religious and government leaders, but it is no longer affiliated with the CCC.

The Roman Catholic Church

In 2001, about 44 percent of the population was Roman Catholic, due largely to Grenada's French colonial heritage. The Dominicans and other religious orders served on Grenada and the other islands of the West Indies, but as these colonies fell to the British in 1783 the religious priests and lay brothers were replaced by the secular clergy.

The British colonial authorities lost no time in repaying the French for the harassment and suffering they experienced during the French occupation. **The British-dominated legislature passed laws persecuting the French on grounds of their religion:** Catholic churches, convents and other church lands were seized and given to the Church of England (The Anglican Church), which became the Established Church of Grenada, or to the British Crown. Laws were passed requiring that marriages, baptisms and funerals be performed by Anglican ministers. Catholic icons and symbols were destroyed. The final insult was the Election Act of 1792 that effectively barred French Catholics from participating in the political life of the colony, as well as restricting the rights and privileges of the free black and "colored" who owned land and were considered part of the French plantocracy. Under British rule, they suffered the steady erosion of their civil and political rights. As a result, many French colonists and free black and "colored" people left Grenada for other parts of the Caribbean, including the Island of Trinidad where the Spanish government allowed Roman Catholics to immigrate.

Not much is known about the development of Roman Catholicism in Grenada and the neighboring islands between 1783 and the mid-1860s. However, the British authorities allowed Roman Catholic authorities to build **St. George's Catholic Cathedral in 1818**, whose tower became one of the most distinctive landmarks in the capital city of St George's.

In 1863, Mgr. Joachim-Hyacinthe Gonin, O.P., Archbishop of Port-of-Spain (served 1863-1889), requested that the Dominicans resume the work in Trinidad begun by their predecessors during the Spanish colonization. A small number arrived in Trinidad in 1864; their number increased under Archbishop Mgr. Patrick Vincent Flood, O.P. (served 1889-1907), and their work was later extended to Grenada.

Prior to 1956, the Diocese of St. George's on Grenada was under the jurisdiction of the *Archdiocese of Port of Spain in Trinidad* (erected in 1850), which included the islands of Trinidad, Tobago, Grenada, the Grenadines, St. Vincent and St. Lucia. Before that it was part of the *Vicariate Apostolic of the West Indies*, which was established in 1820.

In February 1956, the Diocese of St. George's – comprising the islands of Grenada, Carriacou and Petit Martinique – became part of the *Archdiocese of Castries* with headquarters on St. Lucia. This jurisdiction includes the dioceses of Kingston (Saint Vincent and the Grenadines), St. George's (Grenada), Roseau (Dominica) and Saint John's-Basseterre (British Virgin Islands). The current Bishop of the Diocese of St. George's is Mons. Vincent Matthew Darius, O.P.

In 1970, the Diocese of St. George's reported a total of 16 parishes served by nine diocesan priests and 10 religious priests, 17 religious brothers and 34 religious sisters (nuns). By 2004, there were 20 parishes served by three diocesan and 20 religious priests, two permanent deacons, 23 religious brothers and 29 religious nuns.

Currently, the Diocese is served by the following religious orders: Corpus Christi Carmelites (O.Carm), Franciscan Sisters of the Sorrowful Mother (SSM), Cluny Sisters, Order of Friars Preachers (OP - Dominicans), Presentation Brothers (FPM), St. Patrick's Missionary Society (SPS), and Missionary Society of St. Paul (MSP). These religious orders operate 26 primary schools and five secondary schools.

The Protestant Movement

Mr. James Thompson, a Scotsman and agent of the **British and Foreign Bible Society**, visited Grenada briefly in 1834 and was given a warm welcome by the governor, who allowed Thompson to establish a local agency of the Bible Society.

The Anglican Church (adherents were 12 percent of the population in 2001). The island is divided into six parishes, each having a main Anglican Church and smaller congregations located outside the city limits of each Parish. Today, there are a total of 18 Anglican congregations on Grenada. St. George's Anglican Cathedral was built in 1820-1825, with financial support from the colonial government. It is an example of Georgian-style architecture. In 1690, there was a wooden building on the present site of St. George's Anglican Church, which is believed to have been a Catholic church constructed by the French. The first Anglican chaplains arrived with the British occupation of Grenada in 1783-1784.

The Anglican Diocese of the Windward Islands (part of the Church in the Province of the West Indies established in 1883) is comprised of the islands of St. Vincent (the headquarters of the Bishop are at St. George's Cathedral in Kingstown), Grenada and St. Lucia, with the Rt. Rev. Calvert Leopold Friday as its Bishop. In 1877, the Right Rev. Mitchinson, Bishop of Barbados, at the time, advocated that the islands of St. Vincent, Grenada, and their dependencies, together with Tobago, be formed into the Diocese of the Windward Islands. The church councils of the individual islands, as well as Provincial Synod, gave their approval to Bishop Mitchinson's proposal. In 1889, Tobago was placed politically with Trinidad and became part of that diocese. St. Lucia was incorporated into the Windward Islands in 1899.

The Diocese of the Windward Islands shared a bishop with Barbados until 1927, at which time the Diocese was allowed to have its own bishop. On 19 March 1927, the Synod of the Windward Islands, comprising nine clergy and 14 laymen, elected Bishop Alfred Berkeley, the retired Bishop of Barbados, as Bishop of the Diocese of the Windward Islands. Bishop Berkeley held the See in conjunction with the rectorship of St. George's Cathedral in Kingstown, St. Vincent. Anglican clergy are trained in a three-year program at Codrington Theological College in Barbados in collaboration with the University of the West Indies.

See: <http://www.anglicanswi.org/the-province-of-the-west-indies/>

Reformed-Presbyterian. In 1833, St. Andrew's Kerk, in St. George's parish, became the first Presbyterian church established on Grenada by Scottish planters with ties to the **Church of Scotland (Presbyterian)**. The church received financial assistance from the British colonial government until 1860. After the arrival of Asian-Indian indentured workers in 1880, the Presbyterians began mission work among the East Indians on various parts of the island with missionaries supported by the *Canadian Presbyterian Mission* in Trinidad. Mission churches and schools were established in the towns of Belair (St. Andrew's Parish) and Samaritan (St. Patrick's Parish). See: <http://www.presbyterianchurchgrenada.com/who-we-are/>
<http://www.presbyterianchurchgrenada.com/churches/>
<http://www.presbyterianchurchgrenada.com/history>

In 1945, the Church of Scotland terminated its mission work on the islands of Grenada and St. Vincent, and the Presbyterian churches of Grenada became affiliated with the *Presbyterian Church of Trinidad*. These churches grew primarily among the East-Indian population with the support of the *United Church of Canada*. The Presbyterian congregations in Grenada were part of the Northern Presbytery of the Presbyterian Church of Trinidad until 1986, when the **Presby-**

terian Church in Grenada was established as a separate entity. In 1998, this jurisdiction reported only four churches with 876 members. This denomination is affiliated with the Caribbean Conference of Churches.

Source: Bauswein y Vischer, editors 1999:195)

Pietist-Wesleyan Holiness denominations and local churches. The **Methodist Church of Great Britain** began work on Grenada in the late 18th century. Today, the Grenada Methodist jurisdiction is affiliated with *The Methodist Church in the Caribbean and the Americas*. The first Methodist church in St. George's was constructed in 1820. However, Grenada was first visited by Methodist Bishop Thomas Coke in November 1790 on his third Caribbean voyage, accompanied by John Baxter. According to Methodist historians Findlay and Holdsworth (1921: 50):

Two friends of the Methodist Mission were awaiting the visitors—Mr. Lynch, a former Antiguan acquaintance of Baxter's, and the parish Minister, the Rev. Mr. Dent, lately [Anglican] curate of Bridgetown, 'the only clergyman in these islands,' writes Coke, 'that has shown any regard for the Methodists.' His championship of them had commended Dent to the Governor of Grenada—'that amiable, that admirable man, General Matthews.' Governor Matthews begged Coke to send missionaries to Grenada. 'I wish,' he said, 'that the Negroes may be fully instructed; there will be work enough for you and the clergy of the island.'

Coke found the West Indian civil authorities generally more open-minded, and more sensible of their responsibility for the black people, than his brethren of the clergy. After Coke's first sermon in the church a mulatto freedman presented himself, a former Methodist of Antigua, who had gathered 'a Society of about twenty seeking souls.' The door stood plainly open for Methodism; a Missionary must be found for the island as soon as might be. Like Dominica, Grenada had been colonized by the French; the French tongue was spoken there, and the French Catholic priests were influential.

From Grenada Coke and Baxter took ship for Antigua, calling at St. Vincent to pick up Lumb and Worrell by the way. They arrived on December 5 [1790]; 'here,' says Coke, 'I indeed found myself at home.' Five days later he moved on again, and adventures himself once more in St. Eustatius.

The Moravian Church (Eastern West Indies Province). Although Moravian missionaries were present in the British West Indies as early as 1732, there was no known Moravian work on Grenada until 2004 when the **Moravian Church in Tobago** reached out to the people of Grenada after Hurricane Ivan in September 2004. This was a genuine response to the need of a people who were devastated by that hurricane. Hundreds of persons were left homeless.

The Moravian Church in Tobago, being the closest in proximity to Grenada, responded to the need by sending a team of persons led by Rowan Simmons. The team brought an abundance of food, clothing, candles, water, batteries and any other supplies that the Grenadians had requested. The supplies were distributed by the team to the most-needy who were very grateful. In addition, the team provided counseling for traumatized people in the community.

The people of Grenada impressed upon them to return. Over the years since then, several mission teams from Tobago have returned and ministered to the people there. A real connection between the people of Tobago and Grenada developed and so the mission was a natural out-growth of what started as a response to a need for help.

Although **The Salvation Army** first arrived on Grenada in 1902, it reported only one church with about 10 members in 1984. The Territorial Headquarters for the Caribbean is located in Kingston,

Jamaica. **The Church of God (Anderson, IN)** began work on Grenada in 1941; it reported four churches with 250 members in 1984. **The Pilgrim/Wesleyan Holiness Church** began work in Grenada in 1954 and reported 11 churches with 400 members in 1984.

The Church of the Nazarene was officially registered on the island in May of 1977. This was largely due to the work of Robert Ashley (a U.S. missionary) and Mrs. Nelcina Sandy (a Grenadian) and their families. The Church of the Nazarene was officially organized on Grenada in 1979. Several students from the Caribbean Nazarene Theological College in Port-of-Spain, Trinidad, visited Grenada in 1980 and began mission work in the town of Munich. The Grenada District is part of the Nazarene Windward Island District, established in 1974, which now includes St. Lucia, St. Vincent and the Grenadines, and Grenada.

Lutherans. The Wisconsin Evangelical Lutheran Synod in the USA has at least one affiliated church in Grenada, Grace Lutheran Church in Woodlands, Saint George's parish:
<http://gracelutherangrenada.com/>

The Baptist Family of denominations and independent churches.

The Evangelical Churches of the West Indies (ECWI) are affiliated with *West Indies Mission* (now known as World Team), a non-denominational faith mission in the Baptist tradition that began work in Cuba in 1928. The ECWI was established on Grenada in 1957 and reported seven churches and 350 members in 1984. The ECWI headquarters are in Kingstown, St. Vincent & the Grenadines: <https://www.ecwisvg.com/>

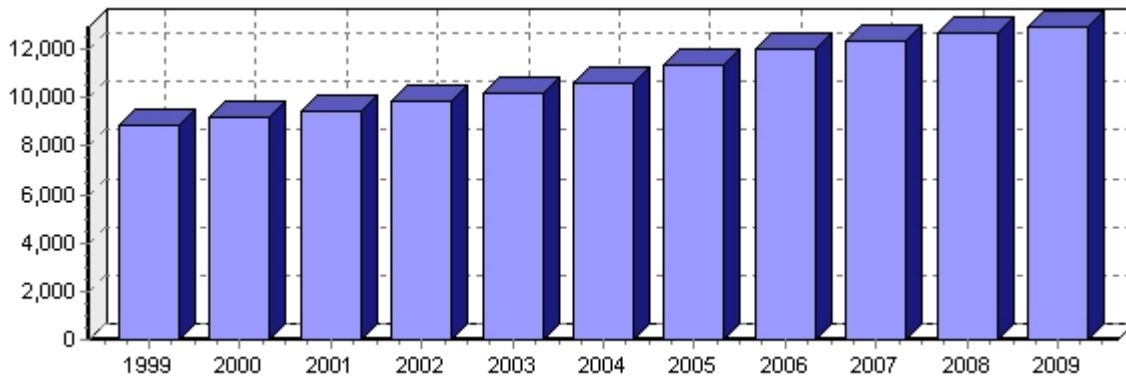
The Grenada Baptist Association (GBA), founded in 1975, is affiliated with the *Jamaica Baptist Union* and the *Southern Baptist Convention* in the USA. The first missionaries of the **Foreign Mission Board of the Southern Baptist Convention**, Manget and Elaine Herrin, arrived on Grenada in 1974. Early in their ministry they were joined by workers of the **Jamaican Baptist Missionary Society** as a joint venture in the development of Baptist work in Grenada. The new missionaries were faced with the challenge of creating a new public image for Baptists in Grenada as respectable Evangelical believers to distinguish them from the syncretistic African-derived Shouter/Spiritual Baptist movement. The GBA reported four churches with 230 members in 1984, and the statistics were about the same in 2000 (Source: Anderson 2005:559-561). See: https://www.facebook.com/GrenadaBaptistAssociation/?ref=page_internal

Baptist International Missions arrived in 1979, **Macedonia World Baptist Missions** began work in 1986, and the **Maranatha Baptist Mission** in 1987. Also, there are several independent Baptist churches in Grenada.

The Adventist Family of Churches.

The Grenada Conference of Seventh-day Adventists, organized in 2003, is the administrative headquarters for the Seventh-day Adventist Church in the islands of Grenada, Carriacou and Petite Martinique. The growth of the work reached an historic milestone in January 1983 when it achieved Mission status. This jurisdiction is part of the *Caribbean Union Conference*, which was first organized in 1926; its headquarters today are in Port-of-Spain, Trinidad. The first Seventh-day Adventist missionaries came to these islands in 1898 and 1904 and established the first com-

pany of believers. The denomination's membership had grown to 4,426 in 23 congregations with five ordained ministers in 1981. The membership increased to 8,627 members in 1999 in 32 congregations with 10 ordained ministers; in 2001, there were 9,407 members in 33 congregations and 10 ministers; and, by the end of 2009, there were 12,921 members in 46 congregations with 12 ordained ministers. See the following chart of Adventist growth for the period 1999 to 2009. (Source: http://www.adventiststatistics.org/view_Summary.asp?FieldID=C10177)



The Church of God (7th Day) is related historically to the Church of God (Seventh Day), which split into two factions in 1933: the Church of God (Seventh Day) in Stanberry, Missouri (later moved to Denver, Colorado) and the Church of God (7th Day) in Salem, West Virginia. Elder Dugger was affiliated with the Salem, WV, and moved to Israel in 1953 to establish its world headquarters and publish the *Mount Zion Reporter*. Many of the churches affiliated with this movement use the name “Mt. Zion Church of God (7th Day).” This denomination (headquarters in Jerusalem, Israel) reports affiliated churches in the USA, Canada, Mexico, the Caribbean (U.S. Virgin Islands, Antigua, Dominica, French Guiana, Grenada, Jamaica, St. Lucia, St. Martin, Trinidad-Tobago, St. Vincent), Central and South America, Africa, Australia, New Zealand, England and India. Source: <http://www.cog7day.org/>

The Pentecostal denominations and independent churches (in 2001, about 11 percent of the population was affiliated with Pentecostal groups, compared to 17.2 percent in 2011). The ministry of the **Pentecostal Assemblies of the West Indies (PAWI)** was founded in Grenada in 1927 by Canadian Pentecostal missionaries affiliated with the **Pentecostal Assemblies of Canada (PAOC)**, which is a sister denomination of the General Council of the Assemblies of God (Finished Work of Christ Pentecostal Family of Churches) in the USA. The PAWI reported 22 organized churches with 1,500 members in Grenada in 1984. **The New Testament Church of God (NTCOG)** was founded in Grenada in 1963; it is affiliated with its mother church in Jamaica, which is associated with the **Church of God (Cleveland, TN)** of the Pentecostal Holiness Family of Churches. In 1984, the NTCOG reported eight churches with 500 members in Grenada. **The Open Bible Assemblies** (Open Bible Standard Churches) began work in 1970; they reported two churches with 600 members in 1984. **The Church of God of Prophecy** (Pentecostal Holiness Family of Churches), which arrived in 1972, reported three churches with a total membership of 72 in 1984. The **International Church of the Foursquare Gospel** (Finished Work of Christ Pentecostal Family of Churches) is active in Grenada, along with the **United Pentecostal Church** (Oneness Pentecostal Family of Churches) with four affiliated churches, and there are several independent Pentecostal congregations such as the **Garden of**

Prayer Church, founded in 1976 in Mardigras, Saint George's parish, with 65 members in 1984. Also, **God's Healing Holiness Christian Church** has affiliated ministries in Grenada.

Pentecostal Assemblies of the West Indies (PAWI). On August 17, 1946, the Pentecostal movement in the Caribbean held its first Conference at Petit Valley in Trinidad. At that Conference, the movement became affiliated with the **Pentecostal Assemblies of Canada (POAC)**, and was officially declared as the *West Indies District of POAC*. The West Indies School of Theology was established at that Conference.

The establishment of the West Indies School of Theology (WIST) at the Woodbrook Pentecostal Chapel in Trinidad in 1946 is considered by many to be the most significant contribution to the Caribbean region by the parent body (POAC). The School graduated its first group of students in 1949. WIST has since been responsible for training thousands of national ministers, lay workers and church leaders through its main campus and Extension Schools dispersed among PAWI Districts. Today, WIST graduates pastor some 90 percent of its churches throughout the region. Others give able spiritual leadership to varied ministries, regionally and globally.

At the 1958 Conference held in Trinidad, the name of the Fellowship was changed to the *Pentecostal Assemblies of the West Indies*. This decision afforded the young Fellowship to become self-governing, self-propagating and self-supporting. The Pentecostal Assemblies of the West Indies is spread across twelve Districts in eight Caribbean countries.

Sources: http://pawi-online.org/?page_id=47 / http://pawi-online.org/?page_id=8 / <https://www.paoc.org/>

God's Healing Holiness Christian Church. Bishop Dr. Pauline Borland has a unique gift of healing and this has led to the ministry of healing, which is a primary focus of her ministry. Bishop Dr. Borland is the Senior Pastor and Founder of *God's Healing Holiness Christian Church*, where she and her husband, the Reverend Winston Borland, Co-Pastor serve. The church was founded in 1995 in Malabar, Florida, USA, and has affiliated ministries in Grenada.

This denomination is affiliated with the *United Fellowship of Christian Churches International*, a Pentecostal Holiness denomination, with headquarters in Brooklyn, New York City, NY, under the leadership of Archbishop Dr. Sidney Mullins, pastor of the Rugby Deliverance Tabernacle, who is the founder and president since 2001. **Dorcas Medical Mission, Inc.** was co-founded by president and chief executive officer, Lorna Mullings, a registered nurse and an ordained minister, and her husband the Rev. Dr. Sidley Mullings, to provide medical, surgical, dental and vision care to the poor and underserved globally since 2000, including the countries of Grenada, Saint Lucia, Saint Vincent, Dominican Republic, Jamaica, Haiti and Guyana.

Sources: <https://www.ghhcchurch.org/bishops-introduction/> / <https://www.ghhcchurch.org/about-our-pastors> / <https://www.facebook.com/Rugby.Deliverance/>

Other Protestant denominations and independent church bodies. Although the **Christian Brethren** ("Gospel Halls") arrived in Grenada in 1903, they reported eight assemblies with 400 members in 1984; all of these Gospel Halls continue to exist, although some of the chapels were destroyed by hurricanes and had to be rebuilt during the 1950s and 2000s. The **Plymouth Brethren/Christian Brethren** are part of the Independent Fundamentalist Family of Churches:

<https://www.calivignygospelhallgrenada.com/about-us>

The **Grenada Community Church** (Independent Fundamentalist) was founded on Grenada in 1956; in 1984, the church became affiliated with **Berean Fellowship** and reported 350 members. Below is a brief history of this group of churches:

The first gathering of believers under the name of Grenada Community Church took place in July 1956. Two young men from Portland, Oregon, came to Grenada and held a Vacation Bible School. The VBS stirred an interest in the community for a church, with the result that, on June 4, 1962, the Grenada Community Church was officially incorporated. The congregation originally affiliated with **Village Missions**.

In 1968, the church purchased the land we currently occupy, and built a new building (the current Children's Wing), occupied on May 14, 1972. Under the ministry of Pastor Bob and Pat Daniels, the church grew to around 100 members. In an exercise of faith, the congregation built a new Auditorium, (the current Youth room & Library) and occupied it in December of 1978. The church chose to join the **Berean Fellowship of Churches** in 1984.

The new Worship Center was completed in 2004, and occupied on Easter Sunday that year. Pastor John and Debbie Wetzig have led the church since 1984... Benji Hall who had been the youth pastor since December of 2008 is now the lead pastor.

Grenada Community Berean Church is governed by a Board of Elders. The original Board was selected from the membership by the West Coast District at the recommendation of the church body. Additional members are selected by the current Board, and serve as long as they are willing and are in agreement with the church doctrine and Constitution. The pastors also are members of the Board, with the Lead Pastor acting as the Chairman. All other committees of the church function under the oversight of the Board of Elders.

Sources: <http://www.grenadaberean.org/grenada-berean-history/> / <http://weareberean.org/>

The Church of Christ (independent, nondenominational) arrived in 1970 and reported eight churches with 250 members in 1984.

The **Mennonites** have three organized churches: LaBorie Mennonite Church (LaBorie, Saint David parish), Laura Mennonite Church (Laura, Saint David parish), and Limes Mennonite Church (St. George's, Saint George parish).

Teams of **Youth With A Mission (YWAM)** first visited Grenada in 1983, only a few months after U.S. and Caribbean military forces invaded and overthrew the leftist PRG government during "Operation Urgent Fury" in October.

In 1984, *The Caribbean Christian Communicator* (Vol. 1, No. 2, April-June 1984, p. 5) reported that the Evangelical community in Grenada was composed of 14 denominations and 50 local churches with an estimated 6,000 to 7,000 adherents, or about six percent of the population. In addition, the Anglican adherents totaled 22 percent of Grenada's total population, the Seventh-Day Adventist Church represented four percent, and the Methodist Church represented three percent. The total Protestant population was estimated at 45 percent, whereas the total Roman Catholic population was estimated at 64 percent.

In 2000, the largest Protestant denominations in Grenada were the following, according to Dr. Peter Brierly (1997:363-365): the Seventh-day Adventist Church (9,219 members), Anglican Church (4,340 members), Pentecostal Assemblies of the West Indies (2,070 members), New Testament Church of God (1,020 members), Methodist Church (980 members), International

Church of the Foursquare Gospel (870 members), Berean Bible Churches (730 members), Open Bible Standard Churches (680 members), Presbyterian Church (610 members), Evangelical Church of the West Indies (470 members), and Christian Brethren (450 members). However, not all of the existing denominations were included in Brierly's study.

According to a 2011 estimate, the size of the largest Protestant groups in Grenada were as follows: the all of the various Pentecostal denominations represented 17.2 percent (18,389) of the nation's population of 106,796 people, compared to the Seventh-Day Adventists with 13.2 percent (14,097), and the Anglicans with 8.5 percent (9, 078). All the other groups represented less than three percent (each) of the population.

Source: <https://www.indexmundi.com/grenada/religions.html>

Ecumenical relations. The Alliance of Evangelical Churches of Grenada (AECG), affiliated with the *Evangelical Association of the Carib-bean* (with regional headquarters in Christ Church, Barbados), represents some of the more conservative evangelical denominations and independent churches in the nation, whereas the **Conference of Churches in Grenada** represents denominations with a liberal and more ecumenical stance, including the Roman Catholic Church, the Anglican Church, the Methodist Church, the Presbyterian Church, and The Salvation Army. The later serves as a forum for mutual understanding between many religious organizations. **The Christian Forum for Social Action** is a group that addresses issues such as HIV/AIDS and drug use.

Sources: <https://conferenceofchurchesingrenada.jimdofree.com/> / <https://www.facebook.com/AECGRENADA/>

Other Religions

Non-Protestant marginal Christian groups include: the Church of Jesus Christ of Latter-day Saints (Mormons); the Jehovah's Witnesses (Watch Tower Bible & Tract Society), which reported nine churches with 586 members in 2008; the First Church of Christ, Scientist (Christian Science); and the Unity School of Christianity (Unity).

Although some **Church of Jesus Christ of Latter-day Saints (LDS – Mormon Church)** members lived in Grenada while attending St. George's University School of Medicine, little permanent missionary work was started until after the 1983 coup and subsequent invasion by U.S. and Caribbean military forces. Under the direction of President Kenneth L. Zabriskie of the *West Indies LDS Mission*, Elders Robert W. Hoffmaster and Leonard C. Gill arrived in Grenada in May 1985. They met with a medical student, his wife and their children. A branch (a small congregation) was established in St. George's on 3 September 1985. Grenada is now part of the *West Indies LDS Mission*.

Source: <https://newsroom.churchofjesuschrist.org/facts-and-statistics/country/grenada>

Hinduism, Buddhism, Judaism, Islam and the Baha'i Faith.

Hinduism. According to the 2011 National Census Report, the East Indian population accounted for 2.2 percent of national population. However, there were only 156 Hindus in Grenada in 2000. The Asian Indian group was first introduced during the second half of the XIX century

when Grenada experimented with indentured labor. By the second half of the XX century, Asian Indians were so integrated into Grenada's society that a distinct Indian cultural identity was generally invisible. In addition, Asian Indians were involved in every aspect of Grenadian life.

Sources: https://en.wikipedia.org/wiki/Hinduism_in_the_West_Indies#Grenada/
<https://www.brunel.ac.uk/creative-writing/research/entertext/documents/entertext063/ET63SookramRevsED.pdf>

Buddhism. There were only about 220 Chinese residents in Grenada in 2011, and there is no information available about their religious affiliation, although some Chinese immigrants may be Buddhist.

Judaism. The Chabad-Lubavitch Hassidic movement, which focuses on outreach and the promotion of Jewish religious practice among secular Jews, has had a presence in Grenada for over half a century, with so-called "roving rabbis" regularly visiting the country. However, with Rabbi Boruch Rozmarin and his wife, Chaya, having moved there in December 2013, the 500 Jewish students studying at St. George's University now have a full-time cleric.

"Every year, the young rabbis would return from Grenada with glowing reports of Seders, holiday services and festivals held in conjunction with the Jewish students on the island," Chabad's Rabbi Moshe Kotlarsky told the chabad.org website. "The very fact that dozens of Jews gathered to perform mitzvahs and celebrate their identity is itself gratifying – and for that we would say *dayenu*, it's enough.

Source: <https://www.jpost.com/jewish-world/jewish-news/grenada-gets-a-rabbi-347919>

Islam. There is a small Muslim population descended mainly from immigrants from the Gujarat state of North India who came as contract workers during the colonial period. There are about 500 Muslims in Grenada and two mosques: *Masjid Ahlus Sunnah* in the city of Saint George's and *Masjid-al-Madina* (Grenada Islamic Foundation) in Calliste, St. George parish. The later was registered by the Act of Parliament of Grenada in 1994. Of the approximately 500 resident Muslims in Grenada, about 100 are immigrants from the Indian state of Gujrati and about 200 are medical students that originally come from Muslim families in the USA, Canada, the UK and other countries.

Sources: https://en.wikipedia.org/wiki/Islam_in_Grenada/
<https://en.halalguide.me/kallist/mechet/grenada-islamic-foundation>

Bahá'í Faith in Grenada. The first local Spiritual Assembly in Grenada was formed in 1959 and covered St. George's Parish. However, it was found that this did not conform to proper Bahá'í procedure and in the following year a local assembly was formed for the city of St. George's itself. During the 1980s the teaching of the Bahá'í Faith increased and large numbers were enrolled. In 1986, there were 618 Bahá'ís living in 37 localities with 13 local Spiritual Assemblies: https://bahai-library.com/bahai_encyclopedia_grenada

Ancient Wisdom Traditions.

Freemasonry, the teachings and practices of the secret fraternal (men-only) order of Free and Accepted Masons, is the largest worldwide secret society. Spread by the advance of the British

Empire, Freemasonry remains most popular in the British Isles and in other countries originally within the Empire. Estimates of the worldwide membership of Freemasonry in the early 21st century ranged from about two million to more than six million.

Lodge St. George No. 3072 (EC = English Constitution), founded in 1904, is the oldest Freemasonry Lodge in continuous existence in Grenada. Below is a brief history of the origin of Freemasonry in Grenada.

The entry of craft freemasonry into Grenada is uncertain as there has been serious speculation, but inconclusive proof, that craft freemasonry may have been introduced by the French into the Windward Islands, in Grenada, while it was under their control prior to its capture by the British in 1763.

Such speculation has not, to this writer's satisfaction, resulted in any such definitive conclusion. It is, however, incontrovertible that the British, via the *Premier Grand Lodge of England*, on the 1st May 1764, shortly after its recapture from the French, warranted lodge "La Sagesse St. Andrew" No. 347.

But speculation has also accompanied the warranting of this lodge by the suggestion that that the warrant was issued by the *Grand Lodge of Scotland* (or even the Grand Lodge of Philadelphia) but it seems clear to the present writer that the evidence points positively to the warrant having been issued by the Premier Grand Lodge of England.

There is also no doubt whatever that within Grenada, between 1769 and 1772, there was warranted not one, but three further lodges, in quick succession, after the warranting of La Sagesse St. Andrew. Thus the second lodge to be formed in Grenada was to be the first in the Eastern Caribbean, outside of the Virgin Islands, to be warranted by the *Antients* [Ancient Grand Lodge of England]. It was warranted on 1st November 1769 and located in the Parish of St George's and numbered No. 163. This lodge was also the first of a number of lodges in Grenada (some 3 at different times) to carry the same name, St. George, no doubt from its physical proximity to the town of St. Georges. Although this name was to have been officially adopted much later (in 1792) it was still later changed to "Mount Sinai Lodge" probably to avoid any confusion with the other lodge formed by the Antients in 1792 carrying the name St. Georges. The third lodge formed in Grenada was warranted by the Premier Grand Lodge on the 22nd January 1771 and was No 425 and called "Lodge of Vigilance" which lodge seemed to have worked until at the latest 1813 - when it was erased. The fourth Lodge to be established in Grenada was warranted again by the Premier Grand Lodge, this time on the 2nd March 1772, and was called, "Lodge of Discretion" No. 426 but again this was erased in 1813.

... The 27th December 1813 saw the historic coming together of the Antients and Moderns to form the *United Grand Lodge of England* (UGLE) following intricate and protracted negotiations.

... Thus, though the years 1821 to 1827 were intense for the formation of lodges in Grenada these lodges proved somewhat transient. The person credited with the revival of the craft in Grenada is Bro. George Gunn Munro who had arrived in Grenada in 1816.

It also appears that on the 14th March 1848 the Irish lodge "St. Patrick" No. 224 was consecrated in Grenada but it proved to be short lived as by 1856 it was defunct, although mention is made of it in 1874 when its last Master consecrated "Athol Place", St. George's, for Caledonia No. 324 and installed its officers.

Between 1877 and 1880, the *Grand Lodge of Scotland* warranted within Grenada on the 7th May 1877 Lodge "St. Andrew No. 603" and on the 5th February 1880 Lodge "St. George 650". Both of these lodges proved short-lived as they cease to exist within a relatively short time ... the former was

“extinct” by 1852 and ... the latter was “dormant”, not to be revived until 1896.

We now come to the oldest surviving lodge within Grenada, out of all the earlier and considerable masonic activity, namely Lodge St. George No. 3072. The Lodge St. George was established by UGLE [*United Grand Lodge of England*] at La Molie House, St. George’s, in Grenada, on 2nd December 1904 and which Bro. J. C. McQueen, P.D.G.W., who had been initiated in 1893 in the Albion Lodge No. 196 (EC), and who performed the ceremony of consecration, is credited as not only setting the lodge in motion but also as having been a stalwart in masonry for many years; and responsible for the excellent ritualistic work which was performed in the lodge in its early days.

The Lodge St. George started small but by 1917 it had about 41 members and had required larger premises and accordingly moved at first to North Hillsborough Street and then later to No. 1 Hillsborough Street which it purchased in 1917 – thus becoming the first lodge in Grenada to own its own building; and, apparently, also became the first lodge to be a corporate body.

A further first for this Lodge St. George was that it was the first lodge outside of Barbados to host the District Grand Lodge of Barbados (as our District then was called) when on the 4th December 1964 it attended there to mark the sixtieth Anniversary of this lodge and also to mark the 200th Anniversary of the introduction of Freemasonry into Grenada.

Source: <http://www.conceptionlodge8346.org/history.html>

The Ancient and Mystical Order Rosae Crucis (AMORC) became established in Grenada prior to 1954: https://bahai-library.com/bahai_encyclopedia_grenada

African-based syncretistic religious systems (animistic).

Although most Grenadians of African-heritage are Christians, a minority have continued to practice some form of their traditional African-based religious systems that were modified in the New World. These now find expression in **Vodou**, an Ashanti-derived religion from West Africa); **Myal** (a syncretistic religious system) and **Obeah** (witchcraft), which were brought to Grenada by African slaves from other parts of the British West Indies; **Orisha**, a Yoruba-derived religion, also known as **Shango**; and, more recently, **Rastafarianism**, which is an imported religion from Jamaica. Source: Fernández Olmos, Margarite y Lizabeth Paravisini-Gebert, editores. *Sacred Possessions: Vodou, Santería, Obeah and the Caribbean* (1997).

Animism (from Latin *anima* "soul, life") is a philosophical, religious or spiritual idea that souls or spirits exist not only in humans but also in animals, plants, rocks, natural phenomena such as thunder, geographic features such as mountains or rivers, or other entities of the natural environment. See: <https://www.anthroencyclopedia.com/entry/animism>

Shouter / Spiritual Baptists. The origins and early development of the Shouter/Spiritual Baptist religion in the Caribbean (especially in St. Vincent and Trinidad-Tobago) are not well known but the consensus is that this religion developed among West Indians of African descent during the XIX century. This religion can be found throughout the Caribbean under various names but the name Shouter/Spiritual Baptist is indigenous to Trinidad and Tobago. It is a unique syncretistic religion, comprising elements of Protestant Christianity and African religious beliefs and practices.

The history of Spiritual Baptists has often been presented as a narrative of a marginalized but persistent religion, a distinct group of practitioners, that emerged and developed prior to the state persecutions following the 1912 Shakers Prohibition Ordinance in St. Vincent and the 1917 Shouter Prohibition Ordinance in Trinidad. The term “Shouter” was given to this unique “Baptist” group because of their tendency to shout, clap and sing loudly during their religious services. It was a derogatory term imposed on them by mainstream society. During their fight to have the Shouters Prohibition Ordinance (1917-1951) in Trinidad repealed, the Shouter Baptists decided to use the term “Spiritual Baptists” in an effort to gain respect for their religion. For an overview of their beliefs and practices, see: Stephen Glazier, 1991:315-319; and Maarit Forde. “The Spiritual Baptist Religion” in *Caribbean Quarterly, A Journal of Caribbean Culture*, 65:2 (2019), available at: https://www.academia.edu/39211185/The_Spiritual_Baptist_Religion; also, see: <https://www.nalis.gov.tt/Research/Subject-Guide/Baptist-Liberation-Day/>

The first **Shouter / Spiritual Baptist** churches were established in Grenada by immigrants from the island of Trinidad during the early 1900s. His Excellency Dr. John A. Noel (b. 1937), Archbishop and Primate of *Children of the Light International Archdiocese* (founded in Grenada in 1981), led an international delegation of 25 Spiritual Baptist members on a ten-day fact-finding mission (11-26 August 2010) to Ghana and Liberia. The Patriarch stated that the real name of his faith is “The Mystical Order of Melchezidec” of which Jesus Christ is the High Priest.

Dr. Noel was anointed Patriarch of the Faith under the auspices of His Excellency Dr. Norris Ashton, Apostolic Patriarch of the Spiritual Baptist Faith, who is also the Ambassador at Large of the *Universal Ecclesiastical Order of Spiritual Baptists* (UEOSB). Organizations affiliated with the UEOSB are located in Grenada, Trinidad-Tobago, the USA, Canada and the United Kingdom. In Grenada, they include the *Faith Deliverance Spiritual Baptist Church* (led by Bishop Wendell Frank) in Woburn, St. George parish; the *Grenada, Carriacou and Petite Martinique Spiritual Baptist Foundation* in La-Sagesse, St. David parish (led by Dr. John A. Noel).

Archbishop Noel was recognized by *The Spiritual Baptist Foundation of Trinidad and Tobago*, the international home of the Spiritual Baptists. He was also recognized by the *Spiritual Baptist Archdiocese of Canada*, *The Spiritual Baptist Archdiocese of North America* and *The Spiritual Baptists of St. Vincent & the Grenadines*.

After Hurricane Ivan (7 September 2004), most of the Spiritual Baptist organizations around the world provided disaster assistance to the Spiritual Baptist community in Grenada through the *Children of the Light International Archdiocese, Inc.* As a result, Archbishop Noel saw the need to bring the leadership of the Spiritual Baptist community in Grenada, Carriacou and Petite Martinique together, which resulted in the establishment of an umbrella organization, *The Grenada, Carriacou and Petite Martinique Spiritual Baptist Foundation*, of which he is the founder and president.

Under Archbishop Noel’s presidency, *The Grenada, Carriacou and Petite Martinique Spiritual Baptist Foundation* became a member of the ecumenical **Conference of Churches in Grenada**. He became the first Spiritual Baptist minister to represent the GCC at a public event.

****Sources:** <https://www.facebook.com/ChildrenOfTheLightSpiritualBaptistChurchGrenada/>

In March 2008, just before the general election in Grenada, Archbishop Noel brought all the **African Indigenous Religious groups** together, which included Rastafari organizations (*Twelve Tribes of Israel*, *Rastafarian Dynasty* and *Nyabinghi Order*), the *Orisa* (Orisha or Orixá) and the *Spiritual Baptists*, for a massive prayer meeting at the Grenada National Stadium to intercede for a peaceful election. They were joined by other delegations from the USA, Canada, England and

Africa and throughout the Caribbean region. Archbishop Noel is credited for baptizing thousands of people throughout the world into the Spiritual Baptist Faith, for healing the sick, for casting out evil spirits, and for “laying wayward spirits to rest.”

The Shouter/Spiritual Baptist movement also exists in Barbados, Trinidad-Tobago, St. Kitts, St. Vincent, and other Caribbean-basin countries (Guyana and Venezuela), as well as in North America and Europe (New York City, Los Angeles, Toronto and London). Spiritual Baptist membership is predominantly Afro-American, with Asians and Whites comprising less than five percent of the total adherents in Trinidad & Tobago, according to Stephen Glazier (2001: 315-319). The largest Shouter/Spiritual Baptist churches are reported to be outside the Caribbean among West Indians migrants to Canada, the USA and Europe.

In Trinidad there are numerous Shouter/Spiritual Baptist denominations. *The West Indian United Spiritual Baptist Sacred Order*, incorporated in 1943, was the first diocese to have been formally established within the Spiritual Baptist Faith. It is the largest of the Spiritual Baptist dioceses in Trinidad and Tobago with affiliated churches in Grenada, St. Vincent, Venezuela and the USA.

Myal and Obeah are reportedly practiced in secret by some Grenadians, especially those who are not active members of Christian churches. *Myal* is an African-derived belief system that developed among blacks in the British West Indies during the slavery period; *Obeah* is the specific practice of “black magic” or witchcraft by priests, known as “obeahmen.” However, even among Christians, people still believe to some extent in Obeah whose agents are allegedly respected for their spiritual calling or ability to cast a spell. Newspapers occasionally report about “a spirit that is haunting some section of the island.”

More superstition can be attributed to obeah, a type of witchcraft which originated in West Africa. It is believed to be a form of black magic and the man or woman who practices it is feared and treated with great respect. To this day, there are rumours of well-known people visiting an obeah man or woman to help them succeed in business, to get rid of an enemy, to win the love of a chosen one, to cure an illness, or to make someone ill. Many success stories on the island have been laid positively at the door of the obeah man (or woman) with whom the successful businessman or politician had been dealing.

Source:http://grenada.strabon-caribes.org/index.php?option=com_content&view=article&catid=31:carnival&id=75:grenadians-superstitions-a-scary-stories&Itemid=77

Shango is an African God of thunder and thunderbolts, who reportedly punishes troublemakers and rewards his worshippers. This religious practice involves group drum-beating and animal sacrifice. Special foods and the color red are prominent features of worship at Shango shrines. Shango worship still takes place here, particularly at Grand Etang, a crater lake in the hills of Grenada. “Mama Glo” (a river goddess) is also worshipped there.

According to Patrick Arthur Polk (Glazier 2001: 128-129), in Grenada, Shango has replaced “Nation Dance” as the preeminent form of African-derived communal worship. Shango is a ritual system based primarily on Yoruba spiritual beliefs that emerged after the arrival of 1,055 indentured African laborers (most of whom came from Ijesha, Nigeria) on Grenada in 1849, after the Abolition of Slavery.

Although these immigrants initially formed “closed communities” in several locations, their descendants dispersed among the general population while continuing to practice their unique religious traditions. These include the use of the Yoruba language, music and dance in their ceremonies, maintaining private altars for selected deities, invoking the presence of those deities (*orishas*), participating in propitiatory rites and healing rituals, experiencing altered states of consciousness (spirit-possession), and pilgrimages to sacred places (springs, lakes, streams, waterfalls, caves, etc.).

During the early 1950s, leftwing labor leader and politician Eric Gairy recruited Shango leaders as campaign chaplains in an effort to win popular support for his new political party, the **Grenada People's Party** (GPP) that later was renamed the **Grenada United Labour Party** (GULP). According to Beverley Steele (2003: 363), Gairy used his considerable political and people-handling skills to neutralize anyone who differed from him on any matter, political or otherwise.

In addition, he created a superstitious aura about his person. Gairy was reputed to have the ability to walk on water and have the power of bi-location. He began promoting his belief in the occult. He also developed a reputation for dabbling in obeah and participating in Spiritual Baptist ceremonies that were rooted in African religion but tainted with sorcery and magic. To cater to more modern myth, he became widely known as a promoter of the belief in alien visitations and the surveillance of the earth by unidentified flying objects [UFOs].

Shango music and dance are present in many public celebrations, including Independence Day (February), African Liberation Day (May 25), Emancipation Day (August), National Dance Festival (end of May and early June) and Carnival, as well as weddings and funerals. **Emancipation Day** is a public holiday celebrating the abolition of slavery in 1833. Although officially acknowledged worldwide on 1 August, in Grenada Emancipation Day is celebrated on the first Monday of August, with cultural activities planned for both Grenada and Carriacou. Steel band and calypso are very much part of the culture of these islands. The original calypso told a story; it was composed of some recent event of satire or to ridicule a well-known personality. The tunes were catchy and the stories were funny.

On Carriacou, where the African population still knows from which African tribe they descended, the **Big Drum or Nation Dance** is performed on special occasions. A form of this dance is now acted out as a tourist attraction. The Big Drum/Nation Dance is a religious ceremony to honor the spirits of the ancestors from various African nations (tribes, ethnic groups) by offering them food and entertaining them with the playing of drums, singing of songs in Patois, dancing and the drinking of rum. According to Lorna McDaniel in Glazier (2001:44-46): “The Big Drum is unlike any African rituals on neighboring islands for it does not include trance or possession and is imbued with a pattern of patrilineal lineage unusual in the Caribbean.”

Carnival is an important annual festival on the islands of Grenada and Carriacou. A similar celebration can be found in many countries with a large Roman Catholic influence, including other Caribbean islands as well as in New Orleans and Rio de Janeiro. These two days of festivity were encouraged by the Roman Catholic Church prior to the beginning of the Lenten Season when the faithful were expected to fast and do penance for forty days before Easter.

After this festival became a huge tourist attraction in Grenada, it was shifted to August when more tourists could visit the island. Consequently, the some of the original religious significance

has been lost, although the parades include a host of participants in masquerade who symbolize religious themes. The “jab-jab” singers and dancers are groups of men and women with a grotesque appearance, which is exaggerated by chamber pots and protruding bulls’ horns on their heads, clanging claws, Dracula-type fangs, and tails and pitch forks that bring the apparition of the devil to life; they rush through the streets beating on drums and bottles while singing an old French Creole song. In Carriacou, however, Carnival is still upheld on the two days before Lent.

An important aspect of Grenadian culture is the tradition of story telling, with folk tales having both African and French influences. The character *Anancy*, a spider god who is a trickster, originated in West Africa and is prevalent in folk tales on other Caribbean islands as well. French influence can be seen in the folk tales of *ligaroo* (a werewolf) and *lajabless* (a she-devil).

The *ligaroo* (French: loup garoux; British: werewolf). This “being” has a normal human form but at night, particularly around the time of the full moon, he sheds his skin, turns into a ball of fire, and goes in search of victims to suck their blood. The *ligaroo* can take any form he chooses, of course, but he seems to prefer that of a bat, gently fanning his sleeping victims while he attacks their jugular veins.

Another frightening entity is *lajabless* (French: *la diablese* – the she-devil). This spirit looks like a woman with a beautiful body. She is always dressed in white, with the hem of her skirt touching the ground. This is to hide her feet, one of which is cloven. She usually wears a large, floppy hat to hide her head, which is actually a skull. Her victims are males, who she customarily entices to the edge of a precipice. When she lifts her hat, they either jump over the edge in fright or are driven insane. *Lajabless* is said to live within the thick buttresses of the silk cotton tree.

Source: <http://grenada.strabon-caraibes.org/>

Rastafarians. In 1997, Grenada's Rastafarian community numbered about 3,000 persons, among the state's approximately 98,000 people at that time. In 2002, Grenada's one reported Rastafari sect was the *Church of Haile Selassie I Theocratic Government*.

During the 1970s, the Caribbean islands faced a large unemployment rate of between 30 and 40 percent. Under these conditions, many lower-class Caribbean youth of African descent began to look to Rastafarianism. In Grenada, Rastafarian groups formed agricultural communities to cultivate organic, vegetarian foods and began to use dreadlocks. They also participated in the People's Revolutionary Army, which successfully overthrew the government in 1979. The victory in Grenada attracted youths of all races within the Caribbean, including Asian Indians and some whites, to unite with the Rastafari. Subsequently, leaders of the new Marxist regime persecuted the Rastas and labeled them as criminals and potential threats to the revolutionary consciousness.

Rastafarianism is a way of life that emerged in response to the oppression, poverty and colonialism imposed upon African peoples by the dominant, Western white culture. The Rastas, though, have not accepted the view of nature that white society handed them; rather, they have chosen to follow the traditions of their ancestors. The African tradition adheres to the spiritual principles of animism, where all things are believed to have a spirit. This doctrine is essential to the development of a worldview that encompasses the natural laws. Through the Afro-Caribbean heritage and various influences the Rastafarians have gained a deep appreciation for the intricacies of Mother Earth. Their beliefs, lifestyles and rituals are a reflection of this appreciation. Living in harmony with the environment and the laws of nature is one of the central ideas of Rastafarianism.

The following additional information on Rastafarians in Grenada was written by J. A. Emerson Vermaat (1985: 52).

Cracking down on the Rastafarians

...minorities like the Rastafarians -- a well-known religious movement attached to the former Ethiopian emperor Haile Selassie -- were considered dangerous by the PRG. Harassment of Rastafarians, who have a lifestyle different from other blacks in the Caribbean, was not uncommon under the previous regime of Eric Gairy.

Before he seized power, Maurice Bishop promised them full freedom and implementation of their rights. The Rastafarians in turn supported Bishop and his revolution, but they were disappointed soon after 1979 when the new rulers began to suppress them and accuse them of "counter-revolutionary" activity. The revolutionary regime simply inherited the cultural bias of the previous regime. The Rastafarians refused to join the "People's Militia" and the army and were strong opponents of communism. The PRG also accused a number of Rastafarians, notably the so-called "Budlall gang" of terrorist activity, anarchism and large-scale growing of marijuana. When *The Torchlight* newspaper called on the Rastafarians to stand up for their rights, the PRG seized the opportunity and three days later closed down the newspaper. Some Rastafarians "informed the author of experiences of torture while in prison. One, Kenneth Budlall, said he had received electric shocks. Another, Lloyd Wells, who was arrested on 1 August 1982, complained of rough treatment and lack of food.

Psychic-Spiritualist-New Age-UFO Movements (see Holland 2010: Section D7, pp. 176-190)

A **psychic** is a person who claims to use extrasensory perception (ESP) to identify hidden information from the normal senses, particularly that involves telepathy or clairvoyance, or that performs apparently inexplicable acts by natural laws.

Spiritualism (or Spiritism) is a system of belief or religious practice based on communication with the spirits of the deceased, or other spirits, through mediums. Spiritualism is a religious movement based on the belief that the spirits of the dead exist and have both the ability and the inclination to communicate with the living. The afterlife, or the "spirit world", is seen by spiritualists, not as a static place, but as one in which spirits continue to evolve.

Source: <https://www.britannica.com/topic/spiritualism-religion/Belief-and-practice>

Psychic Medium Services in Grenada: <https://mycitydeal.co.za/top-10-psychics-clairvoyants-psychic-medium-services-for-grenada-st-georges-gouyave-grenville/>

Online Spiritual Psychic Clairvoyant | Soul Guide - Grenada:
<https://onlineclairvoyantgrenada.weebly.com/>

Practitioners of Astrology affirm that: Astrology very often consists of a system of horoscopes -- a diagram that represents the sky at the time of some event -- and the interpretation or reading of the graphic astrological chart that represents the firmament at the time of birth of a person, which allows most professional astrologers to understand the past, know the present and predict the future, thus seeking to explain the characteristics of an individual's personality based on the positions of the sun, the moon and others. heavenly bodies according to the signs of the zodiac.

Source: <https://definicion.de/astrologia/>

Astrologers in Grenada: <https://www.astrogautam.com/grenada>

The Non-Religious Population

Approximately four percent of the population claimed no religious affiliation in 2001, compared to 5.7 percent in 2011.

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