

**Masthead Picture**

Stabroek Market near the Demerara River in Georgetown, Guyana. The market was designed and constructed by the Edgemoor Iron Company of Delaware USA, over the period 1880-1881.



This is one of the oldest buildings in Guyana and is also the largest freestanding steel structures in the Caribbean.

Here you can buy anything from cooked food, to clothes, to jewellery, to raw meat, fish and vegetables at the market next to the Demerara River.

It is also the central hub of transportation into and out of the city regardless of your destination [more](#)

**Jagdeo, Bouterse agree on feasibility study for Corentyne River bridge**



President Bharat Jagdeo and President Desi Bouterse at the joint press conference on September 6. (Photo by Jules Gibson)

[Stabroek News -Mark McGowan - September 7, 2010 | 27 Comments](#)

• **new mechanism to replace joint commission**

A meeting here on September 6th, 2010 between President Bharat Jagdeo and his Surinamese counterpart Desi Bouterse saw an agreement to conduct a feasibility study into bridging the Corentyne River, as both countries pledged to pursue a closer working relationship.

Bouterse, who was recently elected President, was on a one-day state visit to Guyana and plugged for a new mechanism to be developed which would accelerate development initiatives between the two countries, such as the bridging of the Corentyne River. This river separates Guyana and Suriname. He said this new mechanism would see groups within the foreign ministries of both countries reporting directly to the President. This, he opined, would ease the bureaucracy of the process.

At a joint press conference held at the Office of the President, Jagdeo said the bridging of the Corentyne River has been a project discussed for a long time. He said that at the level of UN-ASUR, this bridge had been identified as one of a series of projects that would "further physically integrate" South America. During his presidential campaign, Bouterse had promised to build a bridge across the Corentyne River should he be elected.

Jagdeo said that if the countries were to depend only on the multilateral framework, it would take a long time so it was decided that this would be approached on a bilateral level. According to him, the feasibility study would not only look at the cost of the project but also at its likely development impact.

Asked about the timeline for the completion of the study and funding, President Jagdeo said this had not been settled as yet. "We have not set any timeline. What we agreed is that... we should be effective, we should be concrete and there is urgency about this task," he said. "So we hope that the renewed mechanism, will get together, not like in the past where the joint commissions met occasionally, rarely and the discussions were mired in democracy... that we would meet soon to advance the technical work in all of these areas."

According to the Head of State, it is necessary that technical assessments be done before the project is concretized. "There is quite a bit of technical work to be done. So we anticipate... urgent movement in these areas. But we don't want to be accused of not doing the technical work too...," he said.. Jagdeo said once these studies are done, the issue of finances would be dealt with as constant contact will be maintained.

President Bouterse, speaking through an interpreter, described the project as one that is of "vital importance" and said the most important part of this process was the "political will". He said once this element is there other things will fall into place, including finances.

Meanwhile, Jagdeo said he supported Bouterse's push for a new mechanism, saying that in the past the joint commission was not the best approach because it did not have enough high level political attention. He said the new mechanism will see his office and Bouterse's office directly overseeing the co-operation process. [more](#) Also see L [Bouterse: drug charges 'almost a joke'](#)

**SEND YOUR COMMENTS TO THE BLOG**

If you would like to comment on this newsletter or Blog please go to the September Newsletter link and make your comments. You do not have to use your actual name. You can also send your comments to Cyril Bryan: [guyaneseonline@gmail.com](mailto:guyaneseonline@gmail.com)

**Inside this issue:**

Pg. 1 Jagdeo-Bouterse meeting	Pg.9 Guest Editorial by Yesu Persaud
Pg. 2 Editorial - Cyril Bryan	Pg.10 Arts and Culture
Videos on Indentureship	Pg.11 Arts and Culture
Pg. 3 Guyana News	Pg.12 Guyana Tourism
Pg. 4 Guyana News	"Visitors will avoid us" - Martins
Pg. 5 Guyana News	Pg.13 Historical .. West Indian Migration
Pg. 6 Associations—News	The Arrival of the east Indians
Pg. 7 Associations—News	Pg.14 Historical—The Indian Presence in
Pg. 8 Associations—News	Guyana—2 pages
	Pg.15

## The Newsletter and Blog for Guyanese Individuals, Associations and Groups Worldwide

### Welcome to the Guyanese Online Newsletter



By: Cyril Bryan, Editor and Publisher

This is the **seventh edition** of the Guyanese Online Newsletter. The newsletters and Blog have been well received and reach thousands of Guyanese and their friends worldwide. I must thank all those who have commented and sent personal e-mails. Thanks also to the associations, groups and advertisers.

EDITORIAL: "Summer is Almost Over"

The Guyanese Online newsletter and Blog have been featuring various events through the summer months held by various Guyanese organizations, mainly in Canada and the U.S.A. It is now September and Labour/Labor Day has arrived, the signal that summer is almost over.

Fortunately, I spend most of the year in Barbados, where hot days are the norm, but I do miss the changing seasons and the myriad choices of cultures that most big cities offer. The sea breezes and the sand and sea of the beautiful beaches here however make up for the things I miss.

Guyana is in transition right now as they await elections within a year. Term limits prevent Mr. Jagdeo from running again. There are changes within all of the parties as they prepare for elections. The ability to awaken the populace to embrace and implement a "vision of hope" must be foremost as the Guyana's success and personal development is what is most important. Maybe, our neighbour Suriname can give Guyana some lessons of various ethnic groups and interests working together.

In this issue we mention the efforts of the people of Victoria (the first village), and Buxton to revitalize their villages so that the blood, sweat and tears of their ancestors were not shed in vain. Many are concerned as they have witnessed the gradual deterioration of the scores of African villages that were bought and established after Emancipation in 1839. This present generation of elder descendants want to see the rebirth of their ancestral villages and the release of the energy and creativity that was evident in their formation. We must support and wish them well!

Personally, I feel involved, as my father's ancestor, Belinda Hopkinson of Victoria, one of the five women on the 1839 deed for that village, died defending it from the colonists. Her daughter Rebecca, married my great grandfather William Barrett Burgan, whose father Friday Burgan, was named on the 1840 deed for Beterverwagting. I have studied the travails of slavery and colonialism, and lived in Lusignan, Buxton and Plaisance as well as Georgetown so I do understand village life and history. It is important that the children of these ancestors have a future in Guyana as their right, based on history and the toil of their ancestors.

We have featured, under the Historical Section, the various ethnic groups that make up the fabric of Guyanese society. In past issues we have featured articles on the Portuguese and Chinese. In the last issue we featured African Emancipation after slavery was abolished. In this issue we feature the East Indians and Indentureship. Next month's feature will be on the Amerindians,

#### Please note

This **Guyanese Online Newsletter** and the **Guyanese Online Blog** is designed, edited, produced and published by **Cyril Bryan**.

Individuals, Organizations, Associations and groups should send their announcements, features, news, and event advertisements for publication to **Cyril Bryan** at: [guyaneseonline@gmail.com](mailto:guyaneseonline@gmail.com)

### Featured Videos

## How Britain re-invented Slavery Indentureship – The East Indian Experience

This is a BBC documentary split into four videos:

**Click >** [SEE VIDEOS HERE : INDENTURESHIP](#)

This story tells you how England recruited people from India under "contract" to replace the African labour in agriculture after slavery was abolished in 1834. It is believed that these Indians were tricked into leaving India to go to places like Guyana, Fiji and Africa, to work as "Indentured Labourers."

In this documentary one man is looking for any sign of his great grandfather who came to Guyana. Another man also looks for his roots in Fiji. Indians had to endure some of the same living conditions and cruelty that the Africans and others, suffered earlier under slavery, before 1834

In this case, however, unlike under African based slavery, there was a time limit for their labour, even though it was harsh at times. They were free after their five year "contract" to renew their contract, or return to India, or accept land in lieu of their passage home as was the case in British Guiana (Guyana).

In British Guiana, after slavery was abolished, the Africans got their "freedom" but no land or compensation for over 200 years labour by them and their ancestors. They had to work and save to buy abandoned estates to form their first villages like Victoria, Beterverwagting and Buxton on the East Coast of Demerara, which were established starting from 1839.

In the [2002 Census](#), persons claiming to be East Indians were 43.45% of population, down from 51.93% in 1980.

### The Society of Caribbean Linguistics 18th Biennial Conference August 9-13, 2010

The Society for Caribbean Linguistics held its 18<sup>th</sup> Biennial Conference in Barbados from August 9<sup>th</sup> to 13<sup>th</sup>, 2010 at the Amaryllis Beach Resort. The theme of the recently held conference was "**Caribbean Languages and Popular Culture**" and was dedicated to the memory of the late **Professor Richard Allsopp**, distinguished Caribbean linguist and lexicographer.

In keeping with the remit of the Society to address issues in language education, two teacher workshops were held prior to the conference for English and Foreign Language teachers in Barbadian secondary schools.

Papers presented at the conference covered a variety of topics, including various aspects of linguistics, French Creole varieties, lexicography, language in song, language rights and language in literature, by both Caribbean and international participants.

Highlights included a session of tributes and the launch, posthumously, of Professor Allsopp's last work, the "*New Register of Caribbean English Usage*". The keynote speakers at the launch were Professor John Rickford, outgoing President of the Society, Professor Ian Robertson, a former President, and Dr Jeannette Allsopp, widow of Professor Allsopp and the current President of the Society.

## Jagdeo in historic Buxton visit

**-commits to providing help but says villagers must 'want this too as badly as we do'**

President Bharrat Jagdeo (centre) receives a welcome upon his arrival in Buxton on August 18. Escorting him are cultural activist Mboya Wood (right), and Barbara Thomas Holder.



By Kwesi Isles

[Stabroek New - August 19, 2010](#)

"Buxtonians, the President is in the house, today is a historic day for Buxton!"

The cry from Chairperson Barbara Thomas-Holder and the resounding cheer that followed rang through the hall of the Buxton Community High School yesterday where President Bharrat Jagdeo met residents for the first time since becoming head of state in 1999.

Jagdeo, who was accompanied by a slew of ministers and other government officials, was recently criticised by some Buxtonians for never visiting their once-volatile community during his years in office. However, while some may have left happy that their concerns would be addressed it was not King Midas descending upon the village as some had hoped, with no multi-million-dollar disbursements being made.

Rather, the president spoke about expanding agriculture assistance for farmers and those willing to venture into the sector and the Women of Worth (WoW) micro-credit scheme for single parents.

Addressing the packed auditorium, Jagdeo said he was there to address practical measures to ensure development in Buxton... He continued: ...

"If you can't generate employment and economic activity at the village level everything will suffer, everyone will suffer because of the linkages that communities have and people to each other. I don't want to go back and analyse the past and what happened, that is part of our history now. How do we now move forward in regenerating wealth in this community, economic activity so that the people here can find meaningful employment and solve some of their problems? This is what we have to focus on." ... [more](#)

The **Buxton-Friendship Express** Newsletter - August 2010, has the full reports on the 170th Anniversary celebrations and other stories relating to this visit. by President Bharrat Jagdeo. [Click here](#)

## NA Multilateral student tops CAPE exams



[Stabroek News On August 14, 2010](#)

**Eileen Marray** of New Amsterdam Multilateral who gained five Grade One passes in five subjects is this year's top performer at the Caribbean Advanced Proficiency Examination (CAPE).

Education Minister Shaik Baksh reported on August 13, that there was a drop in the overall pass rate and the poor performance in Mathematics and that the pass rate for CAPE this year is 80.4%, down from 87.5% last year.

Baksh said the low pass rate in Mathematics in particular remained an "area of concern." Nevertheless, he was hopeful that this year's CSEC results will produce satisfactory figures. The pass rate in Pure Mathematics Unit One was below 50% for this year's CAPE. Baksh said that a

specialist at the National Centre for Education Resource Development along with teachers in the system "are working to see how we can improve" results. He also noted that the number of persons writing the examination this year had increased. This year 474 candidates wrote the May/Jun exams compared with 426 last year.

There were improved performances in Physics (from 58.33% in 2009 to 70.97% in 2010) and Economics (from 50% in 2009 to 96.23% in 2010).

The centres where CAPE was written were Mackenzie High School, New Amsterdam Multilateral, Berbice High, Adult Education Association-New Amsterdam Branch, President's College, The Bishops' High, Queen's College, St Rose's High, St Stanislaus College and the Adult Education Association. [More](#)

## Caribbean ferry service to be launched soon

**ST GEORGE'S, Grenada**, September 8, 2010 –Several people will be able to travel free of cost, including the physically challenged, when the Caribbean's new ferry service is launched by next month. See [BEDY's Travel of Grenada](#).

BEDY's Chief Executive Officer Benjamin Ross promised yesterday that on each trip, 12 free seats will be allocated for the physically handicapped, persons requiring urgent medical attention, representatives of government travelling on government business, members of the clergy, persons travelling on special education assignments, as well as police officers, in keeping with the agency's Special Situation Seat Assignment Programme.

In giving an update on the launch of the ferry service, Ross said most of the pre-launch plans have been fine-tuned and by the end of this month, a comprehensive booking system will be in place at locations across the region.

Those persons living in the United States will also be able to make their inter-island travel reservations and cargo bookings through BEDY's Miami office.



**The service, when operational, will connect Barbados, St Lucia, Trinidad and Tobago, Grenada and St Vincent, providing daily services to those islands.**

Three vessels – one with a capacity for some 900 passengers, 180 motor vehicles and cargo, and two others, La Palma Express and Nutmeg Express, with a capacity of 260 and 300 respectively – will be utilised. The smaller vessels will provide inter-island tour and charter services.

Ross said the schedule for the larger vessel is being revised.

No exact date has been given for the launch of the ferry service, but BEDY said it would happen towards the end of October 2010. (from [Caribbean360](#).)

## GPL bemoans illegal connections

[Stabroek staff On August 17, 2010](#) | [9 Comments](#) <full story

The Guyana Power & Light lamented yesterday that illegal connections are being replaced within a day despite the company's constant raids in a number of communities, as it expressed its deepest sympathy to the family of the boy who was electrocuted when he came into contact with an illegal connection on Sunday August 15<sup>th</sup> at Annandale North.

The power company in a press release yesterday named certain communities as major culprits stating that despite "constant raids in Sophia, particularly Cum-mings Park and Section D, North and South Ruimveldt, Friendship, East Bank Demerara, Plum Park, Angoy's Avenue, Soesdyke and Annandale North, illegal connections are replaced within a day."

GPL said too that on July 31 its personnel accompanied by the police had visited Annandale North and removed illegal connections and two persons who were subsequently arrested are now before the court.

## El Dorado rums for Sandals Resorts

[Stabroek News - July 26, 2010](#) <full story

Demerara Distillers Limited (DDL) recently signed an agreement with the Sandals Resorts International Corporate Headquarters in Kingston, Jamaica, for a partnership in which El Dorado will be the exclusive pouring rum at all Sandals Resorts.

In addition, the El Dorado range of Premium and Super Premium rums will occupy prime positions in all Sandals Gift Shops at the resorts, a press release said. No other terms of the deal were disclosed.

The Sandals Resorts are located in Jamaica, The Bahamas, Antigua, Saint Lucia, and the Turks and Caicos Islands.

Sandals and DDL will also collaborate on branding and marketing opportunities at the resorts and in the international markets. The agreement came into effect August 1.

## Telecom Monopoly nearing end

**Friday August 20, 2010** – The legislative and regulatory reform process in Guyana's telecommunications sector, that will bring an end to the monopoly held by the Guyana Telephone and Telegraph (GT&T), is almost done and should go before Parliament before the end of the year.

Head of the Presidential Secretariat Dr Roger Luncheon who told members of the press after a Cabinet meeting on August 19th, that "drafting of the Bills, regulations, and licences, which are the principal elements of the reform process, are practically completed".

The final phase includes a week-long period of engagement with Cabinet members as they consider the draft legislation. The various pieces of legislation would then be disseminated among the relevant stakeholders and posted on the Government websites. [\(Caribbean360\)](#) < full story

## Miners send strong message to Govt.

[August 29, 2010](#) | [By Kaieteur News](#) < full story

Miners and their representatives yesterday called on the government for their genuine partnership within the industry, saying it is needed if they are to protect and sustain the sector.

This call was reiterated yesterday morning as miners from all mining districts converged in Bartica to celebrate the 10th annual Pork Knocker's Day.

On the occasion, President of the Guyana Gold and Diamond Miners Association, Fred Mc Wilfred said that although the event was a celebration, he felt the need to highlight some major issues affecting the mining sector. Mc Wilfred, in his remarks to the gathering, made reference to an advertisement which appeared in some sections of the media. The advertisement referred to stringent penalties to be imposed on miners, which were arrived at without consultations.

The Advertisement cites: "1-We will jail you if you divert any water without the Minister's permission; 2-Miners must make the river and creek water as clear as drinking water; 3-Miners must spend more than \$500,000 in prospecting for each property before they can mine; 4-Miners must pay \$100,000 Environmental Bond for every major piece of equipment they own; 5-Miners must give six months notice before they start mining (YES, it is still here despite ALL the promises); 6-If you do all of this, we will give you only five years to mine an area, after which you must leave, even if it still has gold."

## US\$38M Venezuela rice contract sealed

[Stabroek News August 27, 2010](#) < full story

Guyana and Venezuela have finalized a second rice deal valued at US\$38M and Agriculture Minister Robert Persaud yesterday said it would see 50,000 tonnes of paddy and 20,000 tonnes of white rice being shipped there from October.

Under the deal, suppliers will be paid US\$420 per tonne of paddy and US\$700 per tonne of white rice. These are the same prices applied under the US\$18.8M contract signed earlier this year and Persaud insisted that they are about 75% more than those offered at other markets.

This, Persaud stressed at a news conference, shows the commitment of government to ensuring that farmers receive the best price for their produce. However, Guyana is indirectly paying itself for rice and paddy supplied from payments to Venezuela for oil supplied under the PetroCaribe deal. President Jagdeo, during a press conference last month, said that Guyana owes Venezuela more than US\$160M for oil obtained under the PetroCaribe arrangement.

He explained that because of the rice agreement Guyana has with Caracas, debt is used to pay for rice exported to that country, following which the Venezuelans would then cancel the promissory note. In June 2005, Guyana and several other CARICOM nations signed the PetroCaribe deal. Under this deal, Venezuela offered cut-price oil, accepted deferred payment and allowed borrowers to pay for oil with goods such as sugar, rice, bananas or kidney beans. .... [\(continued\)](#)

## Prison population concerns authorities

August 11, 2010 | By [KNews](#) | Filed Under [News](#)

### Staggering 26:1 inmate/officer ratio highlights plight

The ever-increasing prison population has underscored the urgent need for an aggressive approach to recruit additional and qualified human resources within the Guyana Prison Service. This was highlighted at last Saturday's Retreat at the Grand Coastal Hotel, Le Ressenouvir, East Coast Demerara, which was hosted by the Ministry of Home Affairs in collaboration with the management of the Guyana Prison Service.

Within recent years, the prison population has grown disproportionately with the level of staff to man the various penal facilities throughout the country.

Presently, the ratio at the main penal institution in the city stands at a whopping 26 to one in terms of inmates to prison warders. At the Georgetown Prison, inmates on remand alone stand at a staggering figure above 800 and with the penchant of Magistrates to remand persons, it is expected that the situation will continue to overwhelm prison authorities if they fail to attract adequate staff.

The situation has become so dire that on several occasions, prison authorities have been faced with mini-riots and threats .. [more](#)

## First ever US Naval vessel arriving for military, civilian Exchange



Saturday, 28 August 2010 - Demerara Waves

After ensuring that Port Georgetown is deep enough, the **United States Naval High Speed Vessel (HSV) Swift**- is expected to arrive in Guyana on Sunday August 29, to exchange expertise with Guyanese military and civilian authorities.

The vessel is expected to dock on the south end of the Guyana National Shipping Corporation dock at 10.00AM, the US embassy here said.

"Sailors and Marines from the ship will exchange expertise with members of the Guyanese navy, coast guard and civilian services," the embassy said in a statement. By the time the vessel would have departed on September 10, its members would have delivered humanitarian assistance items and assist in a community relations event .

Part of a hemispheric security partnership, the HSV Swift's visit marks the first time that the U.S. naval vessel or vessel under contract to the U.S. Navy is going to moor pier-side in Georgetown, Guyana. [more](#)

## Kuwait Prime Minister visits Guyana

On July 20, Guyana signed five agreements with Kuwait, paving the way for the two countries to increase trade ties and develop open air aviation services in the former.

The agreements were inked during a high-level, whirlwind visit yesterday by Kuwaiti's Prime Minister, Sheikh Nasser Al-Mohammad Al-Ahmad Al-Sabah, who arrived to a red-carpet welcome with a delegation of over 50 persons, in two aircraft.



Kuwaiti's PM, Sheikh Nasser Al-Mohammad Al-Ahmad Al-Sabah (fifth from right), in a red carpet welcome on July 20, at the CJA. Also in picture are President Bharrat Jagdeo and other top officials.

The official, along with almost 20 of the Middle East country's advisors and private sector officials, is on a Caribbean and Latin America tour to boost Kuwait's profile in the regions. The local team led by President Bharrat Jagdeo, and including several Ministers, met the officials at Cheddi Jagan International Airport after which the procession was escorted to the Office of the President for a meeting and the signing of the agreements. One of the agreements is for an end to Double Taxation Agreement — avoiding tax being levied twice on the remuneration or any other money earned by a Guyanese or Kuwaiti in the respective countries. [more](#)

## Government sets up Procurement website

Government has established a government website, [www.eprocure.gov.gy](http://www.eprocure.gov.gy) on which all government advertisements and notices will be placed, a press statement from the Office of the President announced yesterday. (August 9, 2010)

The statement said that the government in implementing its ICT strategy, specifically e-government, has decided to employ the use of the electronic medium in the publication of notices and the procurement process of goods and services.

In that regard, legislation was recently enacted to make provision for electronic publication. And the move is in tandem with the recent availability of more and cheaper bandwidth, the statement added.

According to the Office of the President, the website will enhance accountability and transparency by displaying all current ads and notices according to sectors and categories while maintaining as well an inventory of past placements.

Source: ([Stabroek News August 10, 2010](#))

## ST. ROSE'S ALUMNI REUNION 2010



Terry Kim Katchay  
 Rita (Glasgow) Bacchus  
 Desiree (De Abreu) Buckley  
 Cheryl (Surrey) Braz  
 Alice (Sweetnam) Bhyat  
 Joanne (Ross) Davis  
 Sheila (Georges) DeGannes  
 Marilyn (Edghill) D'Ornellas  
 Phyllis (Lewis) Henery  
 Penny Lee  
 Tessa (King) Ng-See-Quan  
 Patsy Russell  
 Maureen (Cheong) Webb  
 Jennifer (Dummett) Welshman  
 Suzette Zau

## Organising Committee

Held in Toronto, Canada from August 2 - 6, 2010

This was a very successful reunion attended by delegates from around the world. The list of events were:-

**Monday August 2, 2010** : Last Lap Lime – 11.00am to 9.00pm. (Woodbridge Fairgrounds)

**Tuesday August 3, 2010** - Meeting of the Chapters (Executive Board) – 5.30pm – 7.30pm - (Seneca College)

**Wednesday August 4, 2010** - Opening Ceremony & Cultural Evening. followed by show

**Friday August 6, 2010** - Picnic – Complimentary (Bring your own picnic basket / concession stand was available). (Milliken Mills Park). Time: 11.00am – 5.00pm

**Saturday August 7, 2010** - Dinner & Dance Gala Evening. Time: 6.00pm Cocktails / Dinner served at 7.00pm sharp. **Special Door Prize!** - Painting by Michael Emile!

**Sunday August 8, 2010.** - Closing ceremony and Mass (Continental breakfast incl.) Time: 10.30am

The following pictures of some of the events were taken by Beverly Christiani Drake. Mark Bannister posted the pictures on [www.shutterfly.com](http://www.shutterfly.com) at the following link:-

[Slideshow of pictures](#) < click to view 79 pictures

Website : [St. Rose's High School Alumni Toronto Chapter](#)

## Guyana Jamboree –2010 < details

**Featuring** : Dave Martin & The Tradewinds, Bing Serrao & The Ramblers and Roy Geddes Steel Band. Venue: Splashmins Resort. Date: Nov.2nd to 9th, 2010. Main Event: Entertainment Evening Sat. Nov. 6th, 2010.

**Eco Tours:** During the period Nov.2-9,2010. Splashmins Resort, Arrowpoint Resort, Timberhead Resort. Accommodations; Splashmins Resort; Arrowpoint Resort; Timberhead Resort; Roraima Duke Lodge; Roraima Residence Inn; Princess Hotel; Pegasus Hotel.

[More details on Guyanese Online BLOG](#)

## CALGARY. ALBERTA. CANADA

Introducing the Guyana Canada Cultural Association of Calgary



The Guyana Canada Cultural Association (Calgary), referred to as the GCCA, is a not-for-profit association, incorporated on April 25th 1991 in Calgary, Alberta, Canada. We started with a membership of 25 and today, our current membership is 180

Our Goals and Objectives are designed to promote and share our culture within the community at large. We strive to provide an environment for our youth, our members and our community that fosters a better understanding of our multicultural diversity and values. We support various charities within Calgary and in Guyana. We are a member of Global Fest and the Calgary Multicultural Centre, and affiliate with many different associations to support and sustain our common goal – celebrating diversity and maintaining respect for each person's traditions and values in our rapidly growing city.

### Goals and objectives of the GCCA:

- To assist members of our community to assimilate into the society at large
- To foster stronger ties between Guyanese in Calgary and the rest of the society.
- To introduce members of mainstream society into the GCCA.
- To provide assistance to needy Individuals and Groups.
- To provide facilities for programmes in several areas: civic, cultural, educational, informational, recreational and social.

[Calendar of Events Listing for 2010](#) < link

Website: <http://www.gcca-calgary.com/>

**WE HAVE A CULTURAL BUILDING** located at Unit 4, 4805 Westwinds Dr NE, Calgary. The GCCA purchased the 4,550 sq ft building in December 2008 which is available for use by its members and other cultural groups.



## Bishops' High School Alumni - Toronto 25th Anniversary Award

Bishops' High School (BHS) Toronto Chapter celebrated its 25<sup>th</sup> anniversary this year, 2010. Bishops' High School Alumni Association was the first Guyana High School to initiate a school's Chapter in Toronto. The other major Georgetown schools formed their Associations shortly after and they now all join together every year to sponsor the Last Lap Lime.

This year, BHS has also won an award from the Province of Ontario Canada, for all the work they have done from inception with their contributions to community services in Ontario.

Their support includes both financially and in services to the Community. BHS has provided bursaries for post-graduate students who not only come through high school in Toronto with flying colours, but also volunteer their time in the community; our support of numerous charities in Toronto from our yearly Last Lap Lime revenues has also been recognized.

Dr. Vivian Rambihar, an ex-QC boy who is now a Cardiologist and author in Toronto, sponsored and nominated BHS to the Province – and they won the award!! - the "Ontario Newcomer Champion Award". BHS now has a lovely plaque to show for it, presented by the Minister of Citizenship and Immigration, Eric Hoskins at an Ontario government presentation luncheon with other awardees!

### BHS Alumni Association (Toronto Chapter)

Silver Anniversary: 25 years of excellence with **Commemoration, Cocktails, Cuisine and Cabaret,**

**Sunday, October 24**

at the **Grand Baccus Banquet & Conference Centre,**  
2155 McNicoll Avenue. Toronto. at 3.00 PM.

Moments of Commemoration · 3-course dinner · Jazz, Dance,  
Spoken Word and Musical Performances · Music, Mingling  
and Dancing:

**Tickets are \$50 each,** and we are asking each and every alumnus for their support with ticket sales. We are catering for 250 people. **Please Support us!**

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## Guyana Cultural Association of New York 2010 Guyana Folk Festival Awards

**Brooklyn, NY: August 12, 2010** The Guyana Cultural Association of New York today announced its 2010 Guyana Folk Festival awards for the 9<sup>th</sup> year. The Awards recognize individuals, organizations and businesses whose work of excellence in Guyana and the Diaspora demonstrate *Diversity in Our Villages, Harmony in Our Culture*. We salute the contributions by youth and, especially, we acknowledge individuals from village communities who enrich Guyanese society.

In concert with our theme, our honorees have excelled across a wide range of disciplines including the arts, community development, medical care, sports, and education. Our Lifetime Achievement award goes to Joseph "Reds" Perreira, and the Exemplary recipient is Gem Rohlehr, who are stalwarts in sports and music, respectively. We are particularly proud that all honorees have shown cultural attributes that Guyanese admire, honor or preserve.

The award ceremony was held on Thursday, September 2, 2010 at Borough Hall in Brooklyn, New York.

### The Honor list is:

Harold Banarsee - Community Development  
Ivor J. Benjamin, M.D. - Medical Care  
Buxton Fusion School of Music - Arts  
Michael Charles - Arts  
Tennicia De Freitas - Arts - Youth  
Chelsea Edghill -Sports - Youth  
Aliza Fatima - Community Development - Youth  
Muriel Glasgow - Community Development  
Hampshire Reunion Organization - Community Development  
Carl Hazlewood - Arts  
Andrew Hillman - Medical Care -Youth  
Peter Jailall - Education  
Chuck Mohan - Community Development  
Fitzpatrick Nedd - Community Development  
Joseph "Reds" Perreira - Sports  
Eric Phillips - Community Development  
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Roy Singh - Corporate Enabler  
Marguerite Thompson-Alleyne- Community Development-Youth  
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## VICTORIA VILLAGE—FIRST INDABA CONCLUDES WITH FERVOUR AND WIDE-RANGING RESOLUTIONS



Participants at Victoria Conference

### FIRST VILLAGE INDABA CONVENED AT VICTORIA NURSERY SCHOOL DURING AUGUST 5 – 8, 2010:

Four hectic days (August 5-8, 2010), of unprecedented activities, that have already proved a social uplift, came to a climax and closure Sunday evening with Victorians re-echoing the deep religious convictions that sustained their Ancestors during the long night of slavery and its degradation and through its aftermath.

Villagers congregated at the Conference venue to hear the reading of the Resolutions they had formulated and to approve them thereby tasking the Conference Leadership & Planning Committee and the Victoria Reconstruction Trust (VRT) to investigate, clarify, undertake and provide leadership in social and economic areas in order to arrest the decline of the Village and reverse the impoverishment of its population.

The Villagers adopted Resolutions relating to public safety, the cessation of persistent flooding of farm and homestead, the provision and upgrade of social amenities to be utilized in sport development, youth training, and to aid efforts towards the rebirth of education, and ideas concerning establishing the foundation and training for entrepreneurial activities

The organization said that they would formally present the Resolutions to the Hon. Kellewan Lall, Minister of Local Government and Regional Development on September 1, 2010.

They have also presented the Victoria Resolutions to the Leader of the Parliamentary Opposition and Leader of the PNC/R, Mr. Robert Corbin and to the Alliance For Change. They await a convenient opportunity to make a presentation to the General Secretary of the PPP.

They said that the Victoria Resolutions give an insight into their investigation and analysis of the problem of development and contains approaches and solutions. They address matters of public safety but also contain a future vision of the Village.

Groups of Victorians have commenced detailed examination of the Resolutions and studying of their implications and requirements.

**Conference Leadership & Planning Committee: Secretariat:  
Victoria, East Coast Demerara, GUYANA, South America:  
Telephone 592-256-0576**

Contact E-mail: [northbrookvictoria@yahoo.com](mailto:northbrookvictoria@yahoo.com)

### RESOLUTIONS ADOPTED BY ACCLAMATION AT THE CLOSURE OF THE FIRST VILLAGE INDABA CONVENED AT VICTORIA NURSERY SCHOOL DURING AUGUST 5 – 8, 2010:

The Victorians desire to see the non-governmental organization, the Victoria Reconstruction Trust become the umbrella organization nurturing other groups and organisations existing at present or emerging in the future, thereby becoming capable of evolving broad consensus on matters affecting the Village and approaches to their solution.

**Read full document here:**  
[First Village INDABA RESOLUTIONS 2010](#)

### Victoria Village - historic Model of Village Governance - by Eusi Kwayana

*Copyright. 2007. Excerpt from a new book on The Guyana Villages by Eusi Kwayana. . You may contact Eusi with your comments at: [tkwayana@gmail.com](mailto:tkwayana@gmail.com)*

The book by Mr William Arno, stalwart head teacher, and Inspector of Schools, educationist, famous in his time, gives us much information about the First post emancipation village in Guyana. In particular it lists the 83 original proprietors, who took the simple step of buying a village to be controlled by persons who had been enslaved up to 1834 and lawlessly forced to work for another four years until 1838.

Taking over land by purchase and setting up a new mini - civilization called a village was not a cake walk. We often forget that the colonizers and the Sugar directors and Attorneys had passed laws to make it difficult for the emancipated men and women to acquire land. As the rulers saw it, when Africans got land the plantations would lose labour.

Many early historians told us that the Africans “left” the plantations, walked out in mass. In fact they add spice to this report by calling them lazy. Alan Young has documented that the colonial government passed ordinances to prevent anyone ( read ‘newly freed Africans’ ) buying less than 100 acres of Crown Land and fixed a minimum price of six pounds sterling an acre At that time this was \$48.80 an acre in the colony’s money. Alan Young, using the language of the times, declared that the official policy was “to keep the Negro landless”. Because the Africans, led by people from plantations neighbouring Northbrook, bought Pln. Northbrook, the colony’s establishment was far from friendly to their country-wide efforts at even partial self reliance.

Where did the money come from? The Plantation owners had been compensated for “losing” their so called slaves. For those who had continued their fore parents’ agony of unpaid labour under the whip, there was no compensation. Where, then, did the money come from? It came from labour - the labour of men and women, and often of children.

During the four years of forced labour (August 1, 1834 to August 1, 1838) the planters paid only for *overtime* work,, that is for work done in excess of 7 1/2 hours (seven and a half hours) in any *one* day. . . . . **Read full excerpt: [VICTORIA-The first Village](#)** by Eusi Kwayana.

## Local politics deterring Diaspora from returning says Dr. Yesu Persaud

June 29, 2009 | By Anupa — Kaieteur News By Fareeza Haniff

Guyanese were given a chance to go back into the history of this country, and to learn of the struggles and fights that were experienced to make Guyana what it is today. On Saturday evening, Chief Executive Officer (CEO) of Demerara Distillers Limited (DDL), Dr. Yesu Persaud, delivered a lecture on "Guyanese Identity" at the Indian Cultural Center Bel Air, Georgetown.

While highlighting the positives of the country, Dr. Persaud also shed light on the negative issues which he said are 'driving' persons out of the country.

According to Dr. Persaud, Guyanese are here to stay and if they stay, then a great nation can be built.

However, he pointed out that this is not the reality of the day.

"There are so many people who are living overseas, and want to come back to Guyana, but the politics here is so screwed, people don't want to come back. Few have returned, but if they come, they go back. And everyday we see people leaving our shores, great and skilled people."

He added that the Caribbean seem to also be rejecting Guyanese, taking into consideration the ongoing issue in Barbados.

"Now nobody seems to want us in the Caribbean. We are now called outcasts in Trinidad and Tobago, Barbados and Antigua. Why are they leaving? There is a continuous flood of people from Guyana. If we do all the right things, then we will make this country great and have human rights respect, but once there is fear, people will not express themselves," Dr. Persaud said.

He explained that everybody has to work together and live together in peace and harmony or the country will sink, although it is understandable that this is very difficult for some people who will think it's impossible.

But according to Dr. Persaud, 'nothing is impossible, we are the ones who make it impossible.'

"People need to remember that the government was elected to serve the people and not the people to serve the government. In this country today, politicians don't take advice, they have their advisers. You can't go and advise politicians, unless they ask for it."

He also pointed to the case of where approximately 82% of University of Guyana students leave the country after graduating every year, largely due to the fact that jobs are not available for them.

Dr. Persaud noted that Guyana is stuck in the past where it is believed that only certain people who are here can do better.

"We are making mistakes that have been made in the past. The British left one of the best education systems, one of the best primary educations. The teachers then were very impressive and it had nothing to do with race. All the teachers back then, were Afro Guyanese and they gave of their best. Indian teachers came into the picture in the late 50's."

Meanwhile, Dr. Persaud is of the view that Guyana should not have fought for Independence, because Trinidad and Tobago, Barbados and the small Islands did not fight for their Independence.

"We made some wrong moves. Our leaders were so carried away, both Burnham and Jagan and they were also greatly influenced by the Soviet Union."

He noted that in 1964, Burnham came into power and for seven years, he ran an excellent ship.

According to Dr. Persaud, at that time lots of money was pouring into Guyana as the Linden Highway and the Canje Bridge along with several roads were established.

However, in the 1970's, he said, things started to change as there was a decline in bauxite, since Guyana was unable to meet some of its deadlines. At that time too, Dr. Persaud said, good people were forced out of the country.

He noted that in 1992, when the Peoples Progressive Party (PPP) took over, freedom reigned, as Cheddi Jagan did not do anything harsh.

"But when he passed away, things started to change. Mrs. Jagan was not up to date with the politics."

### THE NEXT GENERATION OF DIASPORIANS WILL HAVE LESS TIES TO GUYANA

Excerpt from: August 10, 2010 | By [KNews](#) | [Columnists](#), [Peeping Tom](#)

In our international perspective this week, we examine the need for greater integration of sports between members of the Diaspora and local sporting organizations. ....

There is another important reason why such integration is necessary. Those who have had the experience of living in Guyana and who have migrated, still have emotional and physical ties to Guyana. But a whole new generation is emerging within the Diaspora.

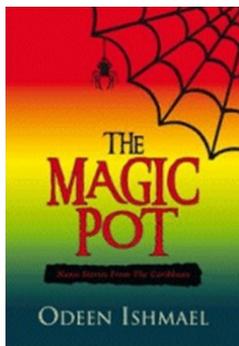
They are the children and grandchildren of Guyanese immigrants, and they have had little or no attachment to Guyana. Within the next ten years, these persons who are descendants of Guyanese, but have not ever lived or for that matter ever visited Guyana, are going to outnumber those who migrated from these shores.

Unless therefore, a way can be found to create greater links between these persons and Guyana, we may well end up with a situation where these persons would in time have little or no attachment to Guyana. And considering the economic value of remittances from the Diaspora, we can very well over the next ten years see a decline in the level of these remittances.

Without these resources the Guyanese economy is going to shrivel. We should therefore act now to integrate the Diaspora into our society and economy. Through sports we can begin this process.

Read full article : [THE NEXT GENERATION](#) ....

## THE MAGIC POT Nansi Stories of the Caribbean by Odeen Ishmael



**Paperback:** 170 pages  
**Publisher:** Xlibris, Corp. (July 30, 2010)  
**Language:** English  
**ISBN-10:** 1453539034  
**ISBN-13:** 978-1453539033

Author **Odeen Ishmael** reveals engaging tales of Caribbean culture through the pages of **THE MAGIC POT: Nansi Stories From The Caribbean**.

This book comprises a collection of popular folk stories from Guyana and other countries of the Caribbean region.

The starring character in all of them is Nansi whose exploits form part of the folklore of these countries. "Nansi", the starring character in all the stories, is also popularly known as "Anansi". But in Guyana and some other Caribbean countries, Nansi, the shortened form of this name, is preferred.

Nansi, who is a spider—but who sometimes takes the qualities or form of a man, or even half-man and half-spider—is originally the chief trickster among the Ashanti and Akan peoples of West Africa. When some of these peoples were forcibly brought to the Caribbean and the American continent as slaves from the sixteenth to the nineteenth centuries, they also brought with them the tales of the exploits of Nansi, who was, and still is, variably regarded as a folk hero, a cunning trickster and also sometimes as a fool.

The stories in this book are no different to the ones told in West Africa or other parts of the Caribbean and the southeast United States, even though the plots and the characters involved may vary slightly. They certainly provide tangible evidence that much of the oral traditions of people of African origin in the Americas remain intact, despite the historical trauma caused by centuries of slavery.

Nansi is always outwitting the forest creatures, humans, his own family, the community in which he lives, and sometimes even deities. His character assumes various patterns. In some cases, he is regarded as wise, but he can be greedy, cunning, gluttonous, stupid, and dishonest. Despite these varying characteristics, Nansi is generally admired for the manner in which he outwits others.

Also Available at Barnes and Noble -

and online at [www.odeenishmael.com](http://www.odeenishmael.com)



### Books Reviewed

#### [Welcome to the Plantation— Three novels by David Dabydeen](#)

Reviewed by Keith Jardim for the Arts Forum

### THE ARTS JOURNAL

[Volume 5 Numbers 1&2- March 2010](#) <click here for link to contents

The Editor of The Arts Forum's Page, Ameena Gafoor, can be reached by E-mail: [theartsjournal@live.co.uk](mailto:theartsjournal@live.co.uk) or by phone: 592 227 6825.

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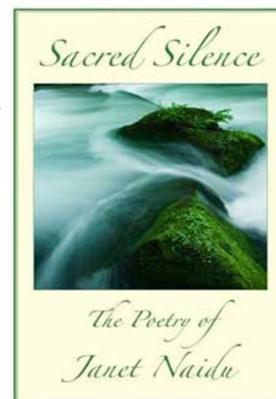
## Sacred Silence by Janet Naidu

Reviewed by Prof. Frank Birbalsingh

Janet Naidu, *Sacred Silence*, Hertford, Hansib, 2009, pp. 104, ISBN 978-1-906190-33-0

Reviewed by Prof. Frank Birbalsingh

*Sacred Silence* is a third collection of poems by Janet Naidu who emigrated from her homeland of Guyana to Canada in 1975. Like her previous poetry collections - *Winged Heart* (1999) and *Rainwater* (2005), *Sacred Silence* considers themes mainly of love and loss in the context of migration, and the struggle for fresh identity in a new land. But the three volumes are not identical: poems in this third volume appear more steeped in spiritual meditation than those in the first two.



*Sacred Silence* consists of fifty-nine poems divided into four sections. In several poems in the first section - "Fields to Seashore" - the persona speaks from a vantage point in Canada and introduces remembered scenes of life in rural Guyana.

In "Selflessness", for example, we are shown the rough and ready life of an Indian peasant family as the mother, "honoring her duty," (p.30) gets up early in the morning to cook paratha and sada roti with "bare hands" (p.30) while the father prepares for a long day of hard labor "on the backdam [plantation]." (p.30) In "Cane Dust at My Feet", a woman sweeps away cane dust "on a clean mud floor" (p.37) before setting off with a heavy basket of vegetables on her head to sell in the market.

Clearly, these rustic, plantation folk scrape the barrel to survive; and their plight is heightened by the strangeness of their indentured background evoked, for instance, in "A Deeper Ocean" where the persona imagines a female ancestor newly arrived from India in: "red and gold bodice, // nose ring, foot ring and silver bangle". (p.36) - dress which almost mocks the harshness and penury of actual living conditions in Guyana.

Pin-pointing her own South Indian heritage, in "Movements", the poet reflects on indentured Indians who traveled to the Caribbean from the South Indian port of Madras: "Departure and arrival// fills me with endless yearning// from the shores of Madras// to the green fields of Demerara." (p.40) The point is that the yearning stays with her even in Canada. ... [read complete review ... Sacred Silence - Birbalsingh Review](#)

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## Ken's Choice #47 - Band of Brothers

### Band of BROTHERS—by Ken Corsbie

“Our Lifetime Achievement 2010 award goes to Joseph “Reds” Perreira..... He has shown lifelong cultural attributes that Guyanese admire, honor and preserve”

The GUYANA CULTURAL ASSOCIATION, NY.

There are people you meet along the way that become lifelong friends. Each one nudged you along unexpected paths, and who remain joyfully influential and supportive throughout the journey.

At the risk of others feeling “left out”, I choose to name just five who I can unreservedly call “Brothers” – all of them beginning this remarkable journey with me forty or more years ago.

This thought was brought home over the past few weeks of e-mail and Skype contact with them for the same but different reasons.

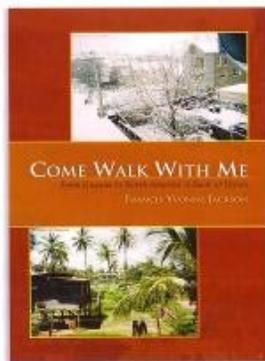
– the Lifetime ... It culminated with the above notice Achievement 2010 Award to the one of the most public and iconic sports activists of the Caribbean. A man who started upriver, but somehow steered through many whitewater rapids, “the tangled opinions of life” (Walcott), to reach the wide wide sea and experience some of the wonders of the world. My Brother Nr.1 of the day.....His adventurous and inspirational story is revealed for the first time in the pages of his recently published LIVING MY DREAMS ....

Read complete article here: [KEN'S CHOICE - BAND OF BROTHERS](#)

## Guyana Community Outreach

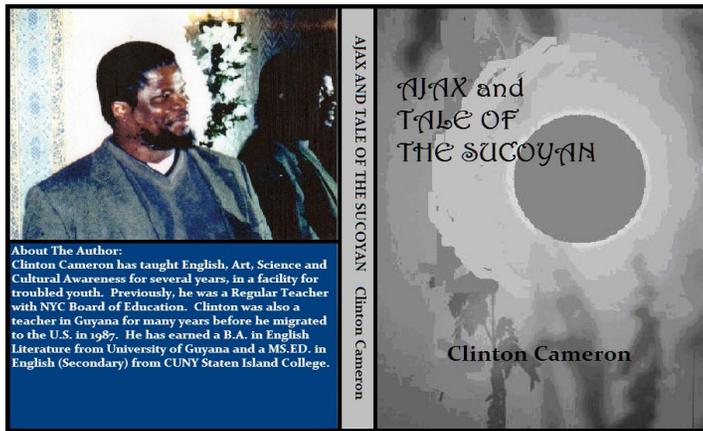
**Guyana Community Outreach** is a non-profit organization based in Chicago, Illinois, USA their address is P.O. Box 32132, Chicago IL 60632. Phone: (773) 471-6007. E-mail address: francisyvonne@netzero.net

This non-profit, in operation since 2006, has been busy sending barrels, helping persons with disabilities and supplying books to libraries in Guyana.



Their President Francis Yvonne Jackson has written a book of poems of her life in Guyana and Chicago, and the proceeds of her book—“Come walk With Me”, will be donated to the charity.

Cost of book **Paperback \$19.99: Hardback \$29.99 + shipping. Call now and Order!**



**About The Author:**  
Clinton Cameron has taught English, Art, Science and Cultural Awareness for several years, in a facility for troubled youth. Previously, he was a Regular Teacher with NYC Board of Education. Clinton was also a teacher in Guyana for many years before he migrated to the U.S. in 1987. He has earned a B.A. in English Literature from University of Guyana and a MS.ED. in English (Secondary) from CUNY Staten Island College.

### **Ajax and Tale of the Sucoyan** by Clinton Cameron

is a historical fiction. Basically, the story consists of two parts. *Ajax*, is a collage of childhood pastime, attending Sunday School, passing classes and memorable characters. *Tale of the Sucoyan*, is about a superstitious belief in the existence of sucoyans and other unnatural beings.

*Ajax's* mom and dad ensured that their children developed a sense of pride, decency, respect, selflessness, and high moral values, in spite of negative distractions of their environment. His mom, Medina, was a strict disciplinarian and did not compromise the importance of education and living in their own property in a decent neighborhood. Freddy, his father, was a cooper and he made washtubs from pork barrels. He was hardworking and on weekend nights he told the children several entertaining folktales.

In the folktale of the sucoyan, the local residents of McKenzie, a bauxite town, twisted the facts of Lady Mora's death through ongoing gossip, into a tale of a sucoyan (vampire). The behavior of the residents was observed by Ohini, the Elder of Ancestors' Village.

The villagers were descendants of runaway slaves. Through the years, they developed a lifestyle that made them self-sufficient and independent. They maintained the beliefs and culture of their ancestors and did not give in to the dominating effects of the monstrous Bauxite Plant on the lives of the local residents.

Structurally, the book can be regarded as several short selections that are connected by *Ajax's* flashbacks, and in some cases, flashbacks within flashbacks. This style may encourage literary discourses about de-structuralism in literature. *Ajax and Tale of the Sucoyan* is my first literature book. I hope that readers find the story entertaining and meaningful.

Read complete excerpt:.... [Tale of the Sokoyan](#)

Ordering Info: [Contact e-mail link and price](#)



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## VISITORS WILL AVOID US - by Dave Martins

Stabroek News August 16, 2010 | [6 Comments](#)

I lived for more than 25 years in the Cayman Islands where tourism is almost 50% of the economy. In Grand Cayman, I was surrounded by tourism – my former wife was the Director of Tourism for many years; I visited many other tourism destinations – and during my last 10 years there I served as Executive Director of the country's national festival, Pirates Week, funded by the Ministry of Tourism. Strictly speaking, I wasn't a tourism official, but I was involved with tourists and tourism almost every day there for many, many years.

By phone, email or in person, I had frequent exchanges with tourists, travel agents, cruise ship personnel, airline employees, Department of Tourism staff, tourism consultants, tourism wholesalers – the whole nine yards. I listened. I asked questions. I paid attention. I learned some things about the tourism business.

To begin with, there are some fundamental issues when people are choosing vacation destinations. These days, the first one is often, "will it be safe for me and my family?" In fact, safety is what the travel consultants call "the must factor" in family tourism travel. Visitors will give a little on every other important issue – modern facilities; beach access; rent-a-car service; friendliness; even cost – but not safety. Travel agents will tell you that if your destination is pricey, but everything else is fine, the visitor might still pick you, but if he/she feels your destination is unsafe, even if it's cheap, it drops out of consideration very quickly.

For tourists to the Caribbean, the word "beach" is a powerful magnet – on the way to the hotel they will ask "how far is the beach?" – and very important, as well, is the level of hotel accommodations, telephone, internet, television, dependable electricity, and air conditioning. High up on the list also is convenient air travel – particularly direct flights – as is cleanliness, rental cars, affordable shopping, and entertainment.

But in my time in Cayman, I learned there are also other factors at play, and these days an important one is concern for the environment. Tourists will actually boycott a destination completely if the government of the country is lax on environmental controls or turns a blind eye to the dumping of waste or chemicals in its rivers or adjacent seas.

Cruelty to animals, common in the Caribbean, is another sore point. Several times in Cayman, for instance, the Department of Tourism heard very angry complaints from visitors about residents' ill-treatment of the green iguana common to the island.

On the basis of what is summarized above, it's easy to see that when we're talking about developing tourism in Guyana, as we're currently

doing, we're deficient in almost every one of those factors.

Lack of safety – the high incidence of street crime – is one extremely high hurdle. Coming out of Bourda Market a couple weeks back, I felt a fierce tug on my upper body and turned around to see a young man trying to pick up the gold chain on the walkway he had just pulled off my neck; he was simultaneously brandishing a knife to keep me at bay. It was a traumatic experience (ironically, I had written only a few weeks earlier about the pleasures of Bourda), but I told only a few friends about it. Something like that happening to a tourist would be a public relations disaster. It would spread like wildfire across the internet, and might even end up reported on Fox News.

Another major tourism hurdle is the prevalence of litter here. Particularly shocking in Georgetown, it would be simply unacceptable to visitors from North America and Europe, the source for 80% of Caribbean visitors. There are known examples of visitors to our country, confronted by the garbage and dead animals on our roads, who get out on the next available plane. I have personal knowledge of one such case.

Here's the reality: As long as our present level of crime continues, visitors will avoid us. As long as a person's jewellery can be snatched with impunity in broad daylight, visitors will avoid us. As long as electric power can go off in the middle of their favourite television shows, visitors will avoid us. As long as air connections here are difficult and limited, as long as litter abounds and the smell of dead animals is in the air, visitors will avoid us. Indeed, even the diaspora Guyanese will hesitate to travel here; we hear that trepidation expressed constantly by our friends and relatives abroad.

One of the misconceptions about tourists is that they are usually rich people with money to burn. In fact, most tourists have saved for their vacation, often for 2 years or more, or are doing it on credit, and they expect a certain level of creature comforts and health standards on their holiday. In addition, while there are certainly some wealthy tourists, they are in fact the ones who are most particular about all aspects of their holiday. From "no ice in the room" to "breakfast 5 minutes late", the expectation standard of the wealthy visitor is usually far higher than his less affluent counterpart.

A vacationing Guyanese may be inclined to overlook failings in his hotel accommodation here; the tourist will not. It will be a heated issue, indignantly expressed, at high volume, for all to absorb. I have witnessed a few such clashes in hotel lobbies in Cayman, and they can be akin to a firestorm.

... *continued on page 14*

### Website Links Hotels, Eco-resorts, Interior Lodges, & Tour Operators

[Adel's Rainforest Resort](#)

[Ariantze Sidewalk Hotel Café and  
Jazz Club](#)

[Banganara Island Resort](#)

[Blue Wave Apartment Hotel](#)

[Bradsville Apartments](#)

[Cara Hotels](#)

[El Dorado Inn](#)

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[Herdmanston Lodge](#)

[Hurakabra River Resort](#)

[Hotel Tower – Emerald Tower  
Resort](#)

[Iwokrama Canopy Walkway](#)

[Iwokrara Forest -](#)

[Kanuku Suites](#)

[Le Grand Penthouse Hotel](#)

[Pegasus Hotel](#)

[Princess Hotel](#)

[Radisson Apartment Suites](#)

[Regency Suites Hotel](#)

[Rock View Lodge, Rupununi](#)

[Roraima Airways, Hotels and  
Companies](#)

[Sleepin International Hotel](#)

[Splashmins Resort](#)

[Surama Eco-Lodge Rupununi](#)

[Timberhead Eco-Resort](#)

[Trans Guyana Airways](#)

[Wilderness Explorers](#)

[Zoom Inn Hotel](#)

## West Indian and African Migration to Guyana After Emancipation

by Odeen Ishmael

With the passing of the Emancipation Act in 1833, the sugar planters in Guyana anticipated a labour shortage even though the apprenticeship system would force the ex-slaves to continue to provide free labour. As a result they made plans to recruit labourers from the West Indies and elsewhere. ([Chapter 47](#) tells of the recruitment of Portuguese indentured labour).

Because of the close proximity of the West Indian colonies, the planters felt it would be more economical to bring a paid labour force from those islands. Between 1835 and 1838, about 5,000 labourers were recruited from Barbados, St. Kitts, Antigua, Montserrat and Nevis. These islands either had no apprenticeship system or they had a fairly large free African population by 1834. The employment of West Indian full-time wage labour was carried out by the private sugar planters who competed sharply among themselves for the available migrants. Many of the newly recruited migrants were openly induced by other planters who offered them higher wages to leave their employers.

Migration to Guyana was creating a shortage of labour in the West Indian islands and thus pushing up wages. Naturally, the West Indian planters tried to discourage migration since they wanted a full complement of labour force in their own islands.

In 1839 a Voluntary Subscription Immigration Society was formed by the Guyanese planters to bring labourers from the West Indies in particular. Members of this Society received immigrants in proportion to the share capital they invested. The Society brought into Guyana over 2,900 labourers mainly from Barbados during 1840 to 1841.

From 1841 the British government became involved in the migration scheme when the "bounty" system was applied in recruiting labour from the West Indies. But after objections from the West Indian planters, the British Government discontinued the system with regard to recruiting labour from their islands. The island governments also banned recruiting agents on their territories in an effort to prevent migration to Guyana.

The Guyanese planters also looked to Africa to obtain an additional labour force after 1834. In the period that followed, slaves from Africa continued to be transported to the United States, Cuba and Brazil. Some of the slave ships were boarded by British warships and the Africans removed from them. Most were returned to Africa, but some of them were taken to Guyana and the West Indies as indentured labourers.

Permission was also granted by the British Government for the recruitment of contract labour from West Africa. This recruitment and emigration from West Africa was closely controlled since there were fears that if too many persons were contracted it could stimulate an internal slave trade in that region. From 1841, agents began to recruit labourers from Sierra Leone, most of whom had been liberated from the slave trading ships boarded by the British. Between 1838 and 1865, a total of 13,355 Africans came to Guyana as contract labourers.

### NEXT ISSUE

The Amerindians will be featured in the October issue of the Guyanese Online Newsletter

## The Arrival of the East Indians

By Odeen Ishmael

Despite the recruitment of West Indian, African and Portuguese and other European labourers, this did not help very much to ease the labour shortage. After the West Indian islands placed restrictions on emigration, the sugar planters in Guyana began to look further afield to obtain a large labour force. One of them, John Gladstone, the father of the British statesman, applied for permission from the Secretary of State for the Colonies to recruit Indians to serve in Guyana for a five-year period of indenture. Gladstone himself owned a sugar plantation in West Demerara.

Gladstone's proposed venture was supported by a number of other sugar planters whose estates were expected to obtain some of the Indians to be recruited. By this time Indians were being taken to Mauritius to work on the sugar plantations and were proving to be very productive. Gladstone's request was granted and he, Davidson, Barclay and Company, Andrew Colville, John and Henry Moss, all owners of sugar plantations in Guyana, made arrangements to recruit 414 Indians. Of these 150 were "hill coolies" from Chota Nagpur, and the remainder were from Burdwan and Bancoorah near to Calcutta. (The word "coolie", a corruption of the Tamil word "kuli", referred to a porter or labourer).

To transport these Indians, two ships, the *Whitby* and *Hesperus* were chartered. The *Whitby* sailed from Calcutta on the 13 January 1838 with 249 immigrants, and after a voyage of 112 days, arrived in Guyana on the 5 May. Five Indians died on the voyage. The ship immediately sailed to Berbice and 164 immigrants, who were recruited by Highbury and Waterloo plantations, disembarked. The ship then returned to Demerara and between 14-16 May the remaining 80 immigrants landed and were taken to Belle Vue Estate.

Of the total of 244 Indians who arrived on the *Whitby*, there were 233 men, 5 women and 6 children.

The *Hesperus* left Calcutta on the 29 January 1838 with 165 passengers and arrived in Guyana late on the night of the 5 May, by which time 13 had already died. The remaining 135 men, 6 women and 11 children were distributed between the 8-10 May to the plantations Vreedestein, Vreed-en-hoop and Anna Regina. On their arrival, the male adult Indians agreed with the estate owners to a contract, part of which (for Belle Vue plantation), stated:

1. We engage to perform willingly and diligently our duty as labourers, with the usual time allowed us for rest and food; and should we be, at any time during the period hereinafter named, unable to perform our duty, from sickness or other inevitable cause, we hereby agree to relinquish all claim upon our master for wages during the time we are absent, provided we are found in food and clothing while so absent from work.

2. As . . . the natives shall not be a burden to the colony in the event of their leaving their employment, one rupee per month shall be retained from the pay of each individual till there shall be sufficient sum to provide a passage for each to Calcutta, and should no such contingency take place, the money shall be restored at the end of five years.

..... Continued on page 14.

## The Arrival of the East Indians by Odeen Ishmael (continued)

(Continued from Page 13)

Only the adult male immigrants - not the women and children - were bound by this five-year contract of indenture. Based on the contract, they received the following rate of pay:

Davidson, Barclay and Company, owners of Highbury and Waterloo estates in Berbice paid (per month) superintendents 24 guilders, headmen 10.10 guilders, labourers (men) 7.10 guilders, and boys 6 guilders. The other estates (in Demerara) paid superintendents 16 rupees, headmen 7 rupees, labourers (men) 5 rupees, and boys 4 rupees.

At that period the value of a guilder was 17 British pence when a British pound was made up of 240 pence. The value of a rupee was about 28 British pence.

The hours of work varied from estate to estate, but generally the working period was from 6.00 a.m. to 6.00 p.m. with a two-hour rest period around midday.

On the estates, each immigrant received a weekly allowance of food. Some estates gave the following: 13 lbs. rice, 1½ lbs. dried fish, ¾ lb. onions and a small quantity of pepper and ghee (or butter). Other estates gave daily allowances of 28 ounces of rice, 4 ounces of *dal* (yellow split peas), 1 ounce of *ghee* or oil, half an ounce of salt, 2 ounces of dried fish, 2 ounces of tumeric or tamarind, and 1 ounce of onion and pepper.

The allowance generally included 2 blankets, a jacket, 2 dhotis, 1 cup, 1 wooden bowl and 1 cup (to be shared by four persons).

Within six months of their arrival, reports reached Britain that the Indians were adapting to their new living situation, but by January 1839 agents of the Anti-Slavery Society accused some planters in Demerara of ill-treatment, including whipping, and expressed concerns over the high death rate of the Indians. The Society, which kept a close watch on the plantations to ensure that slavery in another form was not reintroduced, claimed that because of bad treatment which included flogging and imprisonment, some Indians had run away from the plantations. It also reported that each indenture was paid an equivalent of less than a third of what they should be getting.

Shortly after, a three-man team led by the Secretary of the Anti-Slavery Society, John Scoble, visited Guyana to investigate the conditions under which the Indians worked

and lived. After observing the conditions first hand they reported their concerns to the Governor, Sir Henry Light. In response to these charges, the Governor appointed a commission of inquiry and several African plantation labourers, who bravely gave evidence, supported the Society's accusations against the offending planters. The commission found that the Indians were indeed being ill-treated and the Governor ordered the prosecution of those who had brutalised them.

When news of the ill-treatment of the Indians reached India, the British authorities there immediately placed a ban on emigration to Guyana. The sugar planters in Guyana were very upset over this development since they were hoping that, if they continued to obtain a sizable labour force, they would be able to make fairly large profits.

Despite the bad treatment on some estates, other Indians, especially on the Berbice estates, were generally well treated.

Nevertheless, the death rate was relatively high. Of the 396 Indians who arrived in May 1838, 48 had died by January 1839. By the end of the indenture period in 1843, an additional 50 died. It was clear that the immigrants did not acclimatise well and fell sick very quickly.

At the end of 1843 when their period of indenture came to an end, 236 Indians (206 men, 12 women, 14 boys and 4 girls) departed for India in two ships, the *Louisa Baillie and Water Ditch*. Sixty others opted to remain in Guyana.

Mr. Odeen Ishmael has published a number of articles and speeches on Guyana's history and many are on Indentureship: [East Indian Indentureship articles - Odeen Ishmael](#)

## VISITORS WILL AVOID US - by Dave Martins (contd.)

(Continued from page 12)

If you think about it, tourism is one of the few businesses where the consumer is actually buying a promise – it's not something you can measure, or heft, or taste, or take for a test drive – and if you don't deliver, or, in our case currently, can't deliver on the promise, your business is in the sewer.

You and I walk the streets of Georgetown and learn to live with the roadside garbage. Visitors, let me tell you, will be irate. They expect a clean environment as a given, and they will be incensed by our frequent and copious litter.

And here's the critical consequence: the tourism literature is crystal clear that there is a significant ripple effect from these encounters. The data shows that one satisfied tourist tells on average 10 other persons about a positive tourism experience; if the experience is negative, the number of people told about it jumps to 20. If the visitor is influential, or is particularly inflamed, the relay figure jumps even higher, and the complaints can reach the national media overseas.

And don't be seduced by the foreign television entities, like WSEE, who come here and present a glowing picture for potential visitors. In these hyper communication days, people get the bad news along with fluff; our newspapers are online every day telling

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and present a glowing picture for potential visitors. In these hyper communication days, people get the bad news along with fluff; our newspapers are online every day telling them. Certainly the guy in Minnesota who is a fanatic about wildlife and nature trails may be drawn to our eco-tourism facilities, but when he gets the information that he's not safe here, and when it sinks in that he has to put up with flying through the night to get here at dawn, and that on our main roads he may have to step around garbage, he will not be getting on that plane to come here. Although the connection may not be obvious to all, that scenario explains the demise of wonderful attractions such as Shanklands and Baracara, and why the other eco-tourism attractions continue to struggle for business.

You can show pictures of Kaieteur Falls and the Iwokrama Canopy and the Rupununi Savannahs until the cows come home; it won't matter much. You can run Mike Charles' videos about our wonderful wildlife or aerial views of our magnificent rivers; it won't matter much. You can have beautiful Guyanese women talking about our zesty cuisine and our luscious fruits; it won't matter much.

In a nutshell, Guyana has significant tourism potential, but with our present level of crime, copious litter, erratic services, and air travel traumas, tourism in this country will be an uphill battle, and the persons in it will need very deep pockets. That's not a negative view; that's the harsh reality of modern tourism.

## THE INDIAN PRESENCE IN GUYANA

[Stabroek staff - May 28, 2009— Guyana Review |](#)

**The descendants of indentured Indian immigrants and settlers who came to British Guiana between 1838 and 1928 constitute the largest group in the population. Today, they play essential roles in the economic, political and cultural life of the country.**

The Indian presence began with the arrival of indentured immigrants in British Guiana on May 5, 1838 primarily to work on the sugar plantations. There had always been a labour shortage in the sugar industry and planters anticipated that the emancipation of enslaved Africans would precipitate an exodus that could aggravate that situation. That did not quite happen. Nevertheless, indentured immigrants were brought from various European countries, the largest group being the Portuguese who had been recruited from Madeira and started arriving as early as May 1835.

Three years after the start of Portuguese immigration and four months before African emancipation in August 1838, Indians started to arrive. Over the next nine decades, 239,909 Indian immigrants would arrive until the termination of the system in 1917; a few hundred others came up to 1928. Of these, 75,547 returned to India under the terms of their contract. The remainder who survived chose to make this country their home.



Hindu temple

The ethnic origins, occupational diversity and large number of Indians were important determinants of their own destiny and the development of the country. Many were recruited from the heavily-populated, Bhojpuri-speaking area that came to be known as the United Provinces – roughly the present-day Uttar Pradesh – and embarked at emigration depot at Calcutta (now Kolkata). Strong linguistic, demographic, cultural and religious bonds existed among them.

Another significant source of immigrants was the Madras Presidency, in Southern India, of which the present-day state of Tamil Nadu is a part and where the principal emigration port was Madras (now Chennai). Today, the descendants of the immigrants from these parts are still called 'Madrasis.'

The majority of immigrants came from the lower agricultural caste (including chamar); artisan caste (kumhar); cultivator caste (kurmi); grazier caste (ahir); landholding caste (thakur), and priestly caste (brahmin). There were also significant numbers of muslims and outcasts. Owing to the relative shortage of women immigrants in the early days, there was a degree of miscegenation; some men married or cohabited with African women producing children of mixed blood referred to as 'douglas.' Today, it is estimated that there are 325,000 Indians, making up 43.5 per cent of the population in Guyana. About 125,000 persons are mixed, many of them douglas. Living and working conditions on the plantations as labourers and engaging in inter-caste, inter-religious and inter-racial marriage made it difficult to maintain ethnic exclusivity. Some persons also changed their names making it impossible to trace their original caste.

The Indian presence made an indelible imprint on rural Guyana where the descendants of the indentured immigrants constituted

displayed the diversity of their inherited and acquired talents and were listed as follows:

...rice cultivation; cattle farming; growing provisions; jobbers about town; grass-cutters; gardeners; groomers; jockeys; fishermen; cabmen; cartmen; milk-sellers; tramcar-drivers; hucksters; merchants; mechanics; clerks; barbers; boatmen; tailors; ropemakers; charcoal-burners; goldsmiths; workers in clay; domestic servants; manufacturers of coconut oil; sweetmeats-vendors; boxwallahs [peddlers]; bakers; chemists; shopkeepers.

According to Basdeo Mangru, by the first quarter of the 20th century, there were already 238 Indian jewellers; 445 shopkeepers; 845 hucksters; 259 milk-sellers; 12, 465 rice farmers and 13, 700 landed proprietors, agriculturists and cattle farmers.

Indian indentured labourers in the late 19th and early 20th centuries successfully transplanted their skills from their old homes onto their new. In so doing, they not only displayed a high occupational profile in a number of non-plantation, economic activities but helped to diversify the economy of this country.

The Indian presence was cemented in the country by the colonial administration's decision to establish exclusive land settlement schemes. After the first 30 years of the indentureship system, it was calculated

that about 30, 000 immigrants were entitled to free return passages to India at a cost of \$250,000 after their contracts had expired. Within a decade, the number of claimants, and the cost of their passages, had doubled. In order to avoid their responsibility, the planters and the colonial administration developed a number of land settlement schemes – Nooten Zuil and Helena on the East Coast Demerara; Huis 'T Dieren on the Essequibo Coast; Maria's Pleasure on Wakenaam Island; Bush Lot on the West Coast Berbice; Whim on the Corentyne Coast – to lure the immigrants into accepting land in lieu of their return passage. This, perhaps, was the most significant factor in the permanent settlement of Indians in Guyana.

Others, through thrift, were able to buy freehold land on their own when they left the plantations. As most immigrants had come from agricultural castes, they were able to embark on rice and coconut cultivation and animal husbandry on small holdings as independent peasants. By the end of the 19th century, Indians dominated coconut and rice industries and cattle and dairy farming. The food shortage created by the First World War firmly established Indian-grown rice both as a domestic staple and a major export commodity. This was nothing less than the start of an agrarian revolution that transformed both the economy and society.

Landowners and millers became an extremely rich élite largely through high interest and land rental rates. New occupations such as money lending – dominated by the bania business caste and taking advantage of the absence of banks – sprung up. Others became rich as jewellers by melting down silver coins to be made into personal ornaments as jewellery but which also stored the family's wealth. From among them, the Indian middle class emerged and eventually embraced the values of colonial society,

.....(Continued on page 16)

## THE INDIAN PRESENCE IN GUYANA - continued

(Continued from page 15)

at least in part. A significant minority of the socially mobile adopted Christianity, opened enterprises in Georgetown and New Amsterdam and sent their sons to be educated as professionals – especially as accountants, attorneys and medical doctors – in the United Kingdom. Resaul Maraj, Joseph Jaikaran, Francis Kwall, Charles Jacob; Hussain Baksh Gajraj were among the pioneers and stalwarts of the new Indian commercial community. From the first quarter of the 20th century, this middle class began to make its presence felt as a significant political, economic and social force.

Indians were largely absent from the political scene throughout the indentureship period. By 1925, although Indians had increased to 40 per cent of the population, they comprised only 13 per cent of registered voters. Gradually, they became more organised in politics and society.

At the political level, eligibility to vote in the early 20th century was determined by literacy in the English language, income, age, citizenship and property qualification. Rich, educated members of the emergent élite were therefore best positioned to exploit the opportunities for political advancement. Joseph Alexander Luckhoo, an attorney-at-law and scion of the large Luckhoo clan, was the first Indian elected to the Combined Court (the forerunner of the National Assembly). His brother, Edward Alfred, a solicitor, was elected in 1926. Three Indians – E.A. Luckhoo, A.E. Seeram and J.B. Singh were elected in 1931. Later, Peer Bacchus, C. R. Jacob, A.M. Edun and others followed their lead. Given the restricted franchise, it is evident that voting did not take place on racial lines and they had to win the support of eligible African, Chinese and Portuguese electors of the day.

By the time that Dr Cheddi Jagan was elected to the Legislative Council in 1947, therefore, a tradition of Indian legislative representation had already existed for over 30 years. The most important political phenomenon, perhaps, was the founding of the People's Progressive Party in 1950 and the introduction of universal adult suffrage in the 'Waddington Constitution' of 1952. Cheddi Jagan became leader of the party's legislative group and, eventually, the most beloved Indian-Guyanese of all time. But he was not without rivals.

Numerous attempts were made to establish parties based almost exclusively of Indian ethnic support. Lionel Luckhoo, at one time President of the Manpower Citizens' Association – then the main labour union in the sugar industry – established the National Labour Front aimed at winning the support of Indian sugar workers and farmers; Balram Singh Rai and Jai Narine Singh formed the all-Indian Justice Party and Hoosein Ghanie, the Guiana United Muslim Party, in 1964. More recently, Ravindra Dev formed the Rise, Organise and Rebuild Guyana movement which won a seat in the 2001 General Elections. Today, the People's Progressive Party is still the dominant political force in the Indian community and is likely to remain so in the foreseeable future.

At the labour level, since the Indian immigrants came largely as labourers, the plantations became the anvil on which their relations with European planters were hammered out, usually over disagreements about wages and working conditions. There were over 600 strikes which resulted in assaults on managers, overseers and drivers and the deaths of 50 labourers, within the first hundred years of plantation labour. The first major strike occurred at Leonora in 1869. This was followed by violent clashes throughout the sugar belt – at Hague; Uitvlugt; Mon Repos; Non Pareil;

Zeelugt; Vergenoegen; Success and, finally, at Devonshire Castle in September 1872. In the 20th century, strikes continued at Friends, Rose Hall, Ruimveldt, and again at Leonora.

It was partly as a result of these frequent disputes and disturbances that Ayube Mohamed Edun established a labour union – the Manpower Citizens' Association – mainly for Indian sugar workers. Registered in November 1937, within five years, its membership soared to 20,000. For decades thereafter, the MPCA's dominance in the industry was challenged first by Joseph Lachhmansingh's Guiana Industrial Workers' Union in the 1940s and, from the 1960s, by the Guyana Agricultural Workers Union until its influence in the industry was shattered.

At the social level, the British Guiana East Indian Association, aimed at highlighting the plight of Indians, was established in 1916 largely through the efforts of Joseph Ruhoman. Over the next thirty years, several other organisations – Susamachar East Indian Young Men's Society; Balak Sahaita Mandalee (Children's Welfare Society); Dharamsala; British Guiana Dramatic Society, and the East Indian Cricket club, among others – were established largely under the leadership of prominent persons in the growing middle class.

Religion has always been central to Indian society. According to Tota Mangar, approximately 83 per cent of the immigrants who came were Hindus, about 14 per cent were Muslims and 3 per cent were Christians. Plantation managers and the colonial administration encouraged Indian religion by permitting free time for the celebration of some festivals such as Holi, and by providing building materials for the construction of mandirs for the Hindus and masjids for the Muslims. As a result, by 1920, there were already about 50 of each throughout the coastland. Several religious organisations, most prominently the British Guiana Sanatan Dharma Maha Sabha and the Sad'r Anjuman E-Islam were established in 1927 and 1937, respectively.

Attempts to evangelise Indians in the 19th century, especially by Anglicans and Presbyterians, had only modest results. Gradually, however, Christianity took hold and by the 1990s, several Pentecostal and other churches of other denominations sprouted in the countryside. By 1972, Benedict Singh, a priest of Indian origin, was appointed Roman Catholic Bishop of Guyana.

Indians have left a rich legacy of art, dance, literature and music. Traditional cuisine – the perennially popular curry, puri, roti, bara, kheer – and other vegetable dishes, are widely consumed. Festivals, including the colourful Holi, Diwali, Youman Nabi and Eid-ul-Fitr are today national holidays. Traditional Indian wear – the shalwar, sari, kurta – though no longer everyday wear, have remained very popular especially at festivals, weddings and religious ceremonies. The contributions to sport, especially in the present day feats of Shivnarine Chanderpaul and Ramnaresh Sarwan, have become national legends.

The last shipment of immigrants – consisting of 437 persons and originating from both Madras and Calcutta – arrived on April 18, 1917 aboard the S. S. Ganges formally terminating the Indian indentureship system. Nevertheless, over 400 immigrants were brought on contracts to work on the sugar plantations in 1921-1922 and several others also came as ordinary settlers. Immigration from India ended in 1928 after almost exactly 90 years.

The Indian presence has immeasurably enriched the Guyanese nation. Descendants of indentured labourers continue to contribute to the cultural, economic and political life of the country.