



Guyana Institute of Historical Research
106, Atlantic Gardens, Montrose, E.C Demerara, Guyana

GIHR News 2016

Emancipation edition

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Next edition is Christmas

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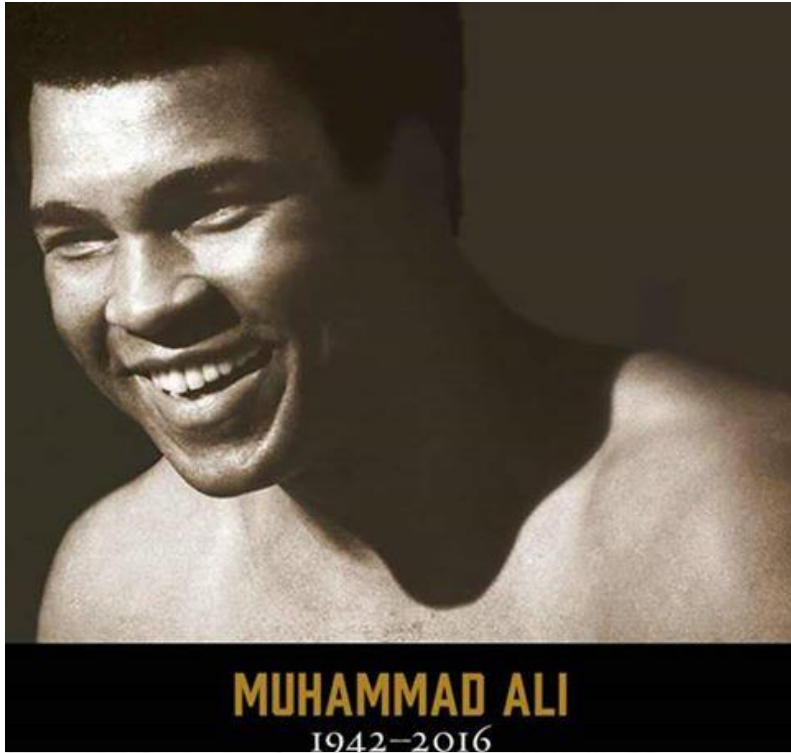
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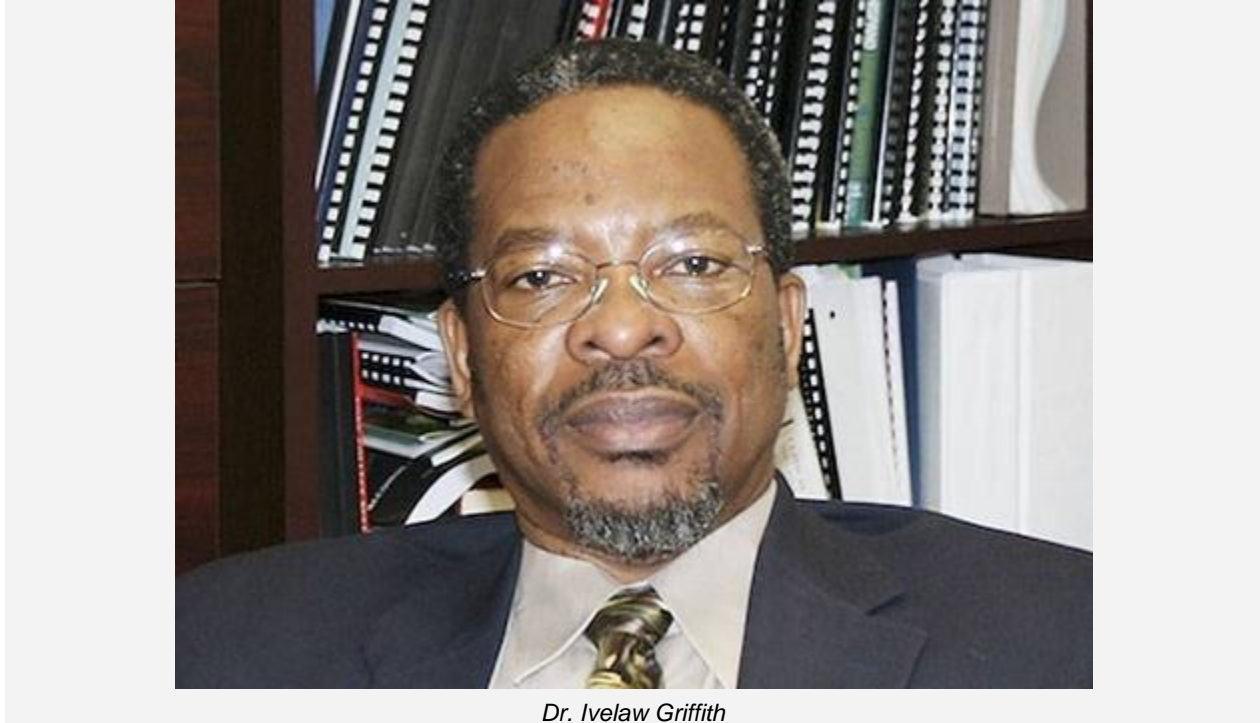
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Dr. Ivelaw Griffith appointed 10th UG Vice-Chancellor- By Tangerine Clarke

[Reprinted from Guyanese Online]



Excellence and the pursuit of success were ingrained in **Dr. Ivelaw Lloyd Griffith** from a very early age while growing up in Georgetown, Guyana.

Professor Griffith, who will assume office on June 14, 2016 as the 10th vice chancellor of the **University of Guyana**, created history as the first person to graduate with Distinction in Political Science in 1980 from the same university.

Griffith's outstanding achievement as a scholar, academic leader and teacher is a testament to his long and brilliant academic career.

On June 21, 2013 the Board of Regents of the University System of Georgia, voted unanimously in naming Dr. Griffith as the ninth president of Fort Valle State University. But despite his short stint, Griffith left an indelible mark on the landscape of the Valle campus.

Dr. Griffith, a New Yorker, served as professor of political science, provost and senior vice president of York College of The City University of New York, where he improved the faculty by 30 percent over four years, by re-organizing the academic division into three schools.

An intellectual whose magnificent career has changed the lives of thousands over the years, Griffith, the current executive-in-residence at the University at Albany, State University of New York, was selected to serve at UG, after an extensive national, regional and international search, and based on a series of lectures, credentials, and an interview by the Search Committee appointed by Council.

Professor Griffith views his appointment as, "returning to the place where his academic journey began" and as an opportunity to make a significant contribution to his homeland."

He added, “Guyana’s sole national institution of higher learning is a long-neglected educational enterprise that must be transformed into a meaningful facilitator of educational and economic development — for citizens and society.”

“It must foster dreaming and doing about changing personal and societal realities, and enable discovery in all relevant fields.” Professor Griffith considers the university “a pillar of the nation’s economic and social development” and he looks forward to working with governmental, alumni, business, civic, and other stakeholders to enable it to provide a platform to explore myriad opportunities and be a stimulus for innovation.”

Professor Griffith, a consultant to Canada’s Ministry of Foreign Affairs and International Trade, USAID, and other agencies, has testified before the United States Congress on Caribbean security issues. He has also served as a consultant to the Commonwealth Secretariat.

He is the past president of the Caribbean Studies Association, and has been a visiting scholar at the William Perry Center for Hemispheric Defense studies in Washington DC, the Royal Military College of Canada, and the George Marshall European Center for Security studies in Germany.

Committed to giving back, Professor Griffith has served on the National Steering Committee of the AASCU’S Red Balloon Project and Briefly as convener of its Provosts of Color Caucus, and has served on the vestry (Board of Ambassador Program and Education Committee).

Professor Griffith considers the University of Guyana “a pillar of the nation’s economic and social development” and he looks forward to working with governmental, alumni, business, civic, and other stakeholders to enable it to provide a platform to explore myriad opportunities and a stimulus for innovation.

Professor Griffith who has gained international recognition in Caribbean and hemispheric security, drugs and crime, as one of the leading scholars in those fields, has published seven books and more than 50 academic and policy articles, and has been quoted in numerous media including the New York Times, BBC World Service, Washington Post, Miami Herald, Jamaica Gleaner and Barbados Nation newspaper.

Chancellor Nigel Harris said, “the University of Guyana welcomes Professor Ivelaw Griffith whose scholarly achievements and leadership experience are well suited to the central role he must play in transforming the institution.”

The Guyanese community would like to congratulate Professor Griffith on this outstanding achievement and wishes him every success when he takes up this new portfolio.

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HOMO SAPIENS

Compiled by

Leslie S. Chin, M.Sc, P.Eng.

Evolution Homo sapiens is undoubtedly the most intelligent creature that ever existed, together with a favourable anatomy he has come to dominate the world. However Homo sapiens is a flawed species with many shortcomings which may eventually lead to his demise. Homo sapiens is essentially a cave man who lives by the tenet “survival of the fittest” which is a legacy of our time as hunter gatherers. In an increasingly crowded and complex world we have to suppress our warlike tendency if we want to live in peace.

With nuclear and chemical weapons we have the potential to annihilate ourselves many times over. Until we evolve into a more benign, more empathic species (by Darwinian evolution?) we will continue to behave as we do - competitive, selfish, greedy, vindictive and homicidal, hell bent on destroying each other. Homo sapiens has changed very little intellectually since we left Africa and migrated to all parts of the world 100, 000 years ago. We have interbred with Neanderthals and inherited some genes which enable us to survive in a cold environment.

Darwinian evolution has enhanced certain traits to suit the environment in which we live e.g. the Masai of Kenya are tall and thin to dissipate heat; the Eskimos are short and rotund to conserve heat; people living in high altitudes have larger hearts and lungs to survive in the thin air; animals living in deserts require little moisture and recycle their urine; the fennec fox has large ears with a lot of blood vessels to dissipate heat; ducks have webbed feet, camels and reindeer have broad hooves to support them on soft ground and mountain goats have padded feet for traction in mountainous areas; all adapted for their environment. Black skin can withstand UV light better than white skin and are less susceptible to skin cancer.

Africans have evolved sickle shaped blood cells which can fight the malaria virus better than regular shaped blood cells. However in malaria free areas they suffer from sickle cell anemia. Although we live in a modern high tech society we are still cave people in our DNA development i.e. our Darwinian evolution has not kept pace with our lifestyle and use of technology. For example we still practice hunter-gathering, compete in sports and use weapons which are much more powerful than clubs and spears.

A Kalashnikov rifle is much more effective at killing than clubs and spears. We are the only species that kill each other for sport. The Stanley Kubric movie “2001: A Space Odyssey” [4] portrays Man’s progression from ape to space traveller. TECHNOLOGICAL ADVANCES Out of Africa 100,000 Years Ago 5000 BC-1000 AD 1000 – 1750AD Exploration 1750 – 1945 AD The Industrial Revolution 1945 AD to The Present. The Modern Era Nomads, HunterGatherers Settlements, Farms, Villages, Towns, Cities Migration Colonisation Coal, Steam Refrigeration AirConditioning 2 Cave Dwellers Agriculture Marco Polo Columbus Vasco da Gama Steamships Railways Electronics. Television Club, Spear Boat, Wind, Sail Architecture Industry, Factories, Mass Production Nuclear Energy Fire Writing, Reading Guns, Germs and Steel IC Engine, Motor Cars Computers, the Internet Cave Art Papyrus, Paper Printing Petroleum, natural gas Cell Phones, iPods, iPads Interbreeding with Neanderthals Pottery, Ceramics Flight, Aircrafts Rockets, Space Travel Metallurgy, Swords Electricity Generators Motors Medicine, Drugs Temples Architecture Cities, Skyscrapers Elevators Electric Cars Chariots Subways Travel Tourism Bow and Arrow Highways Renewable Energy Guns Telegraph, Radio, Telephone Photocopiers 3D Printing Climate Change Table 1. Technological Advances.

The high intelligence of homo sapiens has enabled him to innovate, invent and develop tools and appliances that can extend his limited physical capability but it should be noted that only a very

small minority of extra-ordinarily smart people (geniuses) have come up with these inventions and discoveries. We have Archimedes; Leonardo Da Vinci, Christiaan Huygens, Isaac Newton, James Watt, Albert Einstein, Maria Curie, Michael Faraday, Nicola Tesla, the Wright brothers, Karl Benz, Rudolf Diesel, Enrico Fermi, Werner Von Braun to name a few.

Because modern man moves around he does not have time to adapt to his surroundings by Darwinian evolution anymore so he alters the environment to suit himself. People can live in the Arctic and in the Sahara Desert. However in introducing innovations, there have been many drastic unintended consequences for the environment and energy supply and demand. Feral species, chemicals, plastics, burning fossil fuels and clearing the land have wreaked havoc and caused untold damage to the environment and native species. Most feral species can thrive in their new surroundings unhindered by the predators in their native surroundings. The dodo bird may be the opposite; they built their nests and laid their eggs on the ground because they had no predators until humans found them. The burning of fossil fuels has resulted in greenhouse gases, acid rain, global warming, climate change, melting ice caps, rising sea level and extreme weather.

The use of chemicals has affected many flora and fauna and may have caused the 3 extinction of some species. People have polluted the land, water and air with their garbage and emissions. Enhanced Capability Homo sapiens is the only species of animals to evolve beyond the use of rudimentary tools. A person is relatively weak physically but because of his superior intellect has been able to enhance his physical prowess by using technological aids. He has developed a large brain and can alter his living environment to survive in all climates and eat all kinds of food. He invented language, signaling, writing, parchment/papyrus/paper, printing, science, computing and mathematics for communication. He discovered fire, used water, wind and animals for power; invented the wheel, ceramics, metallurgy; discovered medicines, the sciences, enhanced the five senses with instruments - sight with spectacles, magnifying glass, telescopes, binoculars, microscopes, light, Braille; hearing with loud speakers, megaphones, hearing aids, cochlear implants; taste with cooking, sweet, salt, sour, bitter; smell can be fragrant or stink; feeling by touch, heat, cold and pain.

We can overcome some of our physical limitations with aids, prostheses and bionics. Thus shoes, wheels, skis may be considered to be extensions to our feet and legs; animal skins, clothes, armor, PPE as extensions of our skin; dentures for teeth; cooking, fermentation are pre-digestion aids for our stomach; snorkel, aqualung, diving suit enable us to stay underwater longer and space suits to survive in space thus extending our lungs; gloves, tools and weapons are extensions for our hands; the lever, pulley, gears, crane, engine, horses enable to us to do much more work than we can do with our arms and legs alone; exercise, medicines, surgery, acupuncture, mental and spiritual well being improve our health and extend our life.

Physical and mental enhancement, aids organ function, aids head contains the brain and, the senses Helmet, hat, cap, turban. hijab Brain Processes information Computer, calculator, instruments, language, writing, mathematics, science and technology, telepathy, ECG Face The senses – eyes, ears, nose, taste, feeling Mask, disguise, makeup Eyes Sight Spectacles, magnifying glass, contact lens, telescope, binoculars, microscope, periscope, goggles, light, Braille, infra-red light, UV light, X-ray, ultra sound, electron microscope Ears Hearing Loud speaker, megaphone, hearing aid, stethoscope, cochlear implant Nose Smell Fragrant, stink, rancid, putrid, sulphur, halitosis, gas analyzer 4 Mouth/Teeth Eating/speech Dentures, knife and fork, cooking, eating, voice, sound, speech, music Mouth/Tongue Taste Cooking, sweet, salt, sour, bitter, hot, cold Skin Feeling Clothes, PPE, armor, animal skins, heat, cold, pain, pressure Arms Lifting The lever, pulley, gears, crane, engine, rope, grapple, ladder Hands Holding Gloves, tools, weapons, instruments Fingers Manipulate Manipulator grips, tools, caliper, pen, robot Heart Blood circulation Pace maker, bypass, valve Lungs Breathing Snorkel, aqualung, diving suit, space suit Stomach Digestion Cooking, fermentation , alcohol Legs Walking, running Wheels, bicycle, car, cart, plane, boat, horses, ladder, steps, crutch, pole vault, pogo stick Feet Standing, swimming Shoes,

boots, slippers, sandals, skis, skates, flippers Toes Climbing, dancing Boots, tap shoes, ballet slipper Body Flying Parachute, hang glider, aircraft.

People are still essentially primitive creatures in their evolution. The human genome has not kept pace with advances in technology. Therefore people who are basically cavemen armed with Kalnishnikov rifles instead of clubs and spears can be much more effective killers.

The mass movement of people in the post Columbian era may have even degraded some DNA which had evolved to match local environmental conditions e.g. light skin colour is more susceptible to UV light damage and melanoma so offers no protection in the tropics. It takes several generations for a genetic mutation to become established by natural selection, we no longer reside in one place long enough to adapt to a new environment by Darwinian evolution.

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 2. The Nature of Things, David Suzuki Foundation
 3. Genetics, DNA and the Double Helix
 4. 2001: A Space Odyssey, Stanley Kubric <https://www.youtube.com/watch?v=ypEaGQb6dJk>
- Compiled by: Leslie S. Chin, M.Sc., P.Eng. November 20





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COCONUT SUGAR CAKE

4 cups granulated sugar
1 cup water
4 cups fine shredded unsweetened coconut (with brown husk removed)
1/2 teaspoon cream of tartar
1 teaspoon almond extract
food coloring (optional)

DIRECTIONS

Boil sugar and water to form a light syrup.

When bubbles the size of small pearls appear, add grated coconut and cream of tartar.

When the coconut mixture leaves the side of the pan easily (No syrup must be running out), remove from the heat and beat with a spoon for 3-5 minutes.

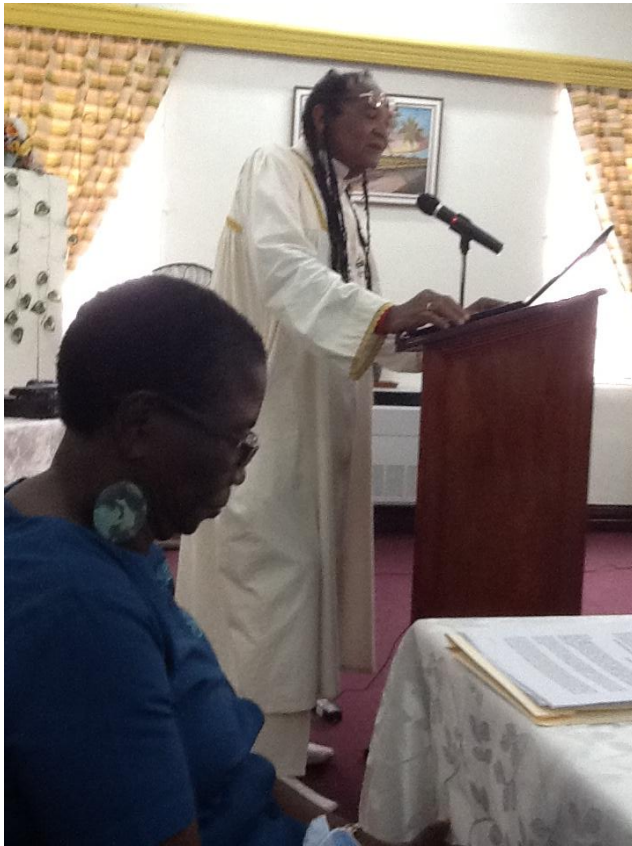
Add the almond extract and food colouring of your choice, if desired.

Drop by spoon onto a greased tray for free form sugar cakes or put to cool in a Pyrex dish and cut into squares.



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Featured Address of Ras. Dalgety at the Guyana Institute of Historical Research Ninth Conference on 25 June 2016.



Officers of the Guyana Institute of Historical Research, Cde Chairman, Mr Deon Abrams, Montrose Academy, James Gouveia who introduced me with such grace; presenters Terry Fletcher, Winston Felix, Ronald Austin, Charlene Wilkinson, Esterine Adams, David Hinds, and exhibitors University of Guyana, Guyana Post Office Corporation, The Parliamentary Library, Desmond Ali and GIHR: I salute you all for being on the **path** of Guyana's history. Some of you have been persistent like me. I have attended regularly since 2009. You see, I have been reading Hazel's press releases. I thank you all for attending.

The theme of this conference is 'Political Independence'. I am here substituting for soldier and historian President David Granger. Hazel obviously thinks that a scientist and manufacturer can substitute for a historian now turned politician (smile). Fifty years ago, when the flag of Independence was raised I was not in

Guyana. On 26th May 1966 I was a student in England. I've tried hard to remember what I did on that day but I can't recall a thing.

On reflection, I think that in 1966 I was in a state of constant anxiety. I'll tell you why. In January 1966 my first child was born **and** since I knew in 65 that I was entering university in 66, I made arrangement for the child to live in Guyana until I completed my studies. When I got the news of his birth I left immediately for the hospital – the pavement was like water and the train couldn't run fast enough. I felt an unimaginable joy at the birth of my first child. He lived with his maternal grandparents - with **weekends** at his paternal grandparents because it was a farmstead with plenty cows, some pigs, some fowls, vegetable gardening and a rice farm at back-dam. My baby was in Guyana before Independence.

The other event I remember in 1966 was my journey by bus from London to Aberdeen, Scotland. I was greeted at the bus station by a student wearing a red toga. I felt relieved. I was going to commence university education and catch up with my contemporaries who had gone off to universities all over the globe but mainly to Russia and Jamaica. I was in the civil service of British Guiana marking time.

I remember two incidents when I decided to stop marking time. My parents were obviously relieved and immediately promised to 'get money' for my travel. Pryor Jonas's reaction was **overwhelming**. Pryor Jonas taught me at Queen's (Math and French) but did not put me in the football team so I was sour with him. He afterwards told me that at 144 pounds I was too light and did not have the weight in a tackle with heavier males in some rival teams: (force = mass x acceleration). Mass is fundamental in sports. When I told Pryor that I was leaving for the UK, his response was total joy and relief that some EPIPHANY had taken place. So, in 1966, I witnessed no Independence event. This jubilee year of Independence, I was determined to go **by** the 1763 monument to see the rising of the flag **like the rising of the sun**.

Although I was away from home I looked forward to political independence. I hated being a British subject. I was a political animal in those years - political in the sense of embracing socialist ideologies, supporting the PNC **and** remembering my mentor H H Nicholson. Ideas and events between 1953 and 1966 **had made** most Guyanese political animals. Ideas such as communism and "you playing a Russian". Events such as the presence of British troops in Guyana in 1953 and the 1959 Cuban Revolution.

Around 1962 I read Huberman and Sweezy, 'Anatomy of a Revolution' where there **was a quote** from Fidel Castro that he was a follower of ideas and not of men. I decided that I **too** shall be led by ideas and not by men. I **mentioned** being a political animal. I was in London at the time of the 1962 Cuban Missile Crisis and marched in the massive demonstration in support of Cuba and Khrushchev. Khrushchev put in the missiles then withdrew them and got the right of Cuba to have its own political culture, free from American invasion. This, many (**including me**), regarded as brilliant politics. I was in London when imperialism overthrew Nkrumah on his way to China and I reacted **with** arguments **with** fellow students against imperialism.

Back to Guyana. In the 1950s the Argosy and Chronicle newspapers, owned by Englishmen, proclaimed communism, Marxism, socialism as evil ideologies and that our political leaders Jagan, Burnham, Sydney King (Eusi Kwayana), Martin Carter, Rory Westmaas had succumbed to evil. My circle of friends, **soesteemed** the scholarship of **all** these men that the more the newspapers proclaimed communism and socialism as evil, the more we became INQUISITIVE. Eusi Kwayana and Martin Carter were particularly popular in my circle. Black Sydney King had told the White governor "this confounded nonsense must stop". Martin Carter had written his 'Poems of Resistance' and frequently we recited couplets to each other: "Twin bars of hunger mark their metal brows // Twin seasons mock them."

I will now jump from 1953 to 1961. Herbert Nicholson entered my life one morning during 1961 **in** the preparation room of the chemistry laboratory **at** Queen's College. This Black man proclaimed that he was an African. He taught chemistry, biology and Math. I soon got the impression that he was not comfortable with the **mostly Black masters** in the staffroom and hence spent much time in the chemistry and biology labs. He used the word 'imbeciles' often. He was not uncomfortable with White

principal V J Sanger-Davies. I thought that Sanger had a deep respect for him because of science and socialism. Sanger also taught math and science subjects. Sanger had confronted me one day during the February 1962 general strike that included civil servants (Wilfred Stoll and Mr. Low-A- Chee) and I think I gave him the Nicholson answer. He smiled and walked away. Sanger knew who were Nicholson devotees on the Q C staff.

Nicholson was also 'VIGILANCE' - a guest journalist of the Chronicle and New Nation newspapers. He wrote about racism; he wrote that Jagan was a racist not communist; and he wrote good things about Africa. Vigilance's pass into the corridors of the Press was through Jake Croaker, a highly respected veteran journalist and Kwayana. Research these two newspapers between the 61 to 62 years and you will find Vigilance's articles.

Race politics, as British Guiana moved towards political independence was dominated by 'Apan Jaat' verses 'Vigilance'. Many Black persons likened Nicholson to Lenin. He was the Intellectual General for PNC through writing and speaking. In the early hours of March 4th 1961 Nicholson began writing the promised PNC policy document 'The New Road' assisted by Eusi Kwayana. It was the first day of the two day PNC congress. It was also the day I joined the PNC at Nicholson's invitation AND my introduction to political propaganda.

Eusi Kwayana was editor of New Nation and General Secretary of the PNC. On 7th April 1961, New Nation published a Burnham article that the PNC was a socialist political party.

"For the People's National Congress, socialism in Guiana is not a bible of unending dogma. Rather, it is a human system which seeks to transform our hitherto colonial society and economy. Its aim is to provide equality of opportunity to all. There must be limitations to the possibilities of any individual save his own ability".
'according to his ability' is a Marxist phrase.

Again, on the 21st April 1961, New Nation published Burnham's: 'Hands Off The Caribbean'.

"The time has come in Latin America for a recasting of American policy which should be dictated by active support for a popular movement for social justice rather than an automatic support for all fascists. The PNC says, "Hands Off The Caribbean."

Burnham's support for Fidel Castro came after the Cuban army beat the invaders armed by the USA at the 1961 'Bay of Pigs' battle. Within the context of colonial domination this was military daring by Burnham who repeated this daring in the 1980s when he allowed the Cuban army to refuel in Guyana on their way to Africa to fight the army of apartheid South Africa. Burnham had no problem wearing a General's uniform.

In the struggle for political independence, the years from 'The New Road'61 to Independence66 witnessed many excesses. CLR James wrote in Black Jacobins "in a revolution excesses are the normal". PNC moderate leaders were alarmed at the influence of Nicholson and Kwayana in the New Nation and urged their expulsion from the party. But a few PNC intellectuals (at Queen's College where I worked) supported agitation and mass action of followers.

Nicholson was dismissed from his job as a Master of Queen's College in September 1961. I saw him and Sanger speaking on the Sanger's veranda and when I asked him **of it** that evening he told me that Dr. Jagan had demanded his dismissal. The staff of Queen's, though intellectually bright, could not accept ideological change. Most were mentally colonials.

Nicholson's wife was a native of Togo in West Africa. She taught French at Bishops' and St Roses and helped students to be **immersed** in French. Nicholson plunged into journalism and numbers.

Eusi Kwayana published Villager #4 in which he argued for the politics **at** Independence of **Joint Premiers** and as a last resort **partition** of the country. This is one of my finest moments as a political propagandist as I bicycled around Georgetown pushing this paper under the doors of homes.

But The Villager also urged Africans to **block-vote** for Burnham at the December 1961 general election. Though expelled from the PNC, Kwayana and Nicholson campaigned for the PNC and urged me and others to do so. PNC lost the election but there was almost a dead heat in numbers. Kwayana told me at a cake shop in Buxton just after the '61 elections, that with Proportional Representation the PNC will win a future election. Nicholson and Kwayana began to do grassroots work for 'P. R.'

But I must return to that first meeting with Nicholson and its soul wrenching audacity. In that cramped chem lab of one chair and one stool Nicholson talked about jazz and the blues, socialism and Marxism and West Africans as an extension of who Ashton Denny and I were. Nicholson **immersed** Ashton and me in West Africa, the class struggle and Black music. That same week-end Ashton and I bicycled to Nicholson's home and I heard for the first time Big Bill Bronzy sing 'Get Back'.

"If you're White is all right
If you're Brown stick around
But if you're Black oh brother
Get back. Get back. Get back."

I observed also a guitar on his dining table.

I packed my bags during the excesses of 1962 (shooting to death of a policeman, strikes, general political unrest with unreported political murders) and sailed to London. I've already told you of my parents and

Pryor Jonas's reactions. Sanger's reaction was positive and he approved my civil service salary being paid to me through the Crown Agents until the date of my resignation.

As a boy and teenager I used to take cows out to graze in the morning and drive them home in the afternoons. After 1966, I exchanged my British Guiana passport for a Guyana passport with joy. I knew that when I finished studying in the UK I will return to Guyana.

I began University studies in 1966 and when the news came **to me** in 1970 that Guyana was severing ties with the British monarchy to become a Republic I called a celebration in my study bedroom. On the 23rd February 1970 **I and my White university friends** toasted the arrival of the Cooperative Republic of Guyana. I do not remember Independence Day 1966 but I do remember Republic Day 1970.

"And ye shall hallow the fiftieth year and proclaim liberty throughout all the land and unto all the inhabitants thereof. It shall be a jubilee unto you and ye shall return every man unto his possessions and return every man to his family". This verse in the Bible, Leviticus Chapter 25, verse 10, was brought to my attention by my sister last year 2015 after the APNU+AFC government announced that this year will be our jubilee year of Independence.

Since Republic made me happy, can we end poverty (return every man to his possessions) in Guyana by Republic Day 2020? We will have a jubilee! Can we visit Africa, visit India, visit China, visit Madeira, visit ancestral kith and kin (**return every man who was bonded or enslaved to his family**) by Republic Day 2020? It shall be a jubilee!

Reconnecting to ancient family and ending poverty, oppression and mental slavery **of all Guyanese** should be our aim **for** Flag Day 2020. It can be achieved. "Return every man to his family" as **the bible says** should be the aim of the Ministry of Tourism. I think the Ministry of Tourism should **focus** on making Guyanese know the **countries** of their ancient families - instead of **focusing** on cruise ships coming to Guyana.

I now want to change path. Now, right now! I want to take the path that 'History is a discipline of Inquiry' that explores and investigates for the truth. Walter Rodney was an inquiring historian. We have to **find ourselves** (like Muhammed Ali did in 1964 by changing his name and religion). We have to **find ourselves** between now and Republic Jubilee, which is my jubilee. We have 3 1/2 years to go.

Why did President David Granger in an early act as President **take** a helicopter ride to the American oil rig in the Atlantic to congratulate Americans on the discovery of oil within Guyana's maritime boundary? Why? The struggle for political independence is **also** the struggle to end the colonial mentality of Guyanes. I **had** a problem with President Granger's act because I **have** a problem

with **locally born but foreign oriented** Guyanese. My children are in that same category – foreign oriented – and I am disappointed. There is a brutality associated with **American oil in another nation** that made President Granger’s visit to the off shore oil rig **give me** the shivers!

In a public exchange of letters with the distinguished Clarence Ellis in 2005, I accused him of neocolonialism. I pointed out to him that development is a process and processing is defined as liberation, separation and disposal of waste. Revolutionary developments were taking place in Guyana after Independence **yet** many Guyanese were running away to the USA (**foreign oriented!**). I pointed out to Clarence that those who migrated were the excreta of the developmental process!

At political Independence, Jagan and Burnham had vowed that Guyana will not be a **pawn** of a foreign power. Political independence **meant** an end to collective servitude. Burnham’s thrusts into legalizing obeah, free education, non-alignment and self-sufficiency got critical support from Cheddie Jagan because of that vow at political independence.

I’ll use Granger’s act (he should know the history of American oil brutality across the globe) to explore the **decolonization of Guyanese minds**. Historical materialism has been used as a tool to look at the evolution of a society. I begin with gold.

First, when a child advances from primary to secondary school via that ‘**rite of passage**’ 11+ examination, he or she is given the prospectus of the secondary school including its dress code. An item in the prospectus says that girls must wear only gold stud earrings; and boys can have a plain gold finger ring. This foolish instruction is a legacy of colonialism. It should be done away by the Ministry of Education **as an act of Independence**. All pupils at secondary level should be allowed to wear and display the rich heritage of precious minerals and semi-precious stones in Guyana. **That’s** our birthright. See a jubilee at 11+.

My children before they sat **11+ examination** wore earrings, bandos, necklaces, neck-chains, hand-bands, wrist-bands, bracelets, rings of **a variety** of semi-precious stones to Sunday school and birthday parties. I instructed my wife on these matters. My son played with various colours of bauxites and laterites when he lived with me in Linden and so did his sisters. He went to Watoka Day School. Colours gave them confidence. **Colours, minerals and travel** widened their knowledge base. **Colours, minerals and travel** sharpened their minds. They passed **11+** for the most prestigious secondary schools in the land with ease. We celebrated by trips to London and New York instead of jewelry and seeing waterfalls **in** Guyana or hill climbing.

What is wrong with 10+ and 11+ children wearing Guyana’s coloured minerals to school in bountiful quantities? It will help them to know our minerals **AND** geography where they are most prevalent. Children in mountaineering clubs all over Europe search for minerals and embrace them. I brought this to the attention of the **GGMC Board** in 2004 and they laughed me off as outrageous – “the boys will pull at the girls” so I am bringing it to this conference.

MINERAL / ELEMENT	COLOUR	LOCATION
Kyanite	blue	Karani/camp creek, Supenaam
Amethyst	violet or purple	Rupununi: Dadanawa, Aishalton
Manganese Ore	metallic grey	Matthews Ridge, N W District
Niobium-Tantalum	black, reddish brown	Moruca, Mazaruni, Rup, Puruni
Soapstone	greenish grey	Kauramembu Mountains
Rose Quartz	pink	Dadanawa, South Rupununi
Nickle	grey white, silver white	Kauramembu Mountains
Topaz	brown, yellow	Eping, Semang-Potaro Maikawk
Cassiterite	black, brown, yellow, white	Potaro, Mowasi, Kuyuwini
Copper	reddish brown	Toroparu, Groete Creek
Agate	white/grey, blue, orange, black	Rupununi: Ireng, Takatu rivers
Green Quartz	green, light green	Rupununi: Torres Hill, Aishalton

Gold	yellow	Demerara and Essequibo
Diamond	colourless to light blue	Demerara and Essequibo
Black Pearls	black	Aranka, Upper Cuyuni

Every year, as a child transits from primary to secondary school they should enjoy a ‘jubilee’ of gifts of jewelry **made with Guyana’s precious minerals and semi-precious stones**. With historical materialism we will make one bold step to kill colonial evil in Guyana. Education **big-shots should** teach historical materialism.

I wear Red, Gold and Green Rastafari wrist-band. Caribbean cricketers wear gold neck-chains and wrist-bands. I’ll wear a topaz neck-chain or wrist-band because these are my birthstones. I would like to see my grandchildren dressed and feeling confident in a variety of our stones and diamonds.

My **second** recommendation towards **decolonization of our minds** is exploring. Dare to explore! Dare to reborn! This news clipping sent to me by Elton McRae was written by Jasper Copping of the Telegraph newspaper, UK.

“Even in the annals of the slave trade it is a chapter which is particularly horrific. The slave ship LEUSDEN ran aground in an estuary off the coast of Suriname, South America at the end of her transatlantic voyage on New Year’s Day 1738. A team of British and Dutch explorers believe they are close to pinpointing the ship’s wreck and the final resting place of 664 African men, women and children who had been on board. They have already managed to establish the relatively small area where the ship went down near the mouth of the Maroni River.”

British and Dutch explorers! It is my observation that **the imagination** of many Guyanese does not include exploring. How many Guyanese in Guyana, Canada, USA or the UK have a world view that includes getting to West Africa or the Nile River by **all means necessary**? Exploration makes decolonization of the mind possible. Exploration and aerial reconnaissance in Guyana should be by joint venture by law. Politics is an ingredient of exploring – especially scientific exploring (read of Galileo who explored the universe).

Exploration is a mindset **that** shows we are not mentally lazy. A young friend, forty years old, died recently. He was a taxi driver who complained for years about headaches then failing sight. He gave up driving. Our doctors told him he needed surgery but was not yet ready for it. The post mortem showed that he had a swollen pituitary gland. The pituitary gland rests next to the optic nerve. Diligent

scholarship would have probed sufficiently to find the real cause of his headaches and failing sight. **We have mentally lazy doctors.** Our doctors need to show scholarship by descriptive writing.

On this path of history as inquiry, my **third** recommendation towards **decolonization of Guyanese minds** has to do with damage repair. Repair the damage! The ocean where 664 African men, women and children were deliberately buried by Europeans should be renamed the African Ocean by Granger. Granger should lobby Heads of governments of the world for this new name. Let it be done with haste! **Explore the Atlantic for our dead family so that we begin to find ourselves! Do damage repair by** renaming buildings and streets! It was correct to rename Ogle Airport as Eugene F Correia International Airport and bury mental colonialism at Ogle. Exploration in science and technology is necessary as we work towards Jubilee 2020.

The 'engine of growth' is NOT the private sector. Show me the growth since Hoyte asked the Chamber of Commerce to be the engine of growth. Scientific exploration is needed to take sugar to sucrochemicals and each of our raw materials to a value added product to help create national prosperity. The minerals of Guyana are still to be transformed.

I look forward to streets and villages being renamed throughout Independence jubilee year to repair the mental damage done by colonialism **to** our private sector businessmen who are foreign oriented. Manufacture from locally available materials like I did.

My **fourth** recommendation towards **decolonization of Guyanese minds** has to do with appropriate technology. What are we doing with our wood? I am at this conference giving an address on history as a discipline of inquiry. Wood, forest, timber, logs – that's what I see in our newspapers (rarely furniture). The ships that sailed from West Africa to Brazil, Suriname, Guyana, Venezuela, Colombia and the islands between Cuba and Trinidad were they not built with wood? We have two big shipyards - in Georgetown and opposite Bartica. Guyana has wood but idle shipyards. **I'll show you some photographs of a coffer dam I constructed at a shipyard.** I was the commandante.

In the absence of bridges and roads, only ships can get very large and very heavy equipment to the North West District. The colonial legacy produces foreign oriented minds and the absence of scholarship. Let us utilize the two shipyards. Give them to somebody like me. Let us use appropriate technology to build ships in Guyana. Please don't buy another ship. Let me build them.

I have made **four** recommendations towards **decolonization of our minds** for the APNU+AFC government **to** pursue **for** Flag Day 2020 - my real jubilee. I remember how I felt and what I did on Flag Day 1970.

1. Jewelry festival of semi-precious stones. For children **transiting** from primary to secondary school brothers giving sisters jewelry and sisters giving brothers jewelry – financed by parents, uncles, aunts and cousins.
2. Exploration in our country should be joint venture by law. Our institutions must push exploration and scholarship.
3. Repair the damage by renaming buildings, streets, towns, villages, rivers.
4. Appropriate technology for ship building. The traffic on our rivers is almost nonexistent and the politics of independence demands that Guyanese own both transport and communication systems. Communication has gone foreign again.

I look forward to Flag Day 2020. We know how brutal imperialism is. Guyanese must overcome mental colonialism. Guyanese must be in a position to fight and defeat the brute. History as Inquiry is a foot soldier in the struggle for political independence. History should not **always** be the past. I thank Guyana Institute of Historical Research for this platform and I thank you for listening.





Dr. David Hinds

Says, “There has been no bigger sinner against the Blackman since Emancipation, than the Blackman himself.”

While 178 years after Emancipation, African-Guyanese have a lot to be proud of, Executive Member of the Working People’s Alliance (WPA), Dr. David Hinds insists that they still have a lot of work to do to emancipate themselves from self-hatred and cultural blindness, or simply put –“Mental Slavery.”

In his recent writings, Hinds said that African-Guyanese are guilty of derailing the foundation left by their ancestors. He said that somewhere along the way many Afro-Guyanese lost their way, lost their faith in their ability to overcome, dumped the emancipation spirit and stripped themselves of their cultural clothing.

The University Professor said that every group has its strengths and they must be celebrated. He noted however that progress is premised not only on the celebration of strengths, but on the recognition of and struggle against weaknesses.

He stressed that this is one of the most profound lessons of Emancipation.

“So, as we observe Emancipation, we must be conscious of the challenges facing the African-Guyanese community; they are enormous,” Dr. Hinds added.

The political activist said that it pains him to see Afro-Guyanese run from their “blackness.” He said, too, that there has been no bigger sinner against the “Blackman since emancipation, than the Blackman himself.”

“Some Black people don’t seem to understand that you can be all you want to be; socialist, capitalist, Muslim, Christian, non-racist, multiracial and still be Black.”

Dr. Hinds said that in a highly race-centred world, identity is a central part of one’s existence, especially when that identity happens to be a historically subjugated one. He opined that while he believes in the brotherhood and sisterhood of mankind, his “brotherhood” to those of another ethnic group would be a sham if he denies his own ethnic identity or, worse yet, hates it.

“It pains to see and hear some Black people trying to act whiter than whites. As the calypsonian, Chalkdust, so accurately puts it in one of his most profound calypsos ‘Though slavery done...there are some black people still providing whites with jokes...How can a Barbadian be more Yankee than a Yankee...Them people laughing at we.’”

With the aforementioned perspective in mind, Dr. Hinds said this Emancipation anniversary is a good time to start correcting some of those wrongs. He said that the Afro-Guyanese must begin the task of self-love today.

“He must begin sending his children to school again. She must begin to engage in productive economic activity, both individually and collectively. He must support Black endeavours, not out of spite against another race, but out of genuine intra-group solidarity. She must join African cultural organisations.”

Professor Hinds said that whether in Guyana or the Diaspora, the African man and woman must organise not simply to put a party in power, but more importantly, to recapture their cultural balance. He said that they must fight not for racial or political domination, but for equality of opportunity, equality in management and equality of outcome. He stressed that being insulting and aggressive to, and jealous and contemptuous of other races will not lift up Afro-Guyanese.

Significantly, Dr. Hinds emphasized that after the emancipation celebrations, members of ACDA, Cuffy250 and all the Pan-Africanists-Afrocentric elites and believers must get to work. He said that the task of emancipation is constant.

On this note, the political activist said that the Cuffy250 Organization sets the ball rolling on August 7, when hundreds of African- Guyanese are expected to meet at the Critchlow Auditorium for the fourth annual State of the African-Guyanese forum organised by the Black Consciousness organisation Cuffy250. The forum will be addressed by President David Granger and others.

The Cuffy 250 Committee came together in 2013 to observe the 250th anniversary of the Berbice Revolt, led by Cuffy, against the Slave System. According to Dr. Hinds, the group wanted to celebrate and draw inspiration from those who resisted slavery.

“We wanted people to remember that though enslaved against their will, they did not sit down and do nothing. They did not accept that they were born to be slaves. They resisted and fought back. But more than that, we wanted to draw attention to the deteriorating economic, political, social and cultural conditions in the African-Guyanese community today and to say to our people that just as your fore-parents struggled to change their situation, you can do so today.”

This year’s forum is being held under the theme: African-Guyanese Self-Realisation: Challenges and Prospects for the next 50 years. The forum will discuss the way forward for African-Guyanese and help chart an African-Guyanese Cultural and Socio-Economic agenda as part of the larger national thrust for the next 50 years of independence.

Among the topics to be discussed are: The Restoration of the Village Economy; Reparations; African-Guyanese and Entrepreneurship; African-Guyanese and Social Cohesion; Education and African-Guyanese Empowerment; African- Guyanese Self-Activity; and Centreing African-Guyanese in Guyana’s Socio-Economic Agenda.

The proceedings begin at 9am at the Critchlow Labour College. Registration is \$300. Apart from the President, other speakers include Eric Phillips, Judy Semple, Vincent Alexander, Dr. Simpson DaSilva, Norman Ng a Qui, Norwell Hinds, Dr. Grantley Walrond, Floyd Haynes, Estherene Adams, Elsie Harry and Dr. David Hinds.

President calls on villages to return to historical pillars of success -Emancipation message at Den Amstel



Photo: President Granger addressing the congregation at the Den Amstel Ebenezer Congregational Church this morning for the special Independence and Emancipation service

President David Granger on Sunday called on the residents of Den Amstel Village, West Coast Demerara, to take up the mantle of continuing to build strong villages, through the upholding of the four historical pillars of success; family, religion, education and gainful means of employment, especially in the area of agriculture.

As the country prepares to celebrate Emancipation Day on Monday, August 1, 2016 President Granger, who was at the time speaking at the West Coast Demerara Group of Congregational Churches and the Religious Community of Den Amstel's Inter-Denominational Independence and Emancipation Service, which was held at the Ebenezer Congregational Church in Den Amstel said that emancipation saw the development of new societies, which were established through **village movements**.

"That Emancipation movement led to other movements. It led to the village movement and last year I passed an order so that November 7 of every year is commemorated as the National Day of Villages. It is not a holiday but stamps have been issued and it is to be observed as the day when our first village; Victoria was established. That of course led to hundreds of other villages and village movements and that includes, of course, Den Amstel. So Emancipation was important because it started a trigger all of

those movements. I've often said that these villages, which were established on the coastland, were the single most economic, social and political development in the history of our country," he was quoted as saying in a statement issued by the Ministry of the Presidency.

Homes, the President said, play an important role in every village, since these are responsible for families, for the teaching of values and the molding of mind and character.



Photo: President David Granger is all smiles as he strikes a pose with a group of Seventh Day Adventist Pathfinders, who participated in the Inter-Denominational Independence and Emancipation Service, during his visit to the Den Amstel Ebenezer Congregational Church, earlier Sunday, July 31, 2016.

"First of all, its the home because there were no homes on the plantations. People couldn't marry and even if you had a partner, she could be sent to Wakenaam, your children could be sent to Bagotville. Family life was not permitted. After Emancipation, people trekked back so that they could reconnect with their wives and their children so that they could build and that is why they had to get off those plantations, so that they can build homes. That was the first pillar on which these villages were built. Family and homes and keeping the family together and we must never forget that. Every child belongs in a home," the President said.

Places of worship, especially churches, during those days, also played a critical role in the establishment of villages since they set a foundation of strong morals, educated the young and helped to shape their future.

"The second pillar was the church and that is why I am so fond of the Congregational Church because they were on the scene, they took the licks, they took the prosecution, they stood by the freed Africans and gave them support," he said.

Education, which was in many ways linked to religious education, played a critical role in the development of villages and President Granger said that it continues to be important to the development of all communities and the country.

“Schools were the third pillar of which the villages were built and yes some people did leave the sugar cane plots to go to school and that’s why after Emancipation, so many of our teachers, our pastors, were educated people,” he said.

The President, who has been pushing an ‘Every Child in School’ policy since his assumption to office, therefore called on all residents to make that policy their personal responsibility in a cooperative effort to stamp out illiteracy, truancy and delinquency, so that the villages, communities and ultimately, the country, can benefit from young, bright minds, which drive the economy forward.

“I want this church, this village, this community; I want this region to take a vow this new year’s day tomorrow that when I come back 365 days from now, you’ll be able to tell me that every child in this village goes to school... Let us look after our children. Remember those four pillars, let us keep the homes intact, let us respect and support the work of our churches, let us look after our schools and our places of work particularly our farms,” he said.

The fourth pillar, he said, is the farm or investments in agriculture, which are necessary for food security, not just for the villages, but the country as a whole. Persons must be encouraged to become entrepreneurs so that farming initiatives in the villages can prosper, the President said.

“Integration started with these villages where there were homes, schools and farms and those were the four pillars on which these villages were established and when you shake those pillars, the house will fall. When you shake the home, the school, the church, the farm, the villages will collapse because you will have nothing to rest on... We have to plan, to perform and produce,” he said.

Right Reverend Valeska Austin from the Den Amstel Ebenezer Congregational Church, in acknowledging the charge given by the President, gave the assurance that the church and the village will work together to ensure that this vision becomes a reality.

“The children are our future and Mr. President we will not let you down in this community. We will ensure that our children go to school,” she said.

Chairman of the Hague/Blankenburg Neighbourhood Democratic Council, Mr. Kenton Hilliman, in his brief remarks said the village movement was a tradition started by the freed slaves and is responsible for the establishment of Den Amstel. He noted that he foresees a bright future for the village since every stakeholder will be encouraged to pool their efforts, as in the past, to make the area a success story.

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Scenes from 2016 Emancipation Festival









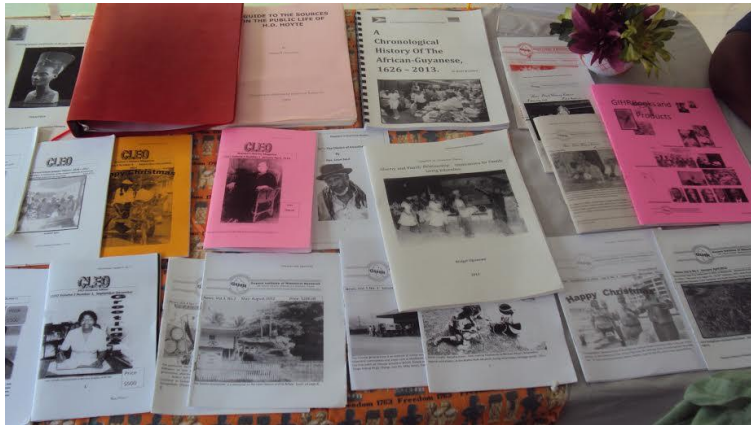
The annual ACDA Emancipation festival was well attended by all sections of Guyanese society.



President David Granger delivering remarks at the memorial ceremony to mark the 31st death anniversary of Guyana's first Executive President, Linden Forbes Sampson Burnham



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