

GIHR News



2018 Mashramani edition

Founded as an online publication in 2016 in Guyana, GIHR News is a multimedia company with a global reach.



The next issue of the Online GIHR News is the Emancipation edition

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Why gender parity is a low standard for success in education

There has been global success on one very narrow indicator: gender parity in educational attainment. But a broader understanding of gender equality in education reveals how much work is yet to be done. Despite achieving gender equality globally, progress has stagnated, and girls continue to be at a disadvantage, in many countries.

In a new [paper](#), published in *Population and Development Review*, US Population Council Associate II Stephanie Psaki, Staff Associate Katharine McCarthy and Senior Associate Barbara Mensch explore recent progress in girls' education in 43 low- and middle-income countries.

The researchers say they discovered that a more nuanced approach is needed to monitoring progress in achieving gender equality in education. There needs to be more data on: each country's stage in educational development, the levels of schooling at which gaps emerge and grow, gender-related barriers to school enrollment, progression, and learning, and gender differences in the return on investments in schooling.

In an independent blog post on the World Bank website, the authors aver that in many ways, girls' education is a success story in global development. Relatively simple changes in national policies – like making primary schooling free and compulsory – have led to dramatic increases in school enrollment around the world. In Uganda, for example, [enrollment increased by over 60%](#) following the elimination of primary school fees.

As more young people have enrolled in school, they note, gaps in educational attainment between boys and girls have closed. According to UNESCO, by 2014, "[gender parity \(meaning an equal amount of men and women\) was achieved globally](#)

, on average, in primary, lower secondary, and upper secondary education."

Yet, according to the authors. [more than 250 million children](#)

are not in school. Many more drop out before completing primary school. And many young people who attend school [do not gain basic literacy skills](#). These challenges remain particularly acute for poor girls.

Global trends can be unreliable

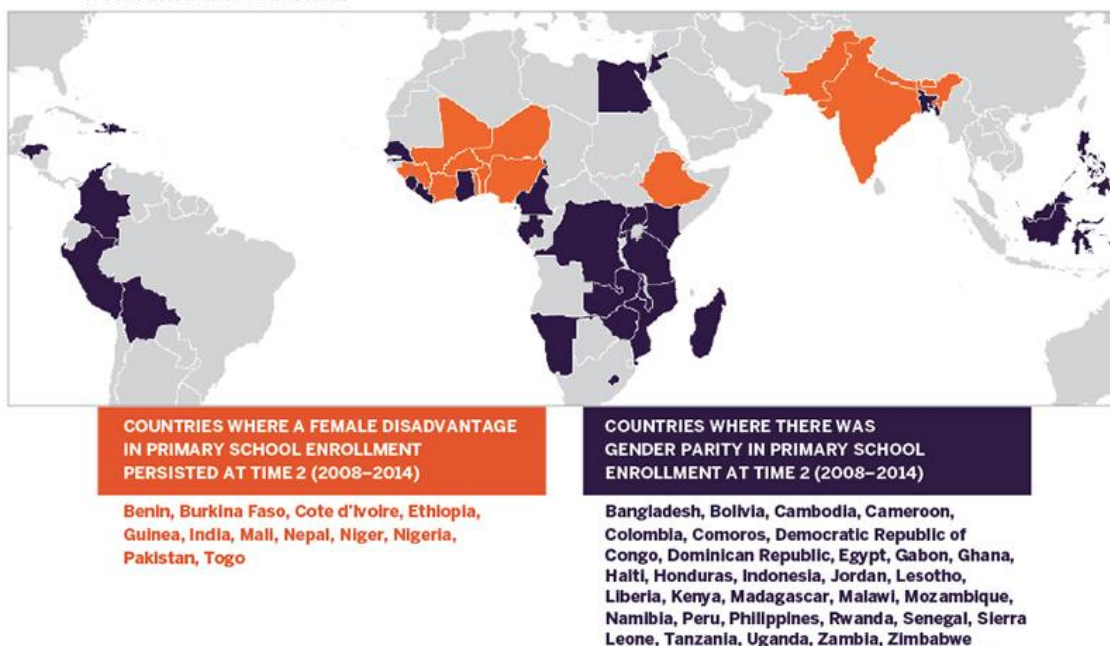
They say choices about how progress is measured affect our ability to both understand challenges to achieving gender equality, and to design the most effective policies and interventions to address those challenges.

For more than a half century, according to the trio, low and middle-income countries have seen steady progress in increasing school enrollment and closing gender gaps. But global trends mask important variations between and within countries.

To understand patterns of progress across settings, they looked at changes in two indicators between time 1 and time 2 for countries in their study: educational attainment for girls and gender gaps. Out of 43 countries, only three (Comoros, Ghana and Sierra Leone) made substantial progress on both fronts. One third of countries (14) made no notable progress in either closing gender gaps or increasing educational attainment for girls. The remaining countries made progress in either closing gender gaps (17) or increasing attainment (6), but not both. Three countries (Jordan, Indonesia, Zimbabwe) had high levels of attainment and gender parity.

Perhaps even more telling, at time 2, girls in 12 countries – concentrated in West Africa and South Asia – were still at a disadvantage relative to boys in primary school enrollment.

Countries where female disadvantages* in school enrollment persist are concentrated in West Africa and South Asia



* "Disadvantage" is a difference of more than five percentage points.

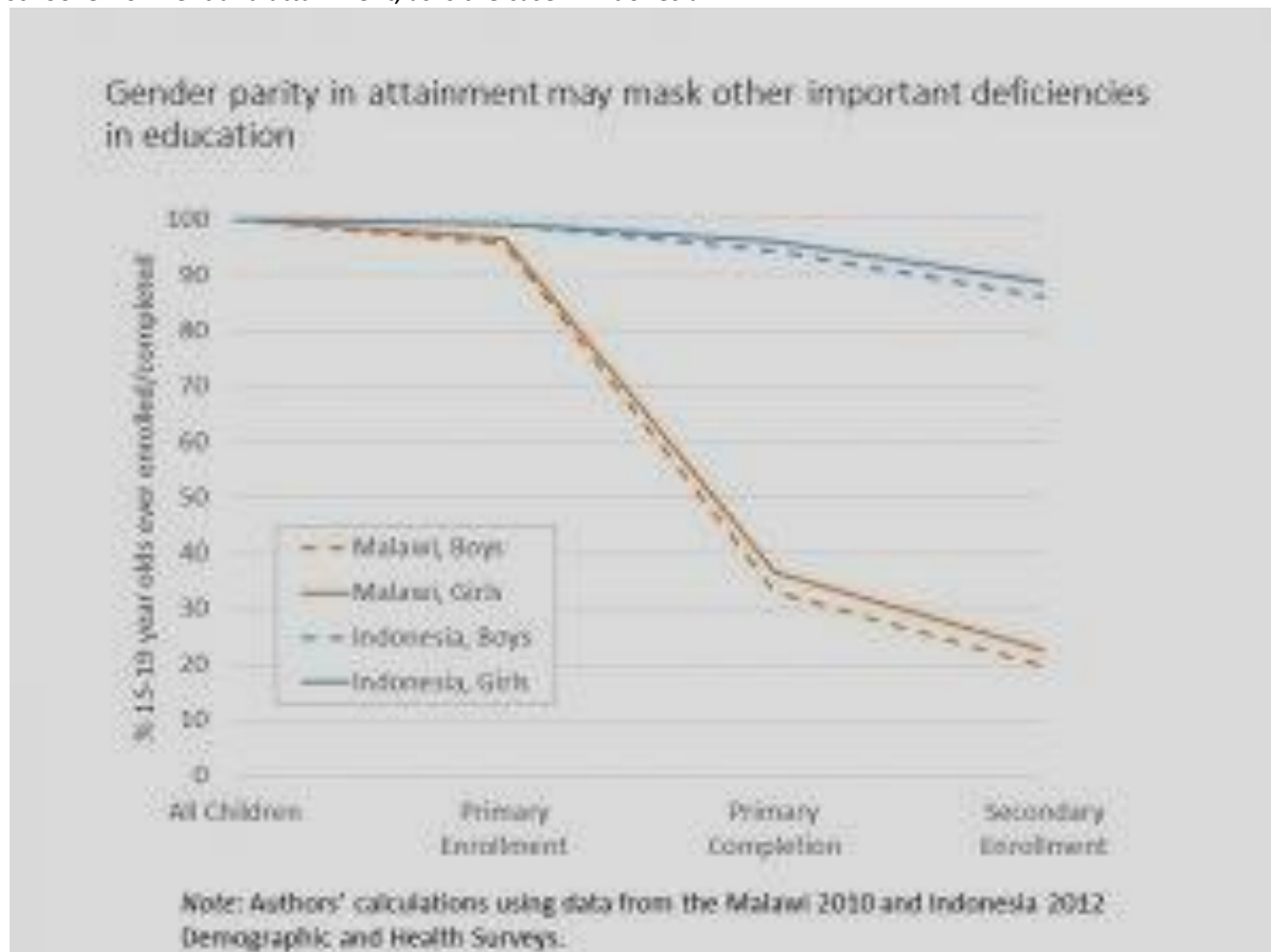
While still out of reach for many countries, the trio note that gender parity in attainment is a low standard of success in education. The researchers say we should not settle for "equal to boys" if both boys and girls are held back by subpar education.

Consider countries where schooling levels are low for both girls and boys. In Malawi in 2010, for instance, nearly all young people are enrolled in school, but nearly two thirds dropped out before completing primary. But they add that despite gender parity in schooling, a country such as Malawi,

where fewer than 40% of girls – and boys – complete primary school, should not be considered a girls' education success.

More broadly, low levels of school enrollment and completion undoubtedly reflect gender-related barriers, even in the absence of gender gaps. For example, high levels of primary school dropout may reflect unplanned pregnancies for girls, and pressure to earn an income for boys. As school enrollment levels increase in these countries, new disparities may well emerge.

In short, they say, gender parity in attainment does not indicate success unless it occurs at high levels of school enrollment and attainment, as is the case in Indonesia.



Gender parity in attainment does not necessarily translate into parity in learning

Even when gender parity is achieved at high levels of attainment, it may not translate into gender parity in learning. As other researchers have shown, [many young people are not gaining even basic skills](#) in school. In their study, Psaki, McCarthy and Mensch say they found stark gender differences in learning. Among 15-19-year-olds who had completed primary school but did not continue to secondary, boys were more likely than girls to have basic literacy skills in nine of 24 countries. In no country were girls substantially more likely to have basic literacy skills than boys, the study reveals.

Even more striking, in 10 countries, including Cote d'Ivoire, Nigeria and Kenya, both girls and boys with a primary school education were even less likely to be able to read at time 2 than at time 1 – indicating a possible deterioration in the quality of schooling as enrollment has increased. As more children enter

school, they say, the challenge of ensuring they are gaining the skills they need for healthy transitions to adulthood becomes even greater.

Ultimately, the researchers say, the way we measure success for girls reflects how we value girls-and translates into how we invest in girls

In 1990, the Education for All movement set a narrow, but achievable, goal of universal primary school enrollment. Judged by that goal, enormous success has been realised. But judged by the goal of ensuring that all young people receive a quality education, as set out in the Sustainable Development Goals, much more work is required.

Many young people, especially girls, are still not in school. Many of those who enroll in school drop out prematurely. And many who stay in school are not learning, the researchers warn.

They add that the global focus on gender parity fails to capture much of what is actually necessary to achieve gender equality, saying raising our standards to include broader measurements of gender equality will enhance efforts to accelerate progress for girls – and boys – around the world.

Story credit: blogs.worldbank.org

2018 GIHR Women In Politics



Political wives

1. Seeta Ramjattan
2. Catherine Hughes
3. Shanti Singh
4. Han Granger- Gaskin
5. Joanne Scotland
6. Nichole Trotman
7. Joann Williams
8. Teresa Trotman

First ladies of Guyana

1. Sandra Granger
2. Deolatchmie Ramotar

3. Varshnie Jagdeo
4. Janet Jagan
5. Yvonne Hinds
6. Joyce Hoyte
7. Viola Burnham
8. Doreen Chung

Wives of Prime Ministers of Guyana

1. Sita Nagamootoo
2. Yvonne Hinds
3. Jennifer Basdeo -Green
4. Joyce Hoyte
5. Ruth Reid
6. Viola Burnham

APNU Ministers of Government

1. Amna Ally
2. Volda Lawrence
3. Karen Cummings
4. Cathy Hughes
5. Dawn Hastings-Williams
6. Valerie Garrido-Lowe
7. Nicolette Henry
8. Annette Ferguson
9. Simona Broomes
10. Valarie Adams Patterson -Yearwood

Attorneys-at-Law (Senior Counsels)

1. Claudette Singh
2. Rosalie Robertson
3. Roxanne George
4. Josephine Whitehead

Ministers of Women Affairs

1. Jennifer Webster
2. Priya Manickchand
3. Bibi Shaddick
4. Indra Chanderpal
5. Urmia Johnson
6. Juliet Persico

Ministers of Social Protection

1. Volda Lawrence
2. Amna Ally

Members of Parliament

1. Amna Ally
2. Nicolette Henry
3. Simona Broomes
4. Jennifer Wade
5. Volda Lawrence
6. Karen Cummings
7. Catherine Hughes



8. Annette Ferguson
9. Dawn Hastings
10. Vanessa Patterson
11. Valerie Garrido-Lpwe
12. Vindyha Persaud
13. Gail Texiera
14. Africo Selman
15. Gillian Burton-Persaud
16. Indranie Chandarpal
17. Pauline Campbell-Sukhai
18. Priya Manickchand



Guyana Institute of Historical Research 11th Annual Conference Call for papers and abstracts

Theme: Up from Enslavement

Date: Saturday 30 June, 2018

Venue: The National Library

Main & Church streets

Georgetown.

Registration fee: GY\$3,000.00/US \$20.00

Abstract must be submitted on or before 8 June 2018, to be included in the BOOK OF ABSTRACTS.

Professor Dr. Ian Roberson of the University of the West Indies (St. Augustine Campus), is the Keynote Speaker

You are invited to form a panel or/ as an individual present a paper on one of the topics listed below:

1. Language, Folklore and, Film.
2. African- Guyanese and Sports.
3. Entrepreneurship and African descendants in Latin America.
4. African-Guyanese in Private Education.
5. Power sharing and African-Guyanese politicians.
6. Race and racism in Latin America.
7. Manumission and maronage in Brazil.

*There will be two major exhibitions, in addition to the GIHR Exhibition.

Contact person: Mrs. Hazel Woolford

Email: hazelwoolford@gmail.com/guyanainstituteofhistoricalresearch@hotmail.com

Phone (592) 220- 4759/664-8477

Note: Successful papers will be published in peer reviewed journal.



Welcome to the Eleventh Research Conference

Theme: Up From Enslavement

Date: Saturday 30 June 2018

Time: 08:30hrs-15:00hrs.

Cost: \$3,000.00



Keynote Speaker: Professor Dr. Ian Robertson

REGISTRATION FORM.

Eleventh Conference of the Guyana Institute of Historical Research at the
Conference room of the National Library, Saturday, 30 June 2018

Theme: Up from Enslavement

] Mr. [] Mrs. [] Ms. [] Prof. []

Name: _____

Address: _____

Telephone Number: _____ (Home)

_____ (Office)

_____ (Cell)

E-mail: _____

Organisation: _____

Educator [] Post graduate student [] Researcher [] Other _____

Please submit a hard copy of your conference paper in the week of the conference for the conference secretariat to make multiple copies for distribution to registered participants. If unable to do so, please bring additional copies and, the Conference secretariat will print the extra copies for distribution.

Will you need a DVD / Video? Yes [] No []

Early Registration fee: \$ 3,000

Late Registration fee: \$ 5,000

Cost of DVD: \$5,000.

Please fill out this form or a photocopy completely and send it with your registration fee to : Guyana Institute of Historical Research, 106 Atlantic Gardens, Montrose, East Coast Demerara, Guyana.

Contact person: Mrs. Hazel Woolford.

Registration form for exhibitors.

Eleventh Annual Conference of the Guyana Institute of Historical Research in the Conference room of the National Library, Saturday 30 June 2018

✓ [Dr.] Mr. [] Mrs. [] Ms. [].

2. Publishing House.

3. Organization.

4. Name:

5. Address:

6. E-mail address:

7. Telephone numbers: (Home)

..... (Office)

..... (Cell)

8. Requirements.

- Please bring your tablecloth.
- Please bring your banner.
- Please have someone sit alongside your table.
- Please report to the Exhibition coordinator.

9. Will you need a DVD / Video of the conference proceedings? Yes [] No [].

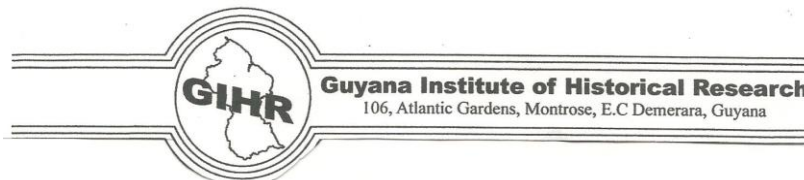
10. Registration fee: \$3,000.00

Cost of the DVD: \$5,000.00

Please fill out this form or a photocopy completely and, deliver in person with your registration fee to the Guyana Institute of Historical Research at 106, Atlantic Gardens, Montrose, East Coast Demerara, Guyana, or on the day of the conference to the Head of the Conference Secretariat.

- Registration fee entitles participants to tea, lunch and afternoon snacks.
- DVD provides complete recording of the conference.

Participants are asked to leave the environment in the same way in which you found it.



CELEBRATING THE LIFE OF A CULTURAL ICON

Neil V.I.M. Chan, A.A.



(November 4, 1929 – January 5, 2018)

Neil Vibert Ignatius Michael Chan was born on November 4, 1929 to parents Solomon Chan and Ruby Beckles in Georgetown, Guyana. He had one brother Hubert and sister Patricia who both predeceased him. Neil and his devoted wife, Sheila, shared fifty eight years of marriage based on love, devotion and mutual respect.

Neil Chan had many interests, including, sports, culture, music and business.

As a young man, he was an ardent boxing and table tennis fan, but he excelled in the bodybuilding and weightlifting fields and later represented Guyana at the 1966 8th British Empire and Commonwealth Games in Jamaica.

As a businessman, he specialized in the import trade. In 1970, he was appointed the first General Manager of the External Trade Bureau (ETB), which was responsible for the importation of most of Guyana's food and other commodities. He played a major role in trade at a time when foreign currency was in short supply and materials for the development of the country were greatly needed. Neil Chan started Bel Park Guyana Agency in the 1970s, as distributor of the Solo brand of agricultural equipment used by small farmers throughout Guyana. His agency also collaborated with various ministries, supplying cutting edge equipment for sea defense infrastructure and the maintenance of the electricity grid.

Further, Neil Chan and Solo dominated the Festival Arts of Guyana for many years as the leading private sector costume band and was well known for the splendor and pageantry of his 1000 strong Mashparaders leading the parade. Neil Chan himself won the King of the Band Competition on many occasions. He insisted that each Solo presentations should always be creative in its use of locally sourced materials. Chan later became convenor of the Mash Nite and Mash Day Competitions. Solo also participated in Deepavali Pageants with the Solo contestants displaying Saris created locally by Solo staff.

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2. Women's History magazine- \$1,500 per annum



Neil Chan – Mashramani King of the Bands

The Solo brand also extended to Motor Racing and Chan and the members of the Solo Super Team, racing the best available racing cars, go-carts and racing bikes, left its marks as one of the big teams in the history of Guyana Motor Racing & Sports Club. Thus he made a name for himself as “Mr. Solo” which will always be remembered by true racing fans.

Neil Chan was one of the significant music entrepreneurs in the early post-independence era. In addition to Solo Sounds International, Chan was also the owner of Xanadu, a popular upscale discotheque. He grew up in the Lacytown area of Georgetown during the 1940s and 1950s and was exposed to the musical ferment taking place in this urban working-class ward during that era.

In addition, he was part of the early steel band “action,” playing an energetic role in developing costumed bands for tramping. As a young man, he along with Billy Moore, Neville Rose, Willie Wright, and Eve Manifold were members of the standard-setting Billy Moore and the Four Lords. All these experiences lay the firm foundation for, and came to the fore in his excellence as an exponent in Guyanese expressions.

Chan felt that Guyanese music should be dynamic and reflective of the changes taking place internationally, especially in the United States. This meant that the best contemporary instruments and sound equipment had to be used and the music had to be original. It was in this context that Solo Sounds International emerged. Like Combo 7 and the Music Machine, Neil Chan showed his respect for the artists by paying the members of Solo Sounds International a regular monthly salary.

The members of the band included: Frederick Bradshaw (first trumpet); Eon Wilson (second trumpet); Owen “Jive” Parris (Alto Sax); Ronald “Lally” Greaves (Alto Sax); Lyndon “Dudley” Collier (Tenor Sax, Vocals); Colin Aaron (First Trombone); Terrence “Cyrano” Wood (Second Trombone); Lester Hunte (Guitar); Wayne Nunes (bass Guitar); Phillip Nichols (Electronic piano, Krumar string ensemble); Derry Etkins (Synthesizer); Trevor “TJ” John (Drums); Aubrey Cossiah, Joey Morgan ((Percussion); Melanie King-Nunes (Vocals); Joslyn Small (sound engineer); Guy Bunbury –RIP (organ); Aubrey D’Aguiar –RIP (Vocals); Terry King – RIP (Vocals); William “Billy” Van Tull, Peter Hendy (Band Manager)

Although Chan owned and operated Xanadu, he did not believe that Solo Sounds International's music should be cloistered in that venue. By the late 1970s he was active creating large public entertainment events. His mission was to "Nice up Guyana." *Smile Guyana* was one such event. Part of this mission included bringing in international musicians, particularly acts from Trinidad and Tobago.

It was through Neil Chan's efforts that Guyana was able to see a new generation of calypsonians from Trinidad, such as David Rudder, Tambu, the Charlie's Roots band and Shadow and hear the experimentations that were taking place in Soca. By the end of the 1970s, Solo Sounds International was the band that was in demand by the state sector. Because of this visibility, Neil Chan and Solo Sounds International exerted significant influence on popular music in Guyana during the 1970s and the early 1980s.

It was with the encouragement and support of Neil Chan that musician Derry Etkins began to experiment with the incorporation of indigenous beats and rhythms. The masquerade influences of his early childhood began to infuse his music and can be heard now in compositions and arrangements, such as the theme music for the Solo Smile Guyana project, "Coconut Broth," "Roots Walk," and "Plaisance Backdam." Those compositions introduced the "fish beat," and celebrated Guyana's racial and ethnic heritages. The result of these experimentations, is to be found on the LP Solo Sounds International—a limited edition LP of original compositions.

Neil Chan was honored by the Government of Guyana with the Golden Arrow of Achievement for his long, dedicated and outstanding contribution to Guyana's culture. In 2005, Neil Chan was also honored by the Guyana Cultural Association of New York with the GCA Award for his contribution to Guyana's Arts and culture.

His wife Sheila, adopted children Fabian Gaskin and Sattie Sasenarine, Carlotta, Vilma and George Chan; nephews Musa Amin and Neil Allicock, nieces Patricia Mercurius, Sandra Britton, Marcy Allicock and six others; great nieces and nephew: Michelle Britton, Tony Britton and Abbi Braithwaight and 16 others; 18 great great nieces and nephews; cousins the Chan family; cherished friends: Fay and Grant Gaskin and family, the Spooner family, Claire Goring, Alicia Dougall and family, Inez Seepaul, Jean Archer and son Frank; Robin Hunte, Lance Gasnabbi, Peter Hendy, Aloma Fredericks, Vic Persaud, Sir Shridath Ramphal, Mr. Hamilton Green, Dr. Dalglish Joseph, Dr. Carl Hanoman, Sheila Chapman, and many others will keep his legacy alive and cherish the many memories they have of Neil V.I.M. Chan A.A.





Happy Mashramani to all readers.

Sale

1. CLEO Women's History Magazine
2. CLEO Immigrant Women's History edition
3. GIHR Journal
4. GIHR Heritage bookmarks
5. GIHR Heritage key-rings
6. GIHR Heritage calendars
7. GIHR Heritage mugs.

Quotes of the President of Guyana



- It was one of the first countries to establish formal diplomatic relations with the newly independent state of Guyana after May 1966 and the two states have enjoyed excellent relations since then. Our two countries have been bound by ties of blood and history for nearly 150 years since the 5th May 1838 when Indian indentured immigrants first began to arrive in British Guiana. India's vice president at that time Shankar Dayal Sharma came to Guyana in 1988 to celebrate the 150th Anniversary of Indian Arrival here. Last year, 2017, we observed the 100th anniversary of the end of Indian indentured immigration to Guyana.
- We stand in the shadow of Bertram Aggrey Nathaniel Collins, and his legacy is not merely his academic achievements but especially in the application of his ideas. We remember him because of his chairmanship of three of the most important commissions ever convened to determine the character of Guyana's public institutions; we remember him for his co-authorship of the reports, the report which led to the establishment of the Public Service Commission, the Teaching Service Commission and the Police Service Commission. He really is the founding, you may call the mastermind, behind the establishment of these three commissions all in 1969.
- Guyana, indeed, is a gem-like, luxuriant land – of grasslands, highlands, islands, wetlands, lakes, mangroves, mudflats, rainforests, rivers and waterfalls. We are happy in our homeland.
- "There can be no equality before the law without access to justice. The law should be a great leveller. It should not be a divider. It should not be an instrument of oppression of the rich against the poor, or of the strong against the weak. It emphasises citizens' basic human right to have legal recourse and redress for wrongs committed against them and their property and for the preservation of public order," the Head of State said
- The Government is committed to the welfare of sugar workers and their families. It has:
 - estimated for the expenditure of over \$2.0 bn to provide fifty per cent of severance pay due to all redundant workers by the end of January 2018, the remainder being paid in the second half

of the year;

- embarked on an extensive review of expenditure in every sector to the extent of reducing ministerial budgets in order to find funds to enable sugar workers to receive their severance pay; and,

- earmarked \$100 mn to provide small loans for entrepreneurial activities which could open opportunities for employment after leaving the sugar industry.

The Guyana Sugar Corporation is not being dismantled. It is working actively to ameliorate the impact of retrenchment on workers livelihood. It has:

- established an Alternative Livelihood Programme (ALP), aimed at providing support by enabling displaced employees to access available opportunities to function in other fields;
- embarked on the training of employees to work in new operational fields across the industry in places such as the field workshop and providing services;
- engaged 500 employees from the West and East Demerara Estates with over 100 of them signaling their willingness to be retrained – in fields such as carpentry, masonry, plumbing, mechanical and electrical works and in small business enterprises.



 An advertisement for S.A.M. Video Recording Studio. The background features a close-up of a video camera lens. The text is as follows:

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Gertie Wood: Pioneer women's rights activist

By
Nigel Westmaas

"No man on earth can understand a woman's point of view so well as a woman; no man can sympathise with a down trodden, over worked, underpaid woman, as a woman can; no man can scold, chide, brow beat and argue with a woman as well as another woman can; so then, why should women be always willing to sit down mute and let men talk for and against them?"

Gertie Wood, Daily Chronicle, March 1, 1931

Gertie Wood's name has appeared at fleeting moments on the periphery of scholarship on the Guyanese women's movement. As such not much has been said or published on the significant volume of work and activism she undertook for women and girls in British Guiana. Social worker, women's rights activist, accomplished concert artist, and politician, Wood was sometimes the sole female voice articulating for women and equitable conditions of work in the period of her greatest activity, the 1930s. She was vigorous, sustained and varied in her progressive activism on behalf of women in an age where women's voices and activity outside of charitable work were seen as subversive.



Miss Gertie Wood

Context

At the time Wood's activism came to the fore British Guiana was a society bubbling with the contradictions between labour ferment and colonial stability. The main arenas of concern and action included labour struggles against unemployment and underemployment, and the struggle for adult suffrage, especially for women.

There was a turning point in labour and social activism in the 1930s with the sustained activity of the BGLU (British Guiana Labour Union) and Albert Thorne's BGWL (British Guiana Workers League), both of which provided hints of 'socialistic' militance against British Guiana's colonial laissez faire economy.

There were sporadic expressions of concern at conditions of labour under which women and girls worked and even sections of the usually conservative press editorialized on these conditions. One editorial in a local newspaper observed: "We observe that the matter of the sweating of female labour by a number of unscrupulous small commercial men has at last been raised in the Chamber of Commerce." One of the key areas of depression in urban centres like Georgetown was domestic and shop work, mainly conducted by girls and women. Another key female figure of the period, Hildred Briton of the BGWL, complained about restricted employment for women and what she termed the "shade system" in British Guiana and other colonies where "mulattoes have better opportunities to get higher salaries than the darker women."

In July 1933, Hubert Critchlow, always prescient and at the forefront of any major social issue, read a resolution at the Parade Ground calling for the government to "pass legislation to the effect that working hours for domestic workers should not be more than eight hours a day and forty four hours a week". With the arrival of adult suffrage by 1928 women began to emerge in more direct ways on the political and social sphere.

Still, simple achievements like women's acceptance, for the first time, to work as switchboard operators at police headquarters in 1933 were exalted in the press. This was preceded by the colony's first woman barrister Iris DeFreitas winning her first major case in 1932. But these piddling concessions did not affect the dominant patriarchal and anti-working class environment, especially for women and girls in the colony.

Women's voices were restrained by Victorian ideals of a woman's place in society and of course the right to vote. Hazel Woolford's detailed research on women and gender in Guyana found that for a brief period between 1812 and 1848 women in British Guiana were technically allowed to vote. But after that right was terminated in 1849, women had to wait until 1928 for it to be restored. This situation was somewhat in sync with the colonial power's own experience with female suffrage. The British Guiana press, sometimes sympathetically, mused on women's right to vote while alluding to the state of female suffrage in the United Kingdom. In 1928 the Daily Argosy cautiously observed, after the suffrage was won by women in British Guiana, that women's votes in British Guiana "will outnumber the men."

In sum, for women there had to be push back against their unofficial restrictions to addressing only issues of home, church, and domesticity, or 'domestic virtue', and 'respectability.' In brief, this was the social and political context in which Gertie Wood made her entrance.

Wood's activism

Gertie Wood was President of the Circle of Sunshine Workers, an organisation founded in 1931 and located at 110 Regent Road, Bourda. The Sunshine Workers, with its motto "Feed my lambs, Feed my sheep" was the main medium through which Wood stamped her presence in Guyana's social and political life. As far as the newspapers convey, the Circle of Sunshine Workers functioned both as a charitable organisation and a de facto trade union. Wood was also responsible for a free breakfast programme for schoolchildren in Georgetown. The programme had measurable success and the Daily Chronicle recorded a "stirring appeal made by the workers of the worthy and appreciable movement, through which 23,985 free meals were distributed to children in the year 1936." The breakfast programme was complemented by other active schemes to assist the women and girls of Georgetown to earn a livelihood inclusive of needlework and free tuition on sewing machines. One weekly

publication described Gertie Wood as “the energetic Social worker of this city,” lauding the work done by Wood’s Circle of Sunshine Workers including the “introduction of the 4H Club, and the maintenance of the Sunday School which forms a training ground for good and useful citizens.”

In November 1933 Wood ran for the snap municipal byelection for the Board Ward seat of the Georgetown Town Council, rendered vacant after the resignation of Alfred Victor Crane, a legal luminary at the time who stepped down to take up the position of Senior Magistrate. Ultimately Wood was unsuccessful but the press was voluble on her character and capability. The Daily Chronicle observed that Wood as an African-Guianese woman had “made history for her race and this country in being the first woman to enter the political arena as a principal.” Three days later, as Wood began her campaign in earnest, the paper was even more glowing in its recommendation. Attesting that Wood was not new to public life, it praised her for being the “only candidate to come out with a clear and definite programme.” Wood’s programme included a revision of taxation, rigid municipal control of the city’s milk supply, addressing foreclosures on mortgages and general concern for “starvation”.

Wood was also head of the local committee that hosted the second Inter-Colonial Conference of Women Social Workers (founded in 1936) in Georgetown in 1938. She complained during the proceedings that “one section of the press appeared not in favour of the conference...” It was not difficult to establish why Wood was seeing British Guianese society from two angles, as charitable worker and as activist against subservience to the male order. Her coherent and far seeing social and political contributions were even more stellar in her language and expressions. On the question of women workers in the shops Wood had this to say:

“now we come to the question of ‘sweated labour’, I want to say that in Georgetown, woman and woman only bears the lash of this damnable scourge...in homes and in the shirt factories, by women and girls who are bravely trying to help out the situation, by doing their bit, but who are being crushed, sent down to perdition, ruined physically and morally, by having to submit to work under conditions known as ‘sweated labour’. Oh woman of Guiana, throw off the shackles that bind you, there must be something you want to say for yourselves...It is high time for British Guiana women to stop following men and taking whatever they say for granted – step out from behind and lead out somewhere, somehow, over rough and thorny places perhaps, it matters not so long as the goal is reached.”

Wood’s detractors appeared few and far between, or at least they were not very public. Maybe it was on account of her protean ability to advocate sternly for women’s rights while affecting the normalized and accepted functions of ‘womanhood’ at the time including charitable work. But nothing was normal at the time about Wood’s tough prescriptions for a male-oriented society. In essence she forsook the hallowed tradition of compromise with the status quo. “There is no gainsaying the fact that there is urgent need, at the present time for a very strong and representative womanhood in British Guiana” she exclaimed at one meeting.

Apart from press reportage of Wood’s activity and speeches she published an important document on Guyana’s women. This text was titled *An Ideal Womanhood in British Guiana*. While it is difficult to obtain, it was quoted from in Selwyn Cudjoe’s book on the Guianese politician ARF Webber, while Veronica Marie-Gregg’s book on Caribbean Women: An Anthology carried extracts from it. And what about focus on women of other races? African Guyanese organisations like the Negro Progress Convention (NPC) were open to actions by Indian organisations in support of Indian women and girls. And in 1938 a local Indian organisation, the Balak Sahaite Mandalee of which Mrs Alice Singh was President, was invited to the aforementioned inter colonial conference of women social workers. But although the overall trajectory of Wood’s activism appeared directed to the cause of women it is not immediately known whether Wood herself intervened on the question of the particular interests of East Indian women; according to Clem Secharan’s book *Mother India’s Shadow over El Dorado*, these included efforts to remove the “scourge of illiteracy in the Indian community, banish child labour” and “elevate the woman”, but did not formally extend to trade union activism or political roles at that time.

At least up to 1939 Gertie Wood was still at it, feeding children and addressing the woman question. As for other social and political organisations and individuals the arrival of the Second World War must have stymied some of her activism. But even today her words, uttered in 1931 still ring with prescience and continued relevance:

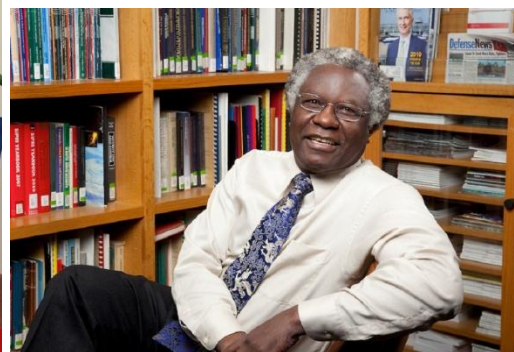
“Do not for a moment let anyone convince you: that the ‘Political Woman’ is a freak; she is not, she is a very serious problem and one that has to be reckoned with, and since woman looms largely in every phase of life, she should, yea I say, she must let her voice be heard; long enough has she been patiently sitting with hands folded and head bent, reading and hearing what man has to say on all topics...but he seldom remembers her view of public matters...”

Life events



President David Granger met with President Uhuru Kenyata, prior to the UNEP Conference, in Nairobi, Kenya.

Professor Calestous Juma, former Chancellor of the University of Guyana, died on 15 December 2017.



Rev. Dr. Evelyn Rose John



Rev. Dr. Evelyn Rose John died on 11 January 2018. She was the mother of 5 children Helen, Richard, Dina, Marie and Hannah and 4 grand children, and was the wife of Attorney C.M.Llewellyn John, Politician and legal luminary in Guyana. The Rev. Dr. Evelyn John was anointed and ordained as a minister in 1980 at the University of Healing in San Diego, California. On February 12, 1984 34 years ago she founded the New Life Center of Truth at 2400 Snyder Avenue in Flatbush, Brooklyn, New York.



Rohan Sagar The Guyanese St. Lucians have a unique story to tell, with some variations from what obtains in the article

Like · Reply ·  1 · July 1 at 7:37pm



Derry Etkins Is it Mahdia, that is their home, Rohan?

Like · Reply · Yesterday at 5:28am



Rohan Sagar St. Lucians settled in a number of communities, for example, Bartica, Matthew's Ridge, Linden, Kurupung, even in Georgetown but Mahdia had the largest St. Lucian population

Like · Reply ·  2 · Yesterday at 5:32am



Ta'Seti Efunlola-Osunlade Do you know the history behind the name "palawallah"

Like · Reply · Yesterday at 5:36am



Rohan Sagar Its the descriptive Guyanese applied to the vocalisation and auditory analysis of St. Lucian Kweyol (Creole), for St. Lucians it was/is a derogatory term

Like · Reply · Yesterday at 5:39am




Ta'Seti Efunlola-Osunlade Rohan Sagar oh I see

Like · Reply · Yesterday at 5:44am



Vibert Cambridge Thanks for making the point, Rohan.

Like · Reply ·  1 · Yesterday at 6:31am



I am Black and Beautiful

By

David Hinds

[January 13, 2018 Guyana Chronicle]

On this Martin Luther King Jr weekend, I am moved to reflect on my Blackness. I come from a tradition that is not afraid to speak about race and blackness. While I am fully aware of the risks therein, I have long decided that those would not deter me from incorporating such discourse into my overall praxis.

I am firm in the belief that no son or daughter of enslaved Africans should not in this time or anytime stand in defence of the dignity of the group. To do otherwise amounts to a serious dereliction of duty.

And when on this King weekend, the Black World must again grapple with institutional questioning of our humanity in the form of Mr. Donald Trump's vile characterisation of Black countries and their peoples, I know that I cannot stop being Black. The best way to beat back anti-black racism is to be positively Black.

One of our Blackest Guyanese, Dr. Walter Rodney, put it best in his seminal *Groundings with my Brothers*: "Colour had become important because the white man found it convenient to use racialism to exploit the black peoples of the world. As Africans, we will use the question of race to unify ourselves, and to escape from the oppression of white men and their black lackeys. So long as there are people who deny our humanity as blacks, then for so long must we proclaim our humanity as blacks."

I want to highlight my blackness today—let me be Black today. As Rodney indicated, it wasn't Black people who invented Blackness. Blackness and Whiteness were constructed to justify Black enslavement and its attendant Black inferiority. For me, Blackness is not about their Black inferiority— it is about our Black humanity and Black Dignity and Black Love. And because I know that despite constitutional and formal equality, the collective consciousness of the world still questions our humanity — I am going stay Black.



I am other things—male, Guyanese, Caribbean and of some social class or the other. But the world judges me mostly by my skin-colour and the meanings they attach to it. Some detractors say that I see race in everything. I laugh at them. You see, the scars of racial bondage are still fresh on my being, so how could I ignore race. Of course, I see class and gender, ethnicity and nationality and embrace them, but those forms of identity are not substitutes for my racial identity. I know that there would never be any post-race moment. It would never come; it's an impossibility. The privileges that individuals and countries and continents enjoy are wrapped up in race. Capitalism evolved in race—the product of forced, uncompensated Black labour. Socialism theoretically silenced race—reduced Black

dehumanisation to simply social-class greed. Globalisation and Neoliberalism are grounded in the same old racial notions of human worth.

People of other races and ethnicities tell me to see past race and embrace only my other identities. They do not know that they are telling me to ignore most of my history of the last 400 years. I don't think that to be Black is to be tainted. I don't care what they call me—Black Nationalist, Black Powerist, Black Racist. I always try to reach for the best in humanity, but I don't have to stop being Black to be credible.

I defend Indian-Guyanese or Amerindian dignity, because I feel deeply about Black dignity. I want to be very Black today. That's how I will survive Trump's vile comment. It's not my gender or social class that he assaults—it's my Blackness.

We Black people have our faults. We self-hate. We have at times been unkind to other groups. We have governed ourselves badly. We bleach our skins. We have done some ugly things. But we are not what Trump thinks of us. We are Black and Beautiful like all God's children.

I hope those of our young Black people who have surrendered their blackness rethink their folly. You could be modern and post-modern and still be Black and Beautiful. You could love others without unloving your Blackness. I end with the words of Dr. Martin Luther King who also said he was Black and Beautiful—little known words:

"I come here tonight to plead with you. Believe in yourself and believe that you are somebody. I said to a group last night: Nobody else can do this for us. No document can do this for us. No Lincolnian emancipation proclamation can do this for us. No Johnsonian civil rights bill can do this for us.

"If the Negro is to be free, he must move down into the inner resources of his own soul and sign with a pen and ink of self-assertive manhood his own emancipation proclamation. Don't let anybody take your manhood. Be proud of our heritage...we don't have anything to be ashamed of.

"Somebody told a lie one day. They couched it in language. They made everything Black ugly and evil. Look in your dictionaries and see the synonyms of the word Black. It's always something degrading and low and sinister. Look at the word White, it's always something pure, high and clean. Well I want to get the language right tonight. "I want to get the language so right that everyone here will cry out: 'Yes, I'm Black, I'm proud of it. I'm Black and I'm beautiful!"

More of Dr. Hinds' writings and commentaries can be found on his YouTube Channel Hinds' Sight: Dr. David Hinds' Guyana-Caribbean Politics and on his website www.guyanacaribbeanpolitics.com. Send comments to dhinds6106@aol.com

Save the children. Enroll them in the Queens Daycare and, Child development centre. Call Sister Elvira Moses at 2275093.



Queens Daycare, Playschool. Call Elvira Moses. Telephone # 22-75093



Tarik Braithwaite

Happy black history guys!
 This piece I wrote is called
 "A black girl's walk"

When a black girl walks
 She walks with pride
 The confidence in her smile can make her sway from side to side in any man's mind without the effects
 of a glass of wine
 She's smooth
 Like walking on air
 When she enters a room the crowd stairs

Like...
Damn!

When a black girl walks she walks with dignity, pride
Every step is a march for liberty, smile
Never mind equality, shy
She's a mixture of hope, bold and kind

When a black girl walks
She makes a statement,
one for the world to hear
whether she click her heels with a feminine sex appeal
Fierce!
She cares

When a black girl walks
It's as if her feet has a mind of its own
So forget the black brothers whose trying to hit and run, he's in the f**k-boy zone
Don't you see
These steps are messages
Messages that say I am not afraid
Afraid to be proud of my colour and how I appear
Afraid to go natural and wear my nappy hair
For no straightener can make her white. Or no makeup can make her light

When a black girl walks
She lives to tell another black tale and remind those of their folklores,
She becomes a role model to her fellow black women
When she walks be sure to listen, not only to the clicks in her heels but acknowledge the way she feels to
be ridicule like every average black girl.

When a black girl walks she expresses the truth
See the sad part is,
the secrets to a black girl's walk,
the world has no clue.





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2. Hazel Woolford Linden Forbes Burnham: His rich legacy of education and culture Montrose: Guyana Institute of Historical Research, 2010. **ISBN 978-976-8212-68-9**
3. Chapters in Guyanese History

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