

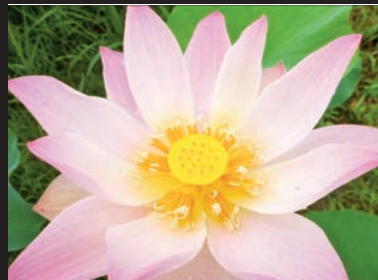
GUYANA FOLK

And Culture

Jan-Mar
30
2018
Vol 8
Issue 3



OF INDEPENDENCE OF THE COOPERATIVE REPUBLIC OF GUYANA



ONE PEOPLE ONE NATION ONE DESTINY



PLEDGE OF GUYANA

I pledge myself to honor always the Flag of Guyana
and to be loyal to my country
to be obedient to the laws of Guyana
to love my fellow citizens
and to dedicate my energies towards
the happiness and prosperity of Guyana.

HISTORY OF THE PARLIAMENT OF GUYANA



The Parliament of Guyana was created by the 1966 Constitution of Guyana, embodied in the Schedule of the Guyana Independence Order, made pursuant to the Guyana Independence Act, 1966. The Guyana Independence Act was passed on 12th May, 1966 and came into force on 26th May, 1966. The First sitting of the National Assembly of the First Parliament of Guyana Parliament was held on the 26th May, 1966.

While the law enacting Guyana's Parliament came into force on 26th May, 1966, it would be misleading to conclude that Guyana's Parliamentary system was created at Independence. In 1831 the three Colonies of Demerara, Essequibo and Berbice were united and the Colony of

British Guiana was formed. From the years 1831 to 1928 the Law Making Body of British Guiana was the Court of Policy. The Court of Policy consisted of the Governor, seven official members and eight elected members. The Governor presided in the Court of Policy as its President. In 1928 a new Constitution was introduced and British Guiana became a British Crown Colony. A Legislative Council was established and replaced the Dutch created Court of Policy. In 1953 a new Constitution was promulgated and a bicameral legislature, consisting of a State Council and a House of Assembly was introduced. The State Council consisted of nine members.

EDITORIAL

What one may wonder does the bitter seam of sugar have to do with the word, "happy," in the first article in our combined April-May online magazine?

Read the articles, the poem, the advertisements and promotions, the calendar of events and you will recognize the unified determination of all the people who call Guyana home, whether they live in what is now termed the Diaspora and have never left the shores of Guyana except through the facility of technology and Guyana.

Together the people inhabiting Guyana over the past two or more centuries have woven together an existence and a living that characterizes One Nation, One People, One Destiny.

Starting immediately Guyana Cultural Association joins with several agencies in Guyana to hail what we have all been doing in order to survive the brutalities rained on us for hundreds of years.

Readers, the theme for the next three years owns and celebrates our togetherness.

Ma' iupe = Working Together The Spirit of Solidarity within Guyana's Festival Arts.

In collaboration and cooperation,

*Juliet Emanuel,
Editor, April-May 2018*

IN THIS ISSUE

- PAGE 3-4: Guyana Parliament
- PAGE 7-17: Indian Arrival Day 2018 & Indian Achievement in Guyana.
- PAGE 18-19: Youth reach out to street dwellers.
- PAGE 20-25: Kiskadee Days
- PAGE 27-29: Micro-aggression and the Caribbean Diaspora
- PAGE 30: Poem: My Grandfather
- PAGE 32-34: Dax Sampson Memorial Scholarship Program

Editor

Dr. Juliet Emanuel

Cover Design

Claire Goring & Ashton Franklin

Copy Editors-

Edgar Henry, Lear Matthews

Layout and Design by

Claire A. Goring & Ashton Franklin

Contributors:

- Dr. Lear Matthews*
- Dr. Vibert Cambridge, A.A.*
- Vidur Dindayal*
- Dion Matthews*

Photography:

Giatri Pagrach Chandra

GCA Media Team

- Ave Brewster-Haynes (Chairperson),
- Juliet Emanuel, Edgar Henry,
- Lear Matthews, Claire A. Goring,
- Ashton Franklin,
- Margaret Lawrence Gail A. Nunes,
- Francis Quamina Farrier.

Please join our Facebook group,
 Website: www.guyfolkfest.org
 GCA Secretariat -1368 E.89 Street,
 Brooklyn, NY 11236
Tel: 800-774-5762

The House of Assembly consisted of a Speaker, three ex officio Members and twenty four Elected Members. The Speaker was appointed by the governor. A new and separate Department, which was called the Office of the Legislature, was established with a Clerk of the Legislature as its head, to serve the new bicameral Legislature. Also in 1953 also a Ministerial system of Government and universal adult suffrage were introduced. The Legislature that came into effect in May, 1953 was short-lived as in October, 1953 the British suspended the Constitution and an Interim Government was established by the British Guiana (Constitutional) (Temporary Provisions) Order in Council, 1953. A Legislative council consisting of a Speaker, three ex officio Members and not more than twenty four Nominated Members was created by this Order on the 22nd December, 1953. The Speaker, who was not an ex officio member or Nominated member of the Legislative Council, was appointed by the Governor. In 1956 the British Guiana (Constitutional) (Temporary Provisions) Order in Council was amended. The Legislative Council appointed under the British Guiana (Constitution) (Temporary Provisions) Order in Council was dissolved with effect



from 29th June, 1957. In 1957 general elections were held and the PPP Jaganite under the leadership of Dr. Cheddi Jagan won the elections. A second Legislative Council constituted under the (British Guiana (Constitution)



Temporary Provisions) Orders in Council 1953 and 1956 was appointed. The Legislative Council consisted of the Speaker, three ex-officio members, fourteen elected members and eleven nominated members. In 1961 a

new Constitution was established and a bicameral legislature consisting of a Legislative Assembly and a Senate was created. The Senate consisted of thirteen members, who were appointed by the Governor. Of the thirteen members, eight were appointed by the Governor in accordance with advice of the Premier, three were appointed by the Governor acting in consultation with such persons as, in his discretion, he considered could have spoken for the political points of view of groups represented in the Legislative Assembly by members constituting the minority and two were appointed by the Governor acting in his discretion. The Legislative Assembly consisted of thirty five (35) members elected under the electoral system of First Past the Post. Elections were held in May 1961 and the Peoples Progressive Party won 21 of the 35 seats in the Legislative Assembly. A Council of Ministers consisting of a Premier and nine other Ministers was also created. The Council of Ministers had general direction and control of the country and was collectively responsible to the Legislature. The Council of Ministers and the Premier were all members of the Legislative Assembly. The Premier was appointed by the Governor as a Member of the Legislative Assembly who was best able to command the confidence of a majority of members of the Legislative Assembly. Dr. Cheddi Jagan was appointed Guyana's first Premier on the 6th of October, 1961.



CALENDAR OF EVENTS

Saturday, May 5, 2018

Screening of "Echos from the Plantation"
 Guyana Consulate in collaboration with The Guyana Cultural Association
St. Stephen's Church Auditorium
 2806 Newkirk Avenue
 Brooklyn NY 11226
 Time: 7:00p.m.
 Contact: Claire Goring 718-209 5207/
 Guyana Consulate 646-213-9793

EVENTS CELEBRATING THE 52ND ANNIVERSARY OF INDEPENDENCE OF THE COOPERATIVE REPUBLIC OF GUYANA

Sunday, May 20, 2018

Interfaith Service
 Hosted by The Guyana Mission & Guyana Consulate
York College
 94-20 Guy R Brewer Blvd. Jamaica, NY 11451
 Time: 3:00p.m. – 6:00p.m.
 Contact: 646-213-9793

Tuesday, May 22, 2018

"The Connect" – Young Guyanese Professionals Networking Alliance
 Hosted by: Melissa Noel & RKHTY
Guyana Consulate
 308 West 38th Street, New York 10018
 Time: 6:00p.m. – 8:00p.m.
 Contact: Email: RKHTY or Melissa –gtconnect@gmail.com

Friday, May 25, 2018

Reception – Diplomatic Community
 Hosted by the Guyana Mission & Guyana Consulate
Brooklyn Borough Hall
 The Rotunda
 209 Joralemon Street, Brooklyn NY 11201
 Time: 5:00p.m. – 8:00p.m.
 Contact: 646-213-9793

Sunday, June 3, 2018

Guyana Independence Parade & Unity Concert
 Hosted by the Guyana Independence Celebration Committee NYC
 Time: 11:00a.m.
 Starting Point: Church & Brooklyn Avenues
 Ending **Brooklyn Museum Tarmac**
 200 Eastern Parkway, Brooklyn NY 11238

Sunday, June 10, 2018

Independence Cup Soccer Tournament
 Hosted by the Guyana Independence Celebration Committee NYC
 Time: 12:00p.m.
Old Boys High School Soccer Field
 777 Rutland Road & Troy Ave.
 Brooklyn NY 11203 (Tentative)

Friday, June 15, 2018

"The Golden Arrowhead Student Awards"
 Guyana Tri-State Alliance Inc.
Brooklyn Borough Hall
 209 Joralemon Street, Brooklyn NY 11201
 Time: 5:30p.m – 9:00p.m.

Friday, June 15, 2018

"Saluting our Veterans" Black Tie Gala
 Guyana Unity Movement
Glen Terrace
 5313 Avenue N, Brooklyn NY 11236
 Time: 9:00p.m. – 2:00a.m.
 Contact: sherifbarker@guyanaunitymovement.org

GUYANA INDEPENDENCE UNITY CONCERT

"BRING IT TO THE OWNER" NORTH AMERICAN TOUR WITH...

REGGAE SUPERSTAR **DEXTA DAPS**

Brandon Harding, Blaze Antonio, Adrian Dutchin, Eddie Neblett, Terry Gajraj, Kapa Shanti, Vicadi Singh, Jumo Primo, Trevon Vibe, Lisa Punch, Melissa "Vanilla"

GUYANA'S 52ND ANNIVERSARY INDEPENDENCE 1966 - 2018

SUNDAY, JUNE 03, 2018
 TIME: 3:00 p.m.
 FORMER BROOKLYN ART CENTER
 8024 Preston Court & Ralph Ave
 Brooklyn NY 11236
 (Ralph Ave between Foster ave and Ave D)

ANGELS CARIBBEAN BAND

CELEBRATE GUYANA TO THE WORLD

TICKET PRICE **\$20**

To RSVP and Purchase tickets please visit
www.celebrateguyanainnyc.com
 or Call Us: 929-263-2556

RSVP and Purchase Tickets Now!

CELEBRATING
 THE 180TH
 ANNIVERSARY
 OF THE
 ARRIVAL OF
 INDIANS TO
 GUYANA

Sappy Indian
Arrivals
Day
 May 5, 1838



THE GUYANA CULTURAL ASSOCIATION OF NEW YORK, INC.
 Preserving Promoting Propagating Guyana's Cultural Heritage

ABOLITION OF INDENTURESHIP INDIAN ACHIEVEMENT IN GUYANA

by Vidur Dindayal



**Prof. Gopal
Krishna Gokhale**

The abolition of indentureship answered a mother's cries to end the suffering of her children taken very far away. No mother can bear this. Yet, the suffering propelled the children to put behind them those days of mal-treatment, to make good and to bring a tear of joy and pride to their mother.

We remember with prayers of deep reverence the ancestral motherland and its leaders who fought for the abolition of indentureship. Dissatisfaction was rife throughout India over the ill treatment of Indians abroad. Leaders in India then a colony like British Guiana, had no voice in the administration of the country. When The Government of India Act in 1910 secured for them representation on the Imperial Legislative Council, they at once protested against the humiliating treatment of their fellows abroad.

The eminent freedom fighter Gokhale moved a resolution calling for the abolition of the indenture system in Natal. Professor Gopal Krishna Gokhale, college Principal, a leader of socio-political reforms, was a forerunner of the Indian Independence Movement, he campaigned for self-rule. He was founder of the influential 'Servants of India Society' dedicated to train Indians to uproot social evils in their country. In 1901, he became a member of the Imperial Council of the Governor General of India. Gokhale dedicated his life to the advancement of the nation's welfare. In 1905, he was sent on a special mission to England to explain India's constitutional demands among the British leaders.

In 1912 Gokhale moved another resolution urging the total abolition of the entire indenture system. That was not accepted by the Government but when C.F. Andrews and W.W. Pearson visited Fiji and returned with evidence of grave abuses there, the Government was convinced about the case for abolition. The Reverend C.F. Andrews was a Church of England priest, a Christian missionary, educator and social reformer. He became a close friend of Mahatma Gandhi and identified with the cause of India's independence.

That was in 1916 and Pt Madan Mohan Malaviya immediately introduced a Bill for the abolition of the indenture system. Pandit Malaviya, Indian educationist, barrister, and Politician, notable for his role in the Indian

Independence Movement, was the founder of Banaras Hindu University, the largest residential university in Asia and one of the largest in the world. One of the founders of Scouting in India, and the English-newspaper, 'The Leader' published from Allahabad in 1909, he became a member of the Imperial Legislative Council in 1912 and remained a member when it became the Central Legislative Assembly until 1926.

ABOLITION OF INDENTURESHIP



Pt. Madan Mohan

Pt Malaviya's Bill was passed and became the Abolition of Indenture Act 1916. People of India rejoiced, but again there was disappointment. They heard the system was to continue for another five years. Indians took this up as a primary national concern, there was unrest throughout India at the failure of the Government to end emigration forthwith. Women of India stirred to action and for the first time on record, they went on a deputation to the Viceroy asking for the indenture system to be abolished without further delay. The Viceroy, issued a rule in 1917 under the Defence of India Act, ending the system.

British Guiana. Imperial power and Slavery

In British Guiana, the emancipation of slaves led to a serious shortage of labour in the sugar plantations. Sugar planters, until then had depended solely on slave labour. A crisis loomed as estate owners faced the prospect of losing their lucrative income from sugar a special delicacy of the well-to-do in Europe. This forced the British government to set up the indenture labour system to bring labour from India.

Some 239,000 came to settle in British Guiana from 1838 to 1917. From humble circumstances, from villages in North India and Madras, the indentured immigrants came on a contract to work in British Guiana for 5 years, after which they would be taken back to India.

In the early years, they eked a living under the excesses of oppression and criminality. Many scholarly works detail the suffering of our ancestors, how they were 'recruited', the hazards of a long sea journey, not knowing where they would end up, abuses on the journey and the conditions they lived and worked in, regarded as a new system of slavery.

They lived a slave like existence, at best like servants to colonial masters. They lived in inhuman conditions, poor housing and poor sanitation. Many horrors occurred, in the early years: flogging and imprisonment etc. See Dwarka Nath's 'History of Indians in Guyana',

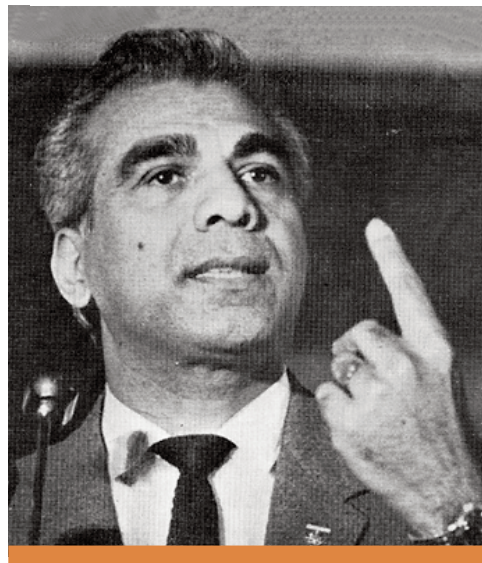
Despite it all the immigrants survived, broke out of the shackles of plantation life and prospered. Not all survived. We spare a moment to honour those thousands who did not make it. Some died while at sea, and many succumbed before they could realise their hopes and ambitions. Tested in the baptism of fire they survived stronger. We are of that tough breed.

Progress

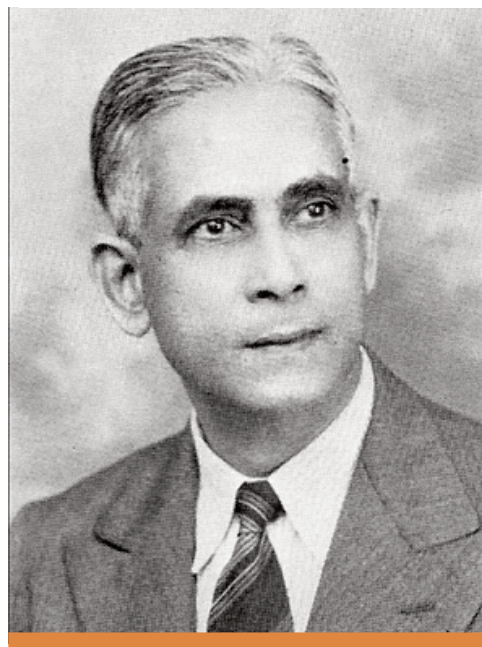
At the end of their contract period of indentureship, our ancestors grasped opportunities to better their life. They saved, bought land, started businesses or educated themselves and never looked back.

Among many achievements, one great moment was when Dr Cheddi Jagan, the son of one arrival became Chief Minister, later Premier of British Guiana and later still President of Guyana. The grandson of an arrival became Secretary General of the Commonwealth.

INDIAN ACHIEVEMENT IN GUYANA



Dr. Cheddi Bharat Jagan



**J.A. Luckhoo K.C.
Barrister-at-Law**

I am indebted to Professor Clem Seecharan and Dwarka Nath, among others for scholarly chronicles of Indian achievement. The extracts below are from three books:

Clem's: 'Tiger in the Stars' –The Anatomy of Indian Achievement in British Guiana 1919-29, published by MacMillan Education Ltd., 1997 and 'Mother India's Shadow over Eldorado' –'Indo-Guyanese Politics and Identity' 1890s-1930s, ' Publisher: Ian Randle Publishers.Jamaica.2011.

Dwarka Nath's 'A History of Indians in Guyana' published by himself.

We all know about our ancestors and many who battled through countless obstacles, worked hard, suffered, gave their blood, toil, sweat and tears to get where they are today. Clem Seecharan writes in 'Tiger in the Stars', 'To record the achievements of many of these Indian families in British Guiana would require a special study..'

Scholars would make a sterling contribution to our history by recording these stories of achievement which should inspire our young and many others.

The rice industry was on it knees when Indians came to British Guiana. They spearheaded development of the industry, made it the second largest in the country, next to sugar. Acreage under rice rose from 6700 in 1898 to 58,000 in1922. Production rose from 4,000 tons to 36,000 tons. These are approximate figures.

Here is a random collection of names of early settlers and their achievements after completing their term of indentureship.

Baburam Sawh indentured to Pln Golden Fleece, Essequibo, started a business. Son Parbhu Sawh developed it to be the first Indian business in the capital of Georgetown. In 1919, Prabhu with JA Luckhoo and Dr Wharton were selected by the British Government to form a deputation to India to negotiate the terms and conditions for new immigrants to the colony. He met Mahatma Gandhi in Amritsar and again at his home in Ahmedabad.

Jagdeo of Mahaicony Creek, son of immigrant. In 1916 he imported a Caterpillar tractor, was the first man in the colony to use machinery to cultivate rice; had over 3000 acres under cultivation. He constructed a canal between Mahaicony and Abary Creeks, and had a huge pump to irrigate his fields and those of neighbours.

1859. Lokhooa, 7, indentured to Pln Albion, later known as Moses Luckhoo, became an interpreter at magistrates courts in Berbice, opened a store and became one of the wealthiest merchants in New Amsterdam. Son Joseph Alexander, worked in the store, studied law, became the first Indian barrister in the colony. Later JA became Chief Justice of Guyana. So did his son, Sir JA, junior. EA Luckhoo, another son of Moses, became the first Indian solicitor in the colony. He is the father of Sir Edward, Lloyd, Ena, and Sir Lionel.



Lilian Das
Cycle store advertisement



Alice Bhagwandai Singh



Clara Ramdeholl
Barrister-at-Law

JA Luckhoo, Dr H. Wharton, and Prabhu Sawh, - whose parents were indentured labourers – were selected on recommendation by Lord Sinha, Under Secretary of State for India, to represent the British Guiana local Indian community, in a delegation to India. Luckhoo was then President and Wharton was Honorary President of the BG East Indian Association.

1859. Ruhoman 11, with Lokhooa indentured to Pln Albion, became a sicknurse and dispenser, chemist and druggist and a dentist. He was the father of intellectuals Joseph and Peter two distinguished writers. Joseph was the doyen in his day of BG's journalists. He was inspired by his pride in India's intellectual achievements. Peter was widely known in the 30s for his column 'Indian Intelligence' in the Chronicle, under pseudonym 'The Pandit'. Their focus was shaping of Indian identity, pride in the legacy of India and education. They sounded a clarion call for Indians to embrace opportunities to play their full part in every sphere of life in BG.

1869. Sheotahal, aged 21, indentured to Pln. Port Mourant, bought property at Cromarty with savings, reared cattle, sheep and goats. Through hard work and frugality, he saved and bought Friendship, Wellington Park, Tarlogie, other estates on the Corentyne. At his death he was reported to be wealthiest East Indian in the colony.

1873. Hanoman was indentured in 1873 to Plantation Everton. He worked hard on several jobs, and with savings, opened a shop at Cumberland Village. His success enabled him to buy two estates, on East Coast Berbice, plus a cattle farm. He prospered and so did his sons and daughters who became successful business people and pillars of the Berbice community. Their children, grandchildren and great grand children are all accomplished business people and professionals.

1884. Haji McDoom, aged 21, after contract he elected to take 10 acres of land at Peters Hall. Eldest son CA McDoom, was a distinguished merchant, saw miller, landed proprietor, cattle rancher, rice farmer and legislator. In 1921 they bought Rome, part of Pln Houston, and named it McDoom village. They built the first concrete mosque in the colony.

1901. The parents of Dr Cheddi Jagan, were children when they arrived in British Guiana with their mothers indentured to Plns Albion and Port Mourant. Father became a cane cutter and mother worked in moulding cane plants. Later father became a driver. The parents worked very hard to educate their son and other children to have a better life than theirs.

Gajrajs. HB Gajraj was a clerk in his father's store in Georgetown. He headed his firm of general merchandise plus distributorship of Austin Cars. He contributed greatly to public life. His son RB Gajraj, continued in his father's footsteps in the business and in public life, for many years as a member of the Legislature and its distinguished Speaker.

J.A. Veerasawmy born in 1891, became the first Indian to represent the colony in an inter-colonial cricket match. An accomplished batsman and medium pace bowler, in London where he studied law, he was in 1911 a member of the Surrey and Middlesex County Cricket Clubs. On his return to British Guiana, he spearheaded the promotion of cricket among Indians and in 1914, with other colleagues, he founded the British Guiana East Indian Cricket Club. In 1930, Veerasawmy became the first Indian to be appointed a magistrate.

Dr Jung Bahadur Singh, Senior Legislator and Indian Diaspora Leader. Born in 1886, with strong pride in his Hindu heritage, he founded the premier Hindu organisation, the Sanatan Dharma Maha Sabha, In 1931, he became the first Hindu to be elected to the Legislative Council. A member of the Executive Council, Dr Singh, represented British Guiana, in 1947, at the first Caribbean Federation Conference, and in 1953, at the Coronation of Queen Elizabeth II.

Joseph Jaikarran and his brother Robert Jailall. Robert is father of the late Judge PR Jailall. Joseph Jaikarran qualified as a sicknurse and dispenser. In 1936 he opened a drug store at Water Street. His brilliant children and grandchildren excelled in the professions. There were 4 Guyana Scholars in the family -sons Samuel 1923, Sydney 1951, granddaughters Pamela 1957 and Kamala 1959. A Guyana scholar is one who has topped the list of all in the country who passed at the pre University examination; in the mid 50s it was GCE Advanced level.

Ayube Edun. In 1937 he founded the Man Power Citizens Association, the first trade union for sugar workers. In 1938, there were 10,000 members. In 1926 as secretary of the British Guiana East Indian Association he advocated Home Rule for British Guiana.

Women achievers were no less exemplary: Lilian Das and husband founded Pradasco Cycle store, in Georgetown in 1920. They were agents for big name brands- Humber, Triumph, Hercules. After the death of her husband, Lilian managed the business into the 60s..

Alice Bhagwandai Singh, founded the East Indian Ladies' Guild, to address Indian concerns, social, cultural and religious. She founded the British Guiana Dramatic Society which for decades, was "a cradle of Indian culture" in British Guiana. A member of the Red Cross, the YWCA and a prison visitor, in 1936 Alice founded the Balak Sahaita Mandalee – a voluntary child-welfare society, which focused on addressing the desperate poverty on sugar estates. She was awarded the MBE.

Gladys Ramsarran (nee Sarran) in 1932 was the first Indian woman in the West Indies to qualify as a lawyer. She married VC Ramsarran, a BG Lawyer. Both moved to settle in Trinidad and were well known as legislators in Trinidad.

Clara Ramdeholl, daughter of New Amsterdam merchant was an iconic figure of triumph and tragedy. She graduated as a lawyer, the second Indo-Guyanese woman to do so. Returning to BG in 1940, on the ship 'Simon Bolivar', it was torpedoed by the Germans in the Atlantic. Clara did not survive, her body was not found. The Ramdeholl Memorial Church in the grounds of Berbice High School was built and dedicated to Clara's memory.

Among many others:

JI Ramphal. Headteacher, Educator, Labour inspector, the first Indian to teach at Berbice High School. He almost single-handedly, got the Government to withdraw the infamous Swettenham Circular in 1933. It had been introduced in 1902, and it made it legal for Indian parents to keep their daughters away from school, while sending them to work in the sugar-cane fields. The repeal of the Circular was a major watershed in the development of the Indo-Guyanese.

Sir Shridath Ramphal. Former Commonwealth Secretary General.

Sir Harry Annamantado, MD. 1939 Guyana Scholar. Professor of Medicine at UWI.

MM Shahabuddeen QC. LL.M. Judge in the International Court of Justice 1988-1997.

Other names from thousands include: Rash Beharry, Resaul Maraj, Haji Ramjohn, Pandits, Meajis, Christian Priests, Ramsaroop Maraj, Rahaman, Kawall, Boodhoo, Flood, Jaundoo, Chinapen,



British Guiana East Indian Association. Executive 1925

Standing Back: James Inasi (Asst. Secretary), M. Panday, M. Akbar, Gharbaran Doobay

Standing Middle: H.B. Gajraj, Dr.J.B. Singh, S. Rohoman, W.D. Dinally, Ayube Edun, G. Jillani (Vice President)

Sitting: A.K. Amin B.A. L.L.B. (Vice President),
Dr. W.H. Wharton (Hony. President),
K.M. Singh M.A. I.C.S. C.I.E. (Indian Commissioner),
Mungal Singh B.L. (President

Please note: Dr Wharton was Indian. In the early years, for many reasons, including language and pronunciation, Indian names were often wrongly spelt, or made into English names by non - Indian officers unfamiliar with Indian names when registering birth.

DIASPORA CULTURE

Diaspora culture includes these key values among many others:

- **Saving. Save for a rainy day. Waste not want not.**
- **Sacrifice. Parents would sacrifice anything for their children.**
- **Suffering. Pain & pleasure go together.**
- **Contentment. Happy with salt and rice, sleep on the floor, basic minimum to live on.**
- **Living within one's means. Don't spend more than we earn.**
- **Society. Being part of the society, duty to support it and it supports you.**
- **Hard work. The fruit of labour is very sweet.**
- **Giving back. Eaten the salt of earth, be grateful, must put something back into it.**
- **Duty. Duty is superior to feelings. Duty to family and society.**
- **Joint family. Everyone in the family supporting one another at work, at play, in grief.**
- **Modesty. Aversion to show.**
- **Simple living High thinking.**
- **Live and let live.**
- **Gratitude. Don't bite the hand that feeds, respect it. Respect the Boss.**
- **Respect. For mother earth, land, and cattle.**

Rohoman, Chandisingh, Latchmansingh etc.

Diaspora Culture - Survival Kit Culture seedbed of Progress

What propelled the diaspora to better their fortunes. Despite obstacles - resistance by the authorities to land purchase, poor education and discrimination, the aids to their progress were twofold, British legal system and Diaspora culture.

One, the diaspora valued land and property. Although under the colonial regime non interference with white rule held primacy over all else, British rule was notable for robust management, a sturdy legal framework which upheld values of fairplay, and equality under the law. All of these favoured immigrants' economic progress. Against this backdrop, our ancestors made spectacular progress compared to their contemporaries in India. Three factors stand out, opportunities, absence of caste and becoming Christian.

British Guiana, the new country of our ancestors was under developed. It was ripe with opportunities where land could be bought, cattle reared or shops opened provided you had the money. Many saved their earnings which they used to free themselves from dependency on the sugar plantation for their livelihood. There were other jobs too, few and far between like interpreters in the courts etc.

Caste had no place in the new country. While it survived within the Hindu community for a time, in the larger world outside of the immigrant community, it was every one for themselves, irrespective of caste. For those of lower caste, it was freedom from the iniquities and restrictions of caste. Social and economic mobility was a blessing for many beyond their wildest dreams, compared to if they had remained in India.

In British Guiana, ruled by a Christian colonial power, where top jobs and top of society were Christian, being Christian had its attractions. It meant joining in with the ruling class, limiting ties with your people who were at best regarded as second class, and having opportunity for jobs and other benefits of the society which only white folk and Christian people would be considered for. At one time, if you were non Christian you would not get a teaching job or a job in the civil service.

The other most significant aid to their progress was their culture. Diaspora culture, irrespective of faith, was a survival kit of values, a modus operandi to deal with any experience good or bad from birth to death. Although 'diaspora culture' is identified with India, it is truly universal, i.e. the cultural values of the entire human race, values learnt over millennia of experience. These values are not set in stone, they are dynamic. They adapt to situations over time and circumstances, but at the core they remain basic human values.

Most important was their respect for land, Prithvi Mata, the cow -Gow Mata, and beings animate and inanimate -the Sun, Rivers (water), Air, -all gifts from the gods - essential to life.

Our immigrant ancestors learnt in their travel across the world to shed the heavy baggage of division and intolerance and embrace the new world secure in their cultural values, their modus vivendi. This is their legacy to us. We are the cutting edge of social change, open, barrier free, not fearful of better understanding and fellowship across ethnicities, faiths and cultures.

In 1919, J.A. Luckhoo, wrote this: "To the East Indian the earth is the bountiful mother ever ready to yield her rich stores of treasures to those who approach her in the right spirit...as soon as his term of indenture has expired and he once more breathes the air of freedom, he turns with glad heart to mother earth to wrest some of the treasures from her beneficent keeping". JA was not exaggerating. To landless labourers from the impoverished villages of the eastern UP, owning a piece of land was magic, a gift from the gods.

What of the future

We are at the cusp of a sea change in what people the world over value in life. Feel good factor -the sense of well being, self worth, being valued as a person, are worth more than material possessions. We have needs which are met by human values in our culture.

Our immigrant ancestors learnt in their travel across the world to shed the heavy baggage of division and intolerance and embrace the new world secure in their cultural values, their modus vivendi.

This is their legacy to us. We are the cutting edge of social change, open, barrier free, not fearful of better understanding and fellowship across ethnicities, faiths and cultures.

Rabindranath Tagore, the great world poet, novelist, musician, playwright painter and Nobel Prize winner in Literature for his 'Gitanjali', who named Gandhi - 'Mahatma'; he encapsulates in his celebrated poem, Where The Mind Is Without Fear, what we have learnt from our ancestors who have handed us the torch to keep alight wherever we live, be it Guyana or elsewhere:

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by thee into ever-widening thought and action --
Into that heaven of freedom, my Father, let my country awake.

The Next Frontier: Quality of living

Knowing about past wrongs is essential fuel to drive us to ensure they are not repeated in the present. We know about the abuses at that time of: class, racism, discrimination, injustice etc. We need not be consumed by knowledge of past ills, but it is useful to weigh up how far we have progressed compared to yesteryear.

We have progressed beyond measure but certain problems persist.

The advanced economies, the USA, Canada and UK where nearly 6 million of the diaspora have settled, are bastions of liberty, equality, and freedom. Most people of the world over would like to live in these countries for all the opportunities they offer, for the higher standard of living and for upholding values of equality and justice under the law. These countries have fought hard to achieve their freedoms and high standard of living. These are priceless.

However not everything is satisfactory in the developed economies. Despite great wealth, there are pockets of poverty, division, and disharmony. There is wide-spread inequality, in jobs and pay based on gender, race, faith etc. There is anti social activity and crime, poor healthcare, care of the weak, disabled and the elderly.

These social ills should not be seen as a blot on the historic achievements of the developed societies. They are, as in nature, the result of solving problems. Solve one and a new problem arises. Perhaps developing societies might take note that while economic development must be the primary task, in parallel, there must be measures to address social ills to achieve an all round better quality of living. I am inspired by the achievements of our ancestors who battled with obstacles which we do not face today, and came out successful in many walks of life.

The attributes at best of living as a community are: we know and support one another, togetherness, neighbourliness, it is inclusive. These promote human relationships of mixing, socialising, sharing of good and bad. The inclusive community shields everyone from harm, it looks after those who do wrong, the whole community benefits.

The culture which assured the diaspora of progress in an old world of inequality, and economic under development, seems even more relevant in today's world. Perhaps diaspora values can contribute towards addressing the social ills of developed and developing society. We of the diaspora have a duty to contribute towards improving the quality of life where we live.

On the issues of poverty, division, inequality, crime etc., perhaps strengthening the sense of belonging in a community which is a diaspora value of old, can go some way towards providing an answer to these problems. It seems that today, especially in cities, the sense of community is weak. Minding one's business, being fiercely independent, even anonymity, appear to be the way of city life. These are important, but in the extreme they undermine values of living as a community.

The attributes at best of living as a community are: we know and support one another, togetherness, neighbourliness, it is inclusive. These promote human relationships of mixing, socialising, sharing of good and bad. The inclusive community shields everyone from harm, it looks after those who do wrong, the whole community benefits.

out the contents of his container, to fellow lorry drivers. It was a case of having lots of cake and eating it.

The culture which assured the diaspora of progress in an old world of inequality, and economic under development, seems even more relevant in today's world. Perhaps diaspora values can contribute towards addressing the social ills of developed and developing society. We of the diaspora have a duty to contribute towards improving the quality of life where we live.

On the issues of poverty, division, inequality, crime etc., perhaps strengthening the sense of belonging in a community which is a diaspora value of old, can go some way towards providing an answer to these problems. It seems that today, especially in cities, the sense of community is weak. Minding one's business, being fiercely independent, even anonymity, appear to be the way of city life. These are important, but in the extreme they undermine values of living as a community.

The attributes at best of living as a community are: we know and support one another, togetherness, neighbourliness, it is inclusive. These promote human relationships of mixing, socialising, sharing of good and bad. The inclusive community shields everyone from harm, it looks after those who do wrong, the whole community benefits.

Community life in practice exists in a variety of groups and clubs, be they religious, sport, music, dancing, arts, walking, professional, etc. Their meeting places, be they places of worship or other community venues, are all social centres. Promoting their importance in keeping society together, is vital. A collection of these small communities working in harmony, make for a healthy thriving metropolis. I belong to a number of inter faith groups and I feel these positively bring people together.

In the UK I am always reminded of a strong sense of community. Recently heavy snowfall caused many lorries to be stuck for hours on the highway. People in the neighbourhood came to cheer up the lorry drivers with hot cups of tea. A lorry carrying freshly baked cakes was similarly stuck. The driver phoned his boss, got the ok and shared out the contents of his container, to fellow lorry drivers. It was a case of having lots of cake and eating it.

Another diaspora value is service to the community. This is a tenet which many people live by. The uniformed and emergency services do so and so do many people without fanfare. In modern society, we hear about the 'rat race' and 'law of the jungle'. These terms should not apply to us humans. We hear

We of the diaspora are heirs to an ancient civilisation. We are of Bharat, of inclusivity, where many of all faiths and cultures have found refuge, made their home and flourished over millennia. We have a responsibility to our fellows the world over to better our quality of life.



Dr. Martin Boodhoo
BSoc.Sc MA PhD ACIS

of people being so engrossed in their work, that despite good income, they have little time for family, friends, relations and the community. Yet many see serving others, as an essential part of their life and work.

Dr Martin Boodhoo, a celebrated Guyanese, UN and ILO Consultant, who came from humble beginnings and by dint of hard work became acting Head of University of Guyana, spoke of the drivers in his life:

"I returned to Guyana to make available my experience and knowledge for the development of my native country. I believe that allegiance and loyalty to one's native land should... underline the need to make some contribution to the country of one's birth during the 'prime of life' and as well as in the 'golden' years. One of my fundamental convictions is that whenever and wherever possible, occupational commitments should be combined with a measure of community service. This modality of life has given me tremendous satisfaction during my entire career..."

On care of the weak and the elderly, among many values, one for example, joint family living, minus downsides, can benefit young people, and the elderly to live with dignity. As people live longer and the population of elderly people increases, the economics of care is a concern for society. Perhaps the diaspora value of joint family living can assist in addressing this.

In diaspora culture, retired elderly parents have skills and time to give support with grandchildren and the whole family. The elderly are also a resource for service to the larger community. They have a purpose to life. They are needed and engaged, being valued members of the family and arguably the rest of society.

This concept applied to whole societies, being one large family, promotes cohesion and togetherness, the antidote to selfishness, loneliness and anonymity.

We of the diaspora are heirs to an ancient civilisation. We are of Bharat, of inclusivity, where many of all faiths and cultures have found refuge, made their home and flourished over millennia. We have a responsibility to our fellows the world over to better our quality of life.

Quality of life should be the new frontier, beyond economic growth, to foster values with the goal of contentment, a sense of well being and harmony with others and the environment. For advanced, mature, civilised society this is the real prize.



Volunteer barbers grooming the men on the sidewalk near the popular Bourda Market.

YOUTH IN GUYANA REACH OUT TO STREET DWELLERS

Guyana Chronicle

Targeting 100 homeless individuals living on the streets of Georgetown, two volunteer organisations merged their efforts utilising \$100,000 in funds raised, to provide baths, haircuts, clothing, food and medical care to ‘society’s forgotten citizens’.

The main organisations which pooled their resources Sunday were Potluck and the Raising and Extending Arms to Care and Help (REACH) Foundation, which showed up in their numbers and proved once again that the youth of Guyana need not be underestimated.

At the stations, set up opposite the Guyana Post office on Regent Street, were three double-shower units, six barbers, barrels of clothing for both male and females and a medical station manned by students of medicine and one medical practitioner.



Waiting to have a bath.
(Photo by Samuel Maughn)



Having her blood pressure tested.
(Photo by Samuel Maughn)

The men and women who happily lined up to receive the services were first given the opportunity to brush their teeth with toothbrushes and toothpaste that were provided. They were then given the privacy of the constructed showers to take a bath.

Secretary of REACH Laushana Massiah told this newspaper, that the bath drive which is an initiative of REACH, was formulated based on the observations of the group over time.

“We usually cater for lunch but when we come out we realised the condition they’re in, most of them they’re in rugged clothes, they’re smelly, so we decided to have something different,” she said.

Afterwards, the individuals were assisted in locating their right size of clothing and slippers, while the men many with over-grown hair were given neat trims by the volunteer barbers and the women were given braid-ups.

Items donated to the individuals also included deodorant, toothbrush, toothpaste, shampoo, conditioner, bras, underwear and sanitary napkins.

When questioned on the provision of sanitary napkins which most times is a rarity to women living on the streets, Messiah said: “I think it’s extremely hard for them because we know it’s something that we need and... that’s something that we need to consider.

“You don’t want them to be using any and anything so that’s why we decided that we should give them the sanitary napkins as well. It was extremely costly and that’s why we have to thank our sponsors because if it wasn’t for them we would not have been able to pull off this event.”

Meanwhile, the Potluck organisation with its medical team took charge of providing the individuals with blood sugar testing, blood pressure testing, HIV/AIDS counselling and testing and physical examinations.

The homeless individuals were also taught how to properly use contraceptives such as condoms, with the help of Dr. Gerald Forde from the Georgetown Public Hospital.

“I saw the ad [of REACH] on Facebook and I saw they were doing a bath drive. We would want to help but we don’t have the facilities available so we thought it would be best to team up with them.

“We do medical out-reaches but we always do it at the shelter, we don’t get to reach this population so we’re really glad for the opportunity to just be here to give them the services that we give to everybody else at the shelter,” Co-founder of Potluck, Dr. Navina Paul said.

Telling of how she was able to raise \$100,000 for the funding of the project while overseas, new REACH volunteer, Shuntel Grant told Guyana Chronicle that it was with the help of some generous individuals.

“It is my passion to give back so after I heard about the foundation and what they wanted to do I went about asking all my friends and family abroad to help in any way they can. Most of the persons, they contributed money and that’s what helped us to get all the things that are out here,” Grant explained.

Representatives of the organisations say that this is not the last the individuals will see or hear from them as there are other projects in the pipeline to tackle the issue of homelessness at its roots.

Youths on Fire, students of the University of Guyana (UG) and the Breaking Barriers Group also contributed to the outreach.

Guyana Chronicle



KISKADEE
D A Y S

Showcasing *Ma'iupe* = working together/ **THE SPIRIT OF SOLIDARITY**

Dr. Vibert C. Cambridge, A.A.

We in the Guyana Cultural Association of New York, Inc. (GCA) are always buoyed when we discover creative works that tell the stories of the Guyanese experience in new ways. *Kiskadee Village*, a community of ceramic sculptures by Guyana-born Gaitri Pagrach-Chandra, is an innovation in Guyanese storytelling.

Gaitri's sculptures, her "Ladies," are the vehicles through which she shares her recollections about her childhood in Guyana's sugar belt. Her ladies are engaged in a conversation on Facebook at *Kiskadee Days* (Kiskadee Days).

When I visited *Kiskadee Days*, I met several of the Ladies—Ajie, Aunty Jessie, Miss Bhagwattie Singh, Bhougie, Bibi, Claudette, Dulari, Ethel, Indrani, Jasoda, Lily-Gal, Mabel, Mavis, Miss Phoenix, Mudder Melrose, Parbati, Pearl, Sitira, and Shanta. These are strong women.

PEN PORTRAITS



You will notice that there are no faces. This is deliberate. According to Gaitri, "I want people to be able to relate to the ladies by projecting their own idea of a face onto them. A snack lady or fish seller they used to know, etc."

These Ladies are deep! They make accessible the nature of the solidarity that characterizes the common Guyana experience. *Kiskadee Village* exemplifies the theme for Guyana Folk Festival 2018 - *Ma'iupe* = working together/The spirit of SOLIDARITY within Guyana's Festival Arts.

Gaitri Pagrach-Chandra lives in Holland. She was born in Crabwood Creek, Corentyne and lived at Skeldon, Blairmont, Uitvlugt, LBI, and Albion Estates. She attended St. Roses High School and studied political science and modern languages at St. Mary's University in Halifax, Canada. She also spent a year in Salamanca, Spain, as part of her degree."

She is also been a language teacher (English and Spanish), translator and the author of 5 books on food. and two of those books won major awards. *Warm Bread and Honey Cake* was the 2010 Cookery Book of the Year in the UK. Here Dutch-language *Het Nederlands Bakboek* was the 2012 Cookbook of the Year in Holland.

Gaitri is active volunteering in her community – a small village near the center of Holland. She serves as the chairperson of a community-based social program for seniors and is actively involved with programs of the village's 600-year old church.

When asked how she manages sculpting, writing, and volunteering, she replied, "We St. Rose's girls do it as easily as breathing."

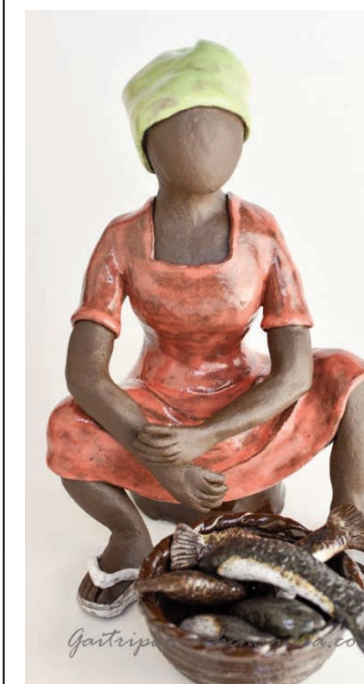
Congratulations to Gaitri for this innovative Guyanese storytelling! For further details, please visit: <http://gaitripagrachchandra.com/>



Jasoda

This is Jasoda, my cover girl. She symbolises the backbreaking labour that many of my female ancestors and their fellow 'jahajin' (voyage mates), as well as their neighbours of other races, were obliged to do to make ends meet. Not all were blessed with good or provident husbands and many a Friday pay packet went straight to the rum shop."

Jasoda is also "Shorty's " Nanie - "his mother's mother." Shorty is " a well-known member of Dem Bodderashun Lil Bais."



Mudder Melrose

"Mudder Melrose sells fish at the market. She knows what it is like to have to make do with very little, so she often slips an extra cut of fish or a fat hassar into the baskets of those who struggle most. This caring attitude makes people refer to her respectfully as "Mother" Melrose. She is trusted by all and is the box-holder in the village."



The Marajin

"The Marajin, my Ajie (paternal grandmother). This typical pose with her arms folded across each other is how most of us remember her. She could sit quietly for long periods, just thinking. She called it 'imagining'.

Miss Mabel

"Miss Mabel is waiting to catch a cyar to Georgetown. Her sister Gladys took in and was rushed to Mercy Hospital, where she is being well looked after by the nurses while Dr. Bettencourt-Gomes runs some tests."



Lily Gal

"Lily-Gyal tekkin lil breeze, remembering yesterday, when she was invited to the Radio Demerara studio ..."

Ethel

"Ethel is perspiring profusely ... [she] has just finished pounding her plantains and sits up sharply. In the distance she hears someone shouting...."
 Miss Mabel
 "News of the disappearance of Enid's mortar soon reached Miss Mabel's sharp ears. Miss Mabel, as you may already know, has a finger in most Kiskadee pies ..."



gauripagrachandra.com



Miss Mabel
 "News of the disappearance of Enid's mortar soon reached Miss Mabel's sharp ears. Miss Mabel, as you may already know, has a finger in most Kiskadee pies ..."

Indrani and Shanta

"Indrani and Shanta ..."



Bhougie

"Meet Bhougie. She is grinding masala on her brick, for a large batch of curry. Remember the radio advert back in the day? Surely you haven't forgotten it? Nobody could. It still plays in my head ..."
 "Bhougie gyal, a wah you cook fuh dinna?"



Aunty Jessie

"Just then, the picket gate creaked open and Jessie walked in. They nearly jumped out of their skins! ..."



Mrs. Bhagwattie Singh

"This is Mrs. Bhagwattie Singh, wife of Mohan Singh who owns Singh's Dry Goods and General Store ..."



Pearl
 "Howdy! How y'all do today? Is me, Pearl, again. Ah sit dung fuh tek anadda lil ress. Mih shoes en bruck-in as yet ..."



Claudette
 "Claudette is fretting about her daughter's failure to turn up immediately after school to assist her with chores. She supposes that Mavis has been chatting and laughing with her friends, making her miss the bus home ..."



Miss Phoenix
 "The snack lady sat on the pavement, at the side of the road, or by the school gate, a large tray on her lap or on a box in front of her. Sometimes it was a more elaborate glass-sided box."



Dularie
 "This is Dularie. She is grating coconuts using a special grater: a rounded plank that is fitted with a serrated metal projection. You put the plank on a stool or bench and straddle it to make it stay in place ..."



Bibi
 "Bibi took it all in and immediately started to plan a visit to the Majestic ..."



Parbati
 "Parbati gyal, wha mek yuh a cry suh? A suh yuh bin like yuh cousin muddinla sista in Cove an Jaan? ..."



Sitira
 "Well look story! Sitira vex bad. Whole night she grumble. 'Lily-Gyal been pun de radio an ting. An wha happen? Goat bite me? Ah got plenty experience like she, man. Mussee more, even. An dey write song about me too. Stuuuups! ..."



Kaloutie
 "Kaloutie slaps and beats the washing rhythmically as she squats on the concrete slab near the standpipe. Swoosh! Swoosh! Thud! Phat! There is always a lot of laundry to do in a household with young children, ..."



Giatri Pagrach Chandra

July 13th 2018

6pm to 10pm

Venue:
Space 776

Location:
229 Central ave
Brooklyn, NYC
11221



Pass!ons

Tickets: \$10 available at
“NEON BLACK”
on
Eventbrite

Micro-aggression and the Caribbean Diaspora:

A Perspective

By Lear Matthews

“The whole story has not been told.....”

From: *Get Up! Stand Up! Stand up for your Right!* (Robert N. Marley)

“why don't you learn or speak English”?

“so you have a father who cares”

“this is how we do it in New York”

“Where are you from”

micro-aggression

“non-American”

“pretty for a black girl”

“You are so well spoken”

“You people are backward”

“these people drive on the wrong side of the road”

There is a dimension of the immigrant experience that has not received much attention. Micro-aggression is a concept used by psychologists to describe a phenomenon in multiethnic societies such as the United States, Canada, Great Britain and Australia. According to psychologist Derald Wing Sue and colleagues, micro aggressions can be defined as, “.... brief and common place daily verbal, behavioral and environmental indignities, intentional or unintentional, that communicate hostile, derogatory or negative slights and insults to the target person or group”. (Sue, et al., 2007 pg. 273). Micro-aggression may be an expression of contempt, fear, power, self-defense or discrimination. It may also signify a lack of knowledge of a particular group of people. In this article the author examines this phenomenon as it relates to English speaking Caribbean immigrants. Personal narratives are used to highlight the experience and consequences of micro-aggression with implications for immigrants in general. An in-depth, empirical-based study on the topic is forthcoming.

The Problem

Immigrants tend to justify their decision to emigrate by expressing the desire to seek a better life for themselves and family. Notwithstanding the fact that the transition is determined by push/pull

factors and encumbered by increasingly restrictive immigration laws, many anticipate the opportunities, but rarely consider the risks. The realities of changing family roles, occupational and educational adjustment, and participating in unaccustomed social interactions in their adopted home, are hardly considered. Migration may improve social standing, but factors such as immigration status, age, sustained connection to the home country, and host society accommodation impact the strides they make.

Most immigrants from the Caribbean region, regardless of ethnicity or self-identity are likely to be placed within the society's stratified sub-cultural system as ‘people of color’ or ‘black’. Consequentially marginalized, they are generally indistinguishable from other ‘minority groups’ because of their phenotype and ‘otherness’, which establish class/ethnic categories. How immigrants are perceived or the labels assigned to them is also informed by a history of global transmigration and geopolitics. In their attempt to acclimate to the culture and lifestyle of the new society, Caribbean immigrants like other newcomers, have experienced a myriad of interpersonal and institutional responses. Because of their ‘minority status’ they are subjected to racial/ethnic micro-aggression often directed toward people of color.

Micro-aggression is not inconsequential. The objective of this article is to examine its occurrence, which is pervasive, although not often recognized or openly acknowledged. The extent to which micro-aggressions are becoming overt clues to ongoing discrimination and how layers of 'subtle prejudice' persist is a central concern here.

Patterns of micro-aggression are perpetuated at the institutional/public level, rendering unflattering labels and whimsical policy changes affecting the well-being of immigrants. It is instructive to note the continuous use of the term 'illegal aliens' to describe a category of immigrants. Along with the recent removal of the phrase "a nation of immigrants" from the US Citizenship and Immigration Services' mission statement, such a label may be viewed as marginalizing immigrants. The conflation of DACA (Deferred Action for Childhood Arrivals) with the refugee/asylum program by the president of the United States reflects misguided notions of immigration policy and latent hostility toward immigrants. So too is referring to Sanctuary Cities as a "breeding concept".

The recent decision to re-instate 'citizenship status' on the U.S. Census Questionnaire may not only cause fear and anxiety among immigrants, but will result in significant undercounting of the population, inadequate funding and congressional representation. These regressive institutional nuances certainly contradict the sonnet promise engraved at the base of the statue of Liberty. Invoking the "browning of America" scare tactics creates an atmosphere that would escalate behaviors that encourage micro-aggression. Similarly, sensationalizing of anti-immigrant stories currently simmering in the USA and Great Britain, can lead to embellishment of prejudicial overtones and attitude. In Great Britain there is an increase in public hostility toward Caribbean immigrants.

The above represent cogent examples of micro-aggression, the consequences of which may vary from mild irritation to becoming a barrier to effective intergroup collaboration in the workplace and other social arenas. The use of language, country of

origin and stereotypes as tools of dominance in multiethnic societies is well documented. Dianne Ramdohol (2017) observes that as immigrants attempt to resettle in a different society, they are not only aware of that difference, but are also made to feel different by various behavioral manifestations.

Personal narratives

One informant stated that his daughter who works in the medical field in the southern United States, told him that she was engaged in a conversation about 'family' with her co-workers, when one of them remarked, "so you have a father who cares". She was surprised by the statement, but responded modestly. Other immigrants talked about encounters in the work place based on the assumption that their 'foreign' education and training were inferior. But even when one's education is not 'foreign' there may be negative slights, as when a U.S. trained Caribbean-born nurse was told, "Oh, so you are an RN. I heard that school is really hard", which was interpreted by the informant as a lack of confidence in her ability as a member of a particular group.

The question "Where are you from" followed by "I hear an accent" is all-too familiar to immigrants. The stimulus for such a query is usually based on one's speech pattern or linguistic attributes that appear to be different or 'foreign'. Indeed it is reasonable to assume that the question emerges merely out of inquisitiveness and not any xenophobic thoughts. Yet for some immigrants it could be disarming. One interviewee stated that his response is to point out to the curious questioner that everyone inherently has a speech accent peculiar to her or his country or place of birth.

Another immigrant explained that what the questioner usually means is that the individual has a "non-American" accent. She also ponders the possibility that her response may be used by the inquiring individual to gauge the parameters of the encounter (professional or otherwise) that follows. Notably, Taiye Selasi (2018) suggests that the

question "Where are you from" is often code for "What are you doing here"? Some respondents reported that they have been told, "You are so well spoken", while another said that she has overheard reference to her as being "pretty for a black girl". Sometimes an entire nation is slighted. For example, a young woman visiting her home country in the Caribbean was promptly informed by her accompanying American friend, "these people drive on the wrong side of the road".

Indeed, this phenomenon and its ramifications are not limited to English-speaking Caribbean immigrants. A newly arrived Spanish-speaking immigrant commented on the impatience demonstrated with newcomers to North America when they are asked, "why don't you learn or speak English"? Speaking (perfect) English is assumed to be a sign of intelligence, a belief that may be used to victimize, exploit or denigrate immigrants. The irony is that many immigrants are multi-lingual. A respondent stated that although he "loves America", he is baffled when he hears the comment, "this is like a third world country" specifically referring to U.S. communities in the aftermath of a natural or man-made disaster, which deleteriously characterizes developing nations as being in a state of perpetual devastation.

One respondent stated that he has been on "both sides of micro-aggression", which also occurs within groups. For example, a Caribbean immigrant visiting the home country presumes that locals are doing chores/business in a less sophisticated/efficient manner may say, "this is how we do it in New York". The underlying message: "You people are backward".

Coping with micro-aggression

Particularly with the trends that have emerged from the recent immigration debate, awareness of these interpersonal and social invectives is important. Perhaps the first step in dealing effectively with micro-aggression by both the perpetrator and victim is to acknowledge its existence and understand that it could be harmful. The following ways

of coping are suggested: Immigrants should (1) Use it as an opportunity to inform others and dispel misunderstandings. (2) Try not to perpetuate a stereotype by becoming angry at slights (3) Maintain a sense of dignity and respect (4) Do not assume that all slights or awkward communication styles/moments are intentional (5) Discuss the experience of micro-aggression with others (6) Refrain from invalidating one's own or other cultural traditions and practices.

Conclusion

At a time when there is a resurgence in conservative populism and media scrutiny of immigration issues and race relations, this article highlights a seldom discussed aspect of the immigrant experience. Micro-aggression is a sociolinguistic manifestation of power relationships, which include language intimidation. We need to think about its cumulative effect. The agency (power) of immigrants is often undervalued. Today's immigrants, as cultural ambassadors do not only bridge the gap between nations, but prefer a mutually respectful and productive relationship with the host society, rather than one that makes them vulnerable and insecure. To this end, exploring the nuances of micro-aggression can be instrumental in unpacking, understanding and coping with this aspects of the immigrant experience.

SOME REFLECTIONS ON

My Grandfather

By Dion Kwesi Matthews
(at age 12)

*You left us, my grandfather
 Your life's work was so fine
 You left with a lot of hurting
 But your fight
 was fought divine
 Laying in that ICU bed
 It's caused us quite some pain
 It felt like a ton of bricks
 Or being kicked
 around in the rain
 You went without any fear
 But this is quite OK
 Having only our memories
 And for this we will pray
 You were greatly appreciated
 No, there is no mistake
 You left earth's pod
 to be with God
 Our grief no one will take.*



A GTSA PRODUCTION
HAPPY INDEPENDENCE DAY

GUYANA TRI-STATE ALLIANCE, INC.

INVITE

52ND INDEPENDENCE ANNIVERSARY

ALL GUYANESE & FRIENDS TO CELEBRATE OUR

FRIDAY, JUNE 15, 2018

Award Ceremony - "LEADERS OF TOMORROW"

UNDER THE PATRONAGE OF:

THE HONORABLE ERIC L. ADAMS
BROOKLYN BOROUGH PRESIDENT

COUNCILMAN DR. EUGENE MATTIEU
40TH COUNCIL DISTRICT, BKLYN, NY

BROOKLYN BOROUGH HALL

209 Joralemon Street, Brooklyn, NY

Time: 5:30 pm - 9:00 pm

THE GOLDEN ARROWHEAD AWARD OF ACHIEVEMENT AND DISTINCTION

PRESENTED TO STUDENTS & YOUNG ADULTS

AND INDUCTED INTO THE GOLDEN ARROWHEAD GTSA HONOR SOCIETY

Reception follows -- 'A Taste of Guyana'

For Further Information call:

Patricia Jordon-Langford (917) 541-4101; Lynette Marshall (718) 342-0842; Yvonne Marcus (347) 256-4473;
Phyllis Cort (914) 456-0563; Lorraine Edinboro (347) 701-9293; Elizabeth Gonsalves (347) 886-8426; Mohammed Safie (347) 894-1217



Directions

By Subway: **2**, **3**, **4**, **5** to Borough Hall; **R** to Court Street;
A, **C**, **E**, **F** to Jay St. Metrotech Station/Borough Hall

By Bus: B25, B26, B38, B41, or B52 to Court Street; B45 to Livingston Street
 B54, B61, or B67 to Jay Street Metrotech Station • B103 to Adams Street





DAX SAMPSON MEMORIAL SCHOLARSHIP

2018 Scholarship Program

The Dax Sampson Memorial Fund announces the 2018 Dax Sampson Memorial Scholarship. Under the program, one (1) \$500 scholarship will be awarded to a male senior attending a high school in New York City.

The deadline to apply is May 15, 2018.

An online version of the application is available at: <https://tinyurl.com/daxscholar>

Eligibility:

- Male High School Senior entering college as a freshman in the Fall 2018
- Applicants must have an overall GPA between 2.3 and 2.8
- Plan to attend a 2 or 4-year college
- Scholarship funds will be paid upon proof that the applicant has registered for classes
- Scholarship winner must attend the Graduation Ceremony Service on June 24, 2018 at Church of St. John the Evangelist, 133-04 109th Avenue, South Ozone Park, NY 11420
- Preference will be given to applicants who plan to study or have a passion for creating music

Submission:

By Mail By Email Online
 Dax Memorial Fund
 Scholarship Committee
 c/o Church of St. John The Evangelist
 133-04 109th Avenue
 South Ozone Park, NY 11420
 dsampsonscholarship@gmail.com
<https://tinyurl.com/daxscholar>

Applicants will be notified by June 5, 2018.

Please submit any questions to: dsampsonscholarship@gmail.com



SCHOLARSHIP APPLICATION 2018

1.	Last Name: _____	First Name: _____
2.	Mailing Address Street: _____ City: _____ State: _____ Zip: _____	
3.	Daytime Telephone Number: _____ Email Address: _____	
4.	Date of Birth: _____ Month _____ Day _____ Year _____	Gender: MALE
5.	Cumulative Grade Point Average (GPA): _____ (On a 4.0 scale) Attach proof of GPA. Your most recent school transcript is required.	
6.	Are you the first person in your family to go to college: YES ___ NO ___	
7.	Name and location of High School you are attending: _____	
8.	<ul style="list-style-type: none"> • If you have decided on what college you will attend, please list school name: _____ • If not, list your top 3 college choices: _____ _____ _____ 	
9.	Please submit a resume/activity sheet with the following information: A. List any academic honors, awards and membership activities while in high school: B. List your hobbies, outside interests, extracurricular activities and school related volunteer activities: C. List your non-school sponsored volunteer activities within the community:	



10. On a separate sheet please write an essay (275 - 500 words) answering the question below:

Who or what inspires you?

STATEMENT OF ACCURACY FOR STUDENTS

I hereby affirm that all the above stated information provided by me is true and correct to the best of my knowledge. I also consent that if chosen as a scholarship winner I will attend the Scholarship Award Service at Church of St. John The Evangelist, South Ozone Park, NY 11420 on June 24th, 2018.

I hereby understand that if chosen as a scholarship winner, it is my **responsibility to submit** to the Scholarship Committee the appropriate proof that I registered for college by December 2018 in order to receive the scholarship funds.

I hereby understand I will not submit this application without all required attachments and supporting information. Incomplete applications or applications that do not meet eligibility criteria will not be considered for this scholarship.

Signature of scholarship applicant: _____ Date: _____

How did you hear about this scholarship? _____

Parent or Legal Guardian Contact Information

Name _____

Telephone number: _____ Email _____

Relation to applicant _____

Submission Checklist

- ___ Application
- ___ Essay
- ___ Resume/Activity Sheet
- ___ School Transcript

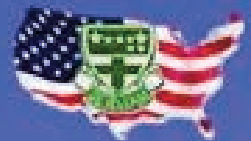
By Mail	By Email	Online
Dax Memorial Fund Scholarship Committee c/o Church of St. John The Evangelist 133-04 109 th Avenue South Ozone Park, NY 11420	dsampsonscholarship@gmail.com	https://tinyurl.com/daxscholar

Deadline: May 15th, 2018

Applicants will be notified by:

June 5th, 2018

St. Rose's Alumni Association USA Inc.



BRUNCH HONORING Males

SATURDAY JUNE 23

11:30 a.m. - 3:30 p.m.

Donation **\$60**



Marine Park Golf Course
2880 Flatbush Avenue
Brooklyn NY 11234

Proceeds to benefit St. Rose's High School Projects.
Co-ed since 1975



RSVP 917-589-6794 / 917-504-6002 / 917-232-0904

For more information, contact:

info@strosesalumni.org | www.strosesalumni.org | SRAA Facebook Page

Tickets: <https://www.eventbrite.com/e/brunch-honoring-males-tickets-42587389027>



NEW YORK TUTORIAL SUPPORT GROUP, INC.
cordially invites you to its

Dinner & Dance

An Amazing & Elegant Evening
To Remember

VENUE: GRACE LIFESTYLE CENTER
434 DEWITT AVENUE, BROOKLYN, NY 11207

DATE: SATURDAY, JUNE 30, 2018
10.00 PM TIL 3.00 AM

DRESS: SEMI-FORMAL ATTIRE
DONATION: \$65.00/CASH BAR
SOUNDS: DJ FLEX

FEATURING
Alantis
Of De Ninja Int'l Band

TICKET INFORMATION

KEITH CADOGAN (917) 836-8203	DALE/LORRAINE EDINBORO (347) 365-1456	WILTON/PAMELA GRANNUM (718) 735-9186
JOHN CALLENDER (CALLIE) (347) 564-0678	BARBARA SAMPSON (908) 403-0474	INGRID ALLEYNE GREEN (718) 531-0693
PAULINE C. WEBSTER (347) 323-2418	JOYCE JERVIS HENRY (917) 693-5415	DESIREE BRITTON: TEL (646) 522-9063
LEAR MATTHEWS (718) 216-4505	CHERYL FERDINAND (718) 778-0463	



St. Stephen's Lutheran Church
2806 Newkirk Avenue, Brooklyn, NY 11226
Presents a

Mother's Day Spring Affair

Saturday, May 12, 2018
7:00pm to 1:00am

St. Stephen's Harrison Hall

Cocktail Hour 7:00pm
Dinner 9:00pm

Adults - \$40
Children under 12 - \$20

Tributes · Gifts · Raffle

Tickets and information
Grace – 347.560.3029 Courtney – 347.247.0001

BISHOPS HIGH SCHOOL ALUMNI ASSOCIATION NY TRI-STATE CHAPTER

Tickets \$15
 Jackie S. (917) 494-7876
 Jackie C. (646) 734-2149
 Audrey (516) 815-2907
 Or Buy Tickets online at bhsnytristate.com

Music by DJ Flexx



Music by DJ Anonymous



MENU: Caribbean Cuisine

LABOR DAY WEEKEND Brunch CRUISE

Saturday September 1st

EMPIRE CRUISES – LIBERTY BELLE

BROOKLYN ARMY TERMINAL, 140-58TH ST BROOKLYN NY 11220

BOARDING 10:30AM . DEPARTS 11:00 SHARP!

 BHSAA | PO BOX 02-0039 | Brooklyn NY 11212 | bhsaanytristate.com