

Buxton-Friendship

Express



May 2019

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BFE19-5

Buxton Soirée in Brooklyn

Saturday, June 29, 2019

6:00 — 11:00 p.m.

Starring West Berbicians

Fanoko Singers Band
and Saxie

St. Gabriel's Golden Hall
331 Hawthorne Street
Brooklyn, NY 11225

TICKET: \$25 (Adult)
\$5 (Child)

DOOR: \$30 (Adult)
\$10 (Child)

Free Dinner—Country Cuisine

More Info: Page 9

CELEBRATING 107

On 12th May, Mrs. Evadne Eldika Watson Talbot of Lot 51 Company Road, Buxton celebrated her 107th birthday surrounded by her family, other relatives and friends. Guyana's Minister of Social Protection, Ms. Amna Ally paid a special visit, extended birthday wishes, and presented a number of gifts to the oldest resident of the village.

Born in 1912, Mrs. Talbot got married at a young age to Kingsley Talbot. She assisted him in cultivating sugar cane and ground provisions at their farm in the backlands. Their union produced five children, 35 grandchildren, 40 great-grandchildren and six great-great-grandchildren. Her oldest child is 86 years of age.

Since she turned 100, her children and their offspring gather at her home every year to celebrate her special day with her. The occasion this year was marked with a modest ceremony, soothing music and refreshments.

Her son, Raymond Talbot, reportedly described his mother as previously being a hard worker and someone who loves her vegetables. He deemed her a role model for the young women in the village since she always carried herself with respect.

Happy Birthday!



Mrs. Evadne Talbot

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PROUD MOMENT FOR MAXINE

Congratulations to Dr. Maxine Parris-Aaron on being awarded Guyana's GOLDEN ARROW OF ACHIEVEMENT! The Buxton-born veterinarian is among seventy-seven persons who were bestowed with national honours this year at the Investiture Ceremony held on 24th May at the National Cultural Centre. The presentations were made by President David Granger.

Here is an extract from a Stabroek News interview with her by Oluatoyin Alleyne, on April 28, 2019:

Growing up, the home of young Maxine Parris in Buxton was always filled as her parents' benevolence stretched far and wide. From a young age she always knew she wanted to help people, so while she studied veterinary medicine and worked as a vet it is her work with women agro-processors that has been the most fulfilling.

"Although I am a veterinarian by profession, I like working with people, and so when I was asked to do work with women I could relate... because apart from the actual work in agro-processing, I would be able to share some of their anxieties as a woman, some of their challenges because I would have faced some of those challenges myself," she told the Sunday Stabroek.

Her contribution towards agriculture and food safety and specifically working with women agro-processors saw her being awarded the Golden Arrow of Achievement.

"For the last ten or so years I have worked with women in agriculture, especially the agro-processors, and I think the work with them would have been some of my proudest achievements... I think there is recognition with respect to that," she said.

As to how she feels about receiving the honour, Dr. Parris-Aaron had this to say, "Overwhelmed, humbled, I think each person, if they are honest, likes to be recognised in a positive way and, so when I got the call, it was really a proud moment for me."



Dr. Maxine Parris-Aaron

She has worked with the Inter-American Institute for Corporation and Agriculture (IICA) as the Agriculture Health and Food Safety Specialist for the past 22 years in different areas, but mostly general agriculture; and as a veterinarian she contributed with respect to agricultural health doing things like emergency preparedness plans not only for Guyana but for the Caribbean.

(Continued on page 3)

A well-rounded life of service

(Continued from page 2)

It was in 2012 that she started to work with a project that looked at improving income generation for agro-processors and for the most part women who were doing agro-processing in Guyana. She partnered with what was then Voluntary Service Overseas (VSO) but is now CUSO, specifically with consultant Pam Jardine. “The idea was to try not only to improve income generation but also to put the products on the market locally and internationally,” she said. For the past few years that is where she concentrated her time and energy, but she also assisted with an abattoir in Grenada and that work continues this year.

Dr. Parris-Aaron said it is easier to work with women because she sees they have a lot of skills but also it is their commitment to what they do that has brought immense joy to her work. The aspects of making their product more marketable and presentable has been fulfilling also.

Over the years, she has worked with more than 500 women across Guyana. Explaining her work, she noted that when she met some of the women, they were in groups which were not necessarily organised. She and Jardine worked to put the women in more formalised registered groups and also did a lot of skill-training to ensure the products they put on the market are safe for consumption. They also facilitated them being trained by other people in record keeping, the dynamics of being in a group and conflict resolution, among others.

At present, she is assisting in getting support services such as the Guyana Revenue Authority (GRA) and the National Insurance Scheme (NIS) to go and have talks with the groups. The work also entailed assisting some of the women to travel to other countries to be part of exhibitions and also in national exhibitions in an effort to have their products placed on the local and international markets. The work has seen an increase in the women’s income generation and in the marketing of their products with the help of agencies such as the New Guyana Marketing Corporation and companies such as Sterling Products.

‘NURTURED TO CARE’

Working with women came naturally for Dr. Parris-Aaron as she related, she came from a family – she is the eldest of seven children – where they were “nurtured to care.”

“I have grown up seeing my parents just care about people; so we would have had relatives and strangers live with us, group up with us,” she said.

It was her parents who taught her to care for people and “so it kind of came naturally as I grew up wanting to care for people. “Even my siblings, wherever they are in the world, they do just do that. They are mentors, one runs a food bank... we are just cultured to care,” she added.

When she became employed with IICA she said, there were lots of opportunities to help people and when the partnership came up it happened that she and Jardine were school mates, and after the two talked, she felt it was “just something that I wanted to do.”

She noted that at times women are taken for granted in many areas, and even though you may be a professional woman, there are a lot of cases people think there is a limit to what you can achieve. And talking to the women she assisted, she found out that even though they had skills, and some completed high school, people would place them in a box. “It was as if they could only achieve this and when they face a bank, for example, to get a loan they had challenges. When they went to seek help from some agencies people were like, ‘you are just processing some stuff,’” she noted.

Asked specifically about some of the challenges she would have faced, the awardee said that in employment there were instances where she was offered the post of an assistant instead of the main position, even though she was qualified.

Women found they had easier access to loans if they were married. According to her, “...it wasn’t that they couldn’t show security it just that they didn’t have a husband that could sign.”

As a result, the Women Agro-Processing Network with assistance from IICA and the Rural Enterprise and Agriculture Programme has set up a revolving fund where women can access loans of up to \$300,000.

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Proud Moment For Maxine

(Continued from page 3)

HUMAN MEDICINE OR AGRICULTURE

Talking about her journey to becoming a veterinarian, Dr. Parris-Aaron said that she had a choice of doing either human medicine or agriculture. "I thought if I did human medicine I would probably freak out if a patient died. I said to myself I just can't stand having somebody die and I thought I should try something that would probably not freak me out as much," she said. Off she went to the Guyana School of Agriculture at the age of 17, where she read for the diploma. She then worked for a while before being awarded a scholarship to study overseas. It was during a conversation with her father, Malcolm Parris, that it was suggested that she study veterinary medicine.

She is more attached to the part of veterinary medicine that looks at the total health picture of people and it involves their association with animals and the environment. She explained that she is attached to this aspect because it comes back to dealing with people. "I found that growing up if I was left on my own, I would have probably chosen something to deal with social work. Again, that would have been because of how I was cultured at home, to care," she added. If she had done social work, she would have preferred to work in the area dealing specifically with young people.

She found a way to work with young people, as during her two daughters' school years, she counselled some of their friends but more importantly she became foster parent to some of them. "Some of them actually lived with me... because their parents lived out of town and they were going to school in town and needed somewhere to stay. But there were others who were there because they were released from the New Opportunity Corps and didn't have anywhere to go," she explained. The latter group had relatives who signed for them when they were released but they were left on their own and taken to Dr. Parris-Aaron by others.

Over the years, she has nurtured about 55 young people for from two weeks to about four years and those years brought her closest to realizing some of her teenage dreams of being a social worker.

Veterinary medicine

And so even though she did agriculture and veterinary medicine she was attracted to food safety which came back to people.

However, for a number of years she did work with the Ministry of Agriculture as a veterinarian, doing clinics on the East Bank and the East Coast and being responsible for animal health.

"So I did do a lot of work in veterinary medicine and a lot of what I do takes into account general veterinary medicine," she said adding that she did a Masters in Tropical Veterinary Medicine which deals more with the kind of tropical diseases that affect animals and some of them can affect humans.

At one time she also had a private veterinary clinic.

But it has not always been agriculture, agro-processing or veterinary medicine for this awardee as she revealed that she played netball in high school and always loved the sport. So, in 2002 with some encouragement, she became a part of the Netball Association and served as its president for three years.

She became associated with the Caribbean Netball Association as its first vice-president, but she did not seek re-election two years ago because she just had so much to do. She has also been associated with basketball and was the secretary of that association for a number of years.

"I would say all in all I have lived a full life, doing a lot of the things that I like to do and a lot of the things I felt for one reason or the other that I was maybe born to be involved in because they feel so natural and so comforting," a satisfied Dr. Parris-Aaron said.

She described herself as a "servant" because "first and foremost I feel as if I was born to serve. I am also a humble person... and I think I am complex... [because] there are so many facets to my life."

One wall in her office is almost filled with the various programmes she has studied and been involved in over the years and while they could have propelled her into something else in another country, Parris-Aaron said working in Guyana is where she feels most comfortable even though she loves to travel.

Her two daughters work in Canada where they started their studies and will continue same in the near future.

This awardee's wish is for Guyanese to see service as the centre of whatever they do as there was a time in Guyana when everybody looked out for their neighbour's children.

"Now there are things happening to people's children right next door and nobody cares... I think we really need to get back to where service matters where we can just help each other to grow. For me that is really number one," she said.

Come to The Buxton Soirée

In keeping with our tradition and culture, Buxton-Friendship Heritage Fund will hold its annual popular extravaganza on **Saturday, June 29, 2019**, in Brooklyn, New York. The event has been moved to the more spacious and comfortable setting at St. Gabriel's Hall, and will begin at 6:00 p.m.

The FANOKO SINGERS, a dynamic band of artistes who hail from Belladrum, West Coast Berbice, rendering a style of performance similar to the Yoruba Singers, will head the list of entertainers. They will be joined by legendary saxophonist "SAXIE" and fabulous D.J. STEREO CHOICE (Oneko Connell).

The menu includes a wide assortment of delectable Creole, Indian and Caribbean dishes, delicious snack treats and homemade beverages. A stocked bar of premium beer, wines and mixed drinks will also be available.

Come prepared for an exciting evening of cultural enjoyment and a ton of fun for the entire family. Advance tickets are \$25 each (Adult) and \$5 (Child) each. A free dinner is included in the ticket price.

BUXTON-FRIENDSHIP HERITAGE FUND (USA)
Presents its 8th Annual Magical Cultural Extravaganza

Buxton Summer Soirée

SATURDAY, JUNE 29th, 2019 6:00 - 11:00 p.m.

St. Gabriel's Golden Hall (new & spacious venue)
331 Hawthorne Street, Brooklyn, NY 11225

Swarée Maestros from Belladrum - The Fanoko Singers * Saxie * Stereo Choice
 Line Dance * Ring Dance * Chair Dance * Folktales * Exotic Country Cuisine
Prizes for Stunning Cultural Outfits & More



*Cook-up * Shine Rice
 Fried Fish /Chicken
 Black/White Pudding
 Souse * Roast Pork
 Pone * Konkie * Phulouri * Channa
 Roti & Curry * Fried Rice *
 Chowmein * Spinach Rice * Rice & Peas
 Sorrell * Swank * Ice Cream*



For Ticket & Info, Call:

John "P" Newton: 347-881-7055
 Mboya Wood: 646-727-5937
 Lorna Campbell: 718-342-0040
 Oneko Connell: 917-912-9384
 Ken Wilkinson: 646-789-3972
 Ojembo Tafawa: 631-806-3500
 Denise Booker: 929-394-7293
 Quintin Bacchus: 202-460-3948

TICKET DONATION

Adult: \$25 (\$30 — Door)
Child: \$5 (\$10 — (Door)
Free Dinner & Complimentary Homemade Drink
Served 7:00 p.m. — 9:00 p.m.
Premium & Cocktail Drinks — Extra \$



RETURN TO VILLAGE COUNCILS

Demerara Waves
2019-05-19

Afro-Guyanese, on [May 19th], signaled they would be accelerating lobbying for a return to village councils because the existing local governance system has removed their ownership and direct responsibility for their villages, but the Guyana Reparations Committee said a special law is needed for land rights and local governance.

Chairman of the International Decade for People of African Descent Assembly-Guyana (IDPADA-G), Vincent Alexander told a well-attended symposium on the “Village Movement” that the time has come to invoke the country’s constitutional provision for the establishment of village councils because the Neighbourhood Democratic Council (NDC) system has taken away villages.

“By virtue of that embedding, the people of those villages have lost control over their villages and more particularly over their lands and the lands are now subject to decisions by bodies called Neighbourhood Democratic Councils, many of which are alien to the people whose fore-parents purchased those lands and the people who still reside in those villages,” said Alexander, regarded in some circles as an expert on the local government system having been an academic in the field instructing in a course on local government administration at the University of Guyana.

He explained that the NDC system has resulted in the control of lands being put in the hands of Indo-Guyanese through the NDCs that span several villages. “The problem is in terms of control. Those lands have gone out of the control of people of African descent because the village has now been located in a local authority that is dominated by people of Indian descent so the Council is not reflective of the village. It is reflective of a wide area that now makes decisions for a village which has things that are peculiar to that village so the system is discriminatory, it’s ill-conceived, it’s wrong in so many various ways and it is because of that wrongness that we are assembled here to see how we could address that wrong,” he said.

“[The] lands have gone out of the control of people of African descent because the village has now been located in a local authority that is dominated by people of Indian descent. So, the Council is not reflective of the village.”

Alexander announced that, as part of the development of a strategic plan, countrywide consultations would include discussions on reverting to the village council system.

He noted that Guyana’s 1980 Constitution had provided for six tiers of local democracy—People’s Cooperative Units, Neighbourhood Councils, Community Councils, District Councils, sub-Regional Councils and Regional Councils—but by 1999 only the Municipal Neighbourhood Democratic Council and possibly Village Councils had been enshrined in law after a previously tabled legislation in 1990 that had never been debated or approved by the House. Alexander said those six tiers had been expected to replace Village Councils, District Councils, Municipalities and Country Councils.

With the village councils having been replaced by the NDCs, the new body also took over the property rights and authority of villages. The IDPADA-G Chairman said the six-tier system had provided for villages to manage their own selves, if they had sufficient cash and other resources to do so.

“So you don’t give a local area everything to do just because (it) is a local (area) and you want to decentralise. You have to determine what this local area can do meaningfully because there are some services in local areas which are not localised or peculiar services,” Alexander said. He cited water supply through the East Demerara Water Conservancy because irrigation services are not provided by the village or primary schools that serve more than one village. On the other hand, he said the responsibility for lands should remain with villages.



Left to Right: Mary McCaskey, Dr. Melissa Ifill, Vincent Alexander, Land Survey Leon Rutherford, Eric Phillips and Economist Jason

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Chairman of the Guyana Reparations Committee, Eric Phillips cautioned that if village councils were re-established on the coastland under the Guyana Constitution, they would run into conflicts with then NDCs over land management. He said the solution is for 18 percent of Guyana to be allocated to Afro-Guyanese and setting up of a perpetual trust, in keeping with the draft Guyana Reparations Ancestral Rights Bill that he hoped would be dispatched to the House. *“I agree that village councils are critical for us but I think that a different strategic approach has to be taken if we are to achieve our goals,”* he said.

He said Amerindians have more than 200 villages that are governed by Toshaos (village chiefs) in keeping with the 2006 Amerindian Act instead of the Guyana Constitution. Restating that Amerindians have already leveraged their political clout to 13.8 percent of Guyana and were seeking an additional 25 percent, he said it is clear Village Councils have been established while none has been done in Afro-Guyanese communities. *“As much as the constitution states that village councils can be formed, we have been sleeping because others have formed them and others have gained the benefits of them,”* he said.

Phillips said it all comes down to leadership, will and strategy to have village councils set up by having the right people with the right thinking to harness oil earnings from the Sovereign Wealth Fund for the development of a green economy. He lamented that Afro-Guyanese were not key players in the current economy and were not positioned to take advantage of the oil economy and political power. *“It’s peripheral and it’s not going to get better because Guyana will now attract some of the top class firms in the world who will not only miniaturise our current private sector, much less ours, we don’t have one,”* he said.

He appealed to Afro-Guyanese not to believe that they stood to benefit economically because their party was now in power. At the same time, he expressed concern that steps were not being taken to take advantage of Afro-Guyanese experts in government to craft a village-based plan. *“We have all the people in Guyana who are African who can be abstracted and asked to come together to develop a strategic plan for African Guyanese that is based on villages that are managed by village councils but yet we don’t have that,”* he said.

Phillips, whose African Cultural and Development Association (ACDA), had strongly objected to the structure and representation of IDPADA-G, bemoaned the presence of “all sorts of structures, all sorts of leaders” but “not the right kind” who would align themselves with government’s policies, programmes, Sovereign Wealth Fund and renewable energy sources. He also cited the need to leverage the churches, which is the largest block of African-Guyanese, by threatening the political leaders in the same way Amerindians do in the area of land acquisition.

“As much as the constitution states that village councils can be formed, we have been sleeping because others have formed them, and others have gained the benefits of them.”

The Reparations Committee, he said, presented government two plans in 2015 and 2016 including recommendations for African Business Councils in the 10 administrative regions, Village Movement Business Trust in each village, Village Credit Unions, and an African Think-Tank for the 10 key sectors. *“It is not that we don’t know what we need to do. We have enough brilliance in Guyana among our people to solve our problems but we are disunited and not well led,”* he said.

Alexander hinted at the need for a “collective approach” by IDPADA-G and the Reparations Committee or a “mutual understanding of the differences” if they persist. He stressed that IDPADA-G is a country coordinating mechanism for the United Nations-designated decade: 2015-2024. *“We are working with your organisations. We are not an organisation that stands in competition with or to your organisations. Our role is to bring all together and to try to get the community to collectively move forward,”* he said.

History Professor, Melissa Ifill recalled that by 1850, 12 years after full emancipation, African Guyanese had bought a total of 16,840 acres of land on which 32,000 persons had been living. Issues that had dogged the villages for years had been unsatisfactory drainage and irrigation, sea defence, and road and bridge repairs, and discrimination in accessing loans and grants from banks and government.

...Demerara Waves Report



A Section of the Audience

Wah dih Story seh?

CULTURAL RHETORICS

"Oh Mi Gaaaaayie": How We Do the Empathetic in the Guyanese Community

"Oh mih gaaaaayie? Oh mih gaaaaayie? Oh mih gaaaaayie?"

"Ohmihgaaaaayie? What you mean by "Oh Mihgaaaaayie?," the lil' girl asked and mek big ooman think 'bout it in big ooman ways.

(Inspired by a poem shared by a young Guyanese girl on social media)

Monthly Column

by

Dr. Pauline Baird

Hear nuh!

They have six children together, Mary and she boyfriend. They never married. They been living home for 'bout 10 years or so, not counting their court'ning days. That's about 13 years, total of 10 good years. Mary is the life of Bourda Market where she sells mangoes and vegetables. Quick to laugh and joke, but she is as sharp as a Sam Brutus cutlass when it comes to selling she goods. Mary is a master saleswoman. Deh have none like she on dih whole of the East Coast.

She boyfriend, on the other hand, works for the city in Georgetown. He is a good man, quiet an' nice. While Mary hustles at the market, he works for a salary. That money he brings in is a steady income — something she looks forward to when times get hard like guava season. The only thing she didn't like 'bout he wuk was that he started to go out of town to check job site a lot, nuff-nuff, recently. Otherwise, things good at home, or so it seemed.

So you can imagine when Mary go to market as usual that Monday morning an' settle in round 10, she could imagine how the day will turn out. Instead of laughing, she customers hear she hollering like she got death message.

She holler fuh suh! Like she muddah dead.

Yuh know the kinda hollering that lef some people blowing short?

Is dat kind.

She blow short and everything, whimpering.

"Oh mih gahaaaaayie!"

"Oh mih gahaaaaayie!"

"Oh mih gahaaaaayie!"

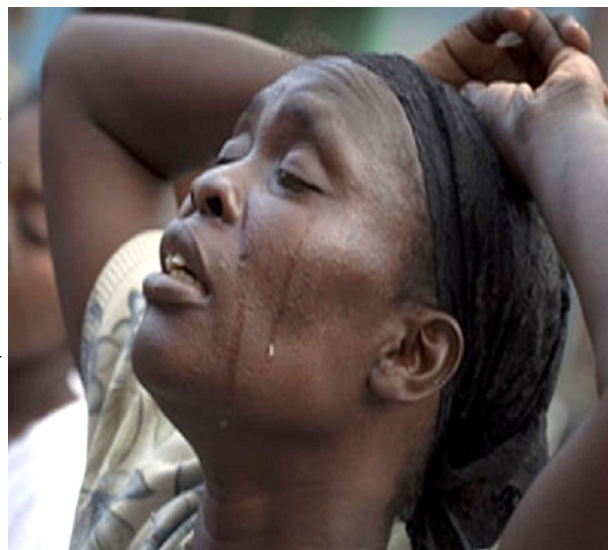
The ample bosom on she five-foot-three frame bouncing like they want to get away to front-side and backdamside same time. She index finger flog she middle finger and she thumb, whax- whax. One minute, she right index finger beat the air; next minute, them same fingers find a hiding place between the folds of she clothes, between she legs, then back in the air- whax – whax!

"Howmihgaaaaayie!"

But, shi muddah didn't dead! Not this day!

Is news that the boyfriend didn't report fuh wuk she got.

Wah happen?



(Continued on page 9)

*Wah dih Story seh?***CULTURAL RHETORICS***(Continued from page 8)**By Dr. Pauline Baird*

Dis is wah dem seh happen.

The man up and left and go a-foreign. Without a word, he lef she and an' dem god-angel pickney.

“Oh mih GAHaaaa-yie!”

Dem seh dat he married a ooman from New York.

How she find out?

Is a man wuking at the airport who come gie she dih message, right deh in dih in Bourda Market.

As she hollering and blowing snot, is suh dih other market vendors try fuh hold she up saying:

“Howmihgaaaayie!”

Some a'dem, late fuh dih news, come by and ask “Is wah happen?”

When dem hear dih story, people just shake dem head slow, from north to south and seh,

“Gone a-foreign?

“An' lef she?

“Wid six pickney?”

Ohmihgaaaaagaaa-YIE!”

To me, Ohmihgaaayie or Howmihgaaayie is an expression that can be used show mixed emotions of empathy, shock, or outrage. You may hear it or say it when something unexpected or scandalous happens or when you experience surprise or hear of sudden loss or death. The body language that accompanies the saying of “Oh mih gaaayie” includes the shaking of the head from side to side. The mouth may remain open after elongating the last syllable --- gaaaaaaayie.

Ohmihgaaayie is a euphemism for Oh My God! or Oh-Mih-God! Saying either one is possible, but in certain situations, Ohmihgaaayie is something of a softer tone, sometimes uttered some place between a moan and a whisper. Religious people just don't like “taking the God's name in vain” so they say, “Oh mihgaaayie.”

Here I reflect for an adult audience because the inner work of knowing and valuing and being begins with us, the big people. Here is what happened too. While I am confident that I can spell words, this utterance had me stumped! As you can imagine, I went through various ways of spelling this utterance. Doing so calls to mind, what happens when expressions like these are not popularized in written form.

***AUTHOR'S NOTE:** My research on this subject is ongoing, so I only offer my reflections and one contrived situation. If there are errors in my rendition, I am the only one to blame. That said, when I hear young people ask these kinds of cultural questions about the meaning of traditions. I see opportunities for conversations like these and I get to thinking and talking. The liberty I take derives from my connecting a real-life inquiry to my practice of excavating cultural rhetorics at the village level. That means, I take this and other observations, conduct research, and theorize how village people from African communities at home and elsewhere perform their ways of knowing, valuing, and being.

Is suh, I do it! Y'all go long and talk 'bout it with each other and especially the children, nuh.

Walk good!

Obituary

MAGDA LOIS MURIEL POLLARD

The former long-serving principal of Carnegie School of Home Economics passed away peacefully on 9th May in Georgetown. She was 88 years old.

Ms. Pollard was born in Buxton to Muriel and Fitzgerald Pollard, both of them teachers in Buxton, East Coast Demerara. Her father was the head of the Buxton Congregational School. The family relocated to Georgetown when she was seven years old, and her father was offered a position to head the Smith Congregational School in Hadfield Street.

Her sisters were at the Bishops' High School where she would later attend while her brother attended Queen's College. The year 1941 would mark her entry to the Bishops' High and the preparation for the spectacular and fruitful future she would have.

Due to her outstanding, disciplined behaviour and continuous display of leadership and loyalty, she was promoted to the Head Girl (Head Prefect) in the last two years of her stay at the institution. Ms. Pollard received the coveted Fidele Collier Medal, which was bestowed upon students who have contributed significantly to the school. Upon leaving school in 1950, she followed her parents' choice of profession and became a teacher at the Broad Street (now Dolphin) Government school.

Four years later, she would move on, with the financial support of her parents, to Scotland to attend Glasgow and West of Scotland College of Domestic Science, to receive training as a Grade 1 teacher. Ms. Pollard later pursued the Postgraduate Certificate Course at the Queen Elizabeth College, London University, in Home Economics related to Community Development, gaining a distinction. A large part of her years after university was spent at the Carnegie School of Home Economics in the post of both a lecturer and the Principal.

Appointed as the first Women's Affairs Officer, the CARICOM Secretariat opened doors for her to influence the lives of women, both in Guyana and across the Caribbean Region. She daringly accepted the challenge of spearheading a project for the development of women in CARICOM, which set the agenda for the integration of actions and policies to benefit women in regional programmes.



Ms. Pollard's invaluable contribution with regards to the development of women, captured the region's attention and earned her several awards and honours, inclusive of the fourth CARICOM Triennial Award for Women in 1993, the 1992 CARIFESTA Award for Women, two national awards, the Cacique Crown of Honour and the Golden Arrow of Achievement as well as the special award of the Caribbean Association of Home Economists of which she was a founding member.

A woman highly respected, who carried herself with nothing but grace and dignity, Ms. Pollard paved the way and set an example for young women to follow.

Her contributions both nationally and regionally will not go in vain. Her name lives on and she will forever be remembered for the great deeds she did.

Obituaries

PASTOR DAPHNE ELIZABETH GARNER, NÉE WILLS, formerly of Lot 102 Middle Walk, Buxton and Yarrowkabra along the Soesdyke-Linden Highway, made her heavenly transition on 13th May, 2019. She was 74 years old.

She was the **SISTER** of Doreen Rock, Patricia Wilson and Alexis Smith; **GRANDMOTHER** of Shondell, Ni-oal, Nickel, Shaneka and Shaquanda; **MOTHER-in-LAW** of Cheryl Rodney; **AUNT** of Holly, Pearl, Ann, Onika, Charmaine, Rudolph and Desmond; **GREAT-AUNT** of Sherese, Brian, Breanna, Jayden and Janiyah; **AUNT-in-law** of Tricia Wilson and Brian Freeman; **SISTER-in-LAW** of Rudolph Wilson and Charles Rock; **COUSIN** of Joseph Jobe, Barbara Marcus, Andrew, Christopher and Jean Grant/Marcus.

The body of the late Pastor Daphne Elizabeth Garner, née Wills, was laid to rest at the Buxton Cemetery on 19th May, 2019, following a funeral service held at the Community Life Fellowship Church on Buxton Middle Walk.



UNA INEZ RODNEY, ALSO KNOWN AS AUNT SYBIL, departed this life on Thursday, April 25, 2019 at 9:45p.m in Canada, surrounded by loved ones. She was 89 years old, having been born 19th December, 1929.

She was the **MOTHER** of Michelle Westwood née Marcus and Charles (Walter) Marcus; **GRANDMOTHER** of Alysha and Jonathan Westwood, Myles and Maya Marcus; and **MOTHER-in-LAW** of Richard Westwood and Roxanne Caleb-Marcus.

Una Inez Rodney was the **DAUGHTER OF** the late Jonathan Cornelius Rodney and Mary Eloise Rodney, née Jervis; **SISTER** of the late Jonathan Rodney Jr. (Parker), the late Dorothy Gordon (Shirley) née Rodney, the late Eloise Seaforth (Babes) née Rodney, the late Harold Rodney (Mano). Other relatives include the following families: Rodney, Gordon, Seaforth, Jervis, Roberts, Valentine, Sobers, Battersfield, Harry, Marcus, Westwood, and many more.

Funeral service and interment took place on May 4, 2019 in Brampton, Ontario, Canada

Trainer for Buxton Steel Band Dies

Members, supporters and fans of the Buxton Pride Steel Orchestra are mourning the loss of the band's trainer, tuner and arranger, Mr. Frank Lynch. He was 74 years old when he passed away this month.

Mr. Lynch, who was attached to the Department of Youth Culture and Sports, was assigned to the band in 2011, shortly after the government presented the village with the instruments to form the steel orchestra. During that time, the band won the Mashramani Pan-O-Rama Steel Band Competition for Large School Bands four times - 2014, 2015, 2017 and 2019.

Our deepest condolences go out to his grieving family, friends and members of GBTI/Buxton Steel Orchestra.

He will be missed. May his soul rest in peace!



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*Thankful for
your Support*

As we prepare to ship off several bins and barrels filled with school supplies for students in the Buxton-Friendship community, we pause to thank all of you who have helped to make this possible through your generous contributions and faithful support. Most of the children who will benefit from the distribution will be first-year high school students. Among the items they will get are sturdy backpacks, notebooks, composition books, English and foreign language dictionaries (Spanish, French and Portuguese), geometry sets, scientific calculators, graphing pads, binders, filler paper, sketch pads, paint sets, lead and coloured pencils, magnifiers, index cards, pens, pencils, sharpeners and erasers. The students will also benefit from a collection of personal care items.

We continue to work with the schools in the village to improve conditions for learning. To this end, we plan to provide them with a variety of items.

We also take this opportunity to thank all our recent donors, who included:

- Charles French
- Kim Grant
- Selma Jeffrey-London
- Jacqueline Newton

Buxton-Friendship Heritage Fund greatly appreciates your generosity and support. Together we are making a difference! Your continued support of our mission is deeply gratifying to us, and we hope it is the same for you.

BUXTON:

Guyana's Premier Village



**COMMITTEE TO ASSIST
BUXTON/FRIENDSHIP**

**ANNUAL CARIBANA
FUNDRAISING DANCE**

**Saturday
August 3, 2019**

TORONTO EAST MASONIC TEMPLE
15 Chisholm Ave.
(W of Main St., N of Danforth Ave.)
(Behind the Kentucky Chicken Restaurant)

From: 9:00 p.m.

FOR MORE INFO CALL:
Victor Moses: 905-791-3412
Ingrid Ifill-King: 416-431-0273
Patricia Adams: 416-752-4562
Shirley Seaforth: 416-240-8250
Michael Parris: 416-636-2961

**dj
solid gold**

**ADMISSION
\$20.00**