

New Horizons in Social Studies

Ministry of Education Guyana



Book One

NEW HORIZONS IN SOCIAL STUDIES

Book 1

1. Introduction
2. The Social Studies Curriculum
3. The Social Studies Teacher
4. The Social Studies Classroom
5. The Social Studies Assessment

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Contents

Chapter		Page
1	The local environment	9
-	Our environment	9
	• Cardinal points	11
	• Boundaries	12
	• Landmarks	12
	• Types of environment	13
	• Our physical environment	13
	• Our social environment	15
2	Looking at our schools	20
-	Members of the school family	20
	• My school family	20
-	The school an extension of the family	22
-	Goals of education	23
-	Mission statement	24
-	Philosophy of the school	24
-	Goals of the school	25
-	School motto	25
-	My school curriculum	26
-	Extra - curricular activities	27
-	School traditions which promote social interaction	28
3	Looking at education in Guyana	31
-	Informal education	31
-	Formal education	32

-	Organising for formal education	33
-	Nursery education	34
-	Primary education	35
-	Secondary education	37
-	Secondary department of All Age schools	38
-	Tertiary education	38
4	The resources of our country	42
-	Resources	42
	• Human resources	42
	• Natural resources	42
	• Renewable resources	42
	• Non-renewable resources	42
-	The natural resources of Guyana	43
	• Mineral resources	44
	• Water as a resource	45
	• Soil / arable land	45
	• Animals and plants	52
-	Forest resources	56
	• Types of forest products	56
-	Development of the human resource	58
	• Occupations in the community	59
5	Our people	63
-	Coming of the Guyanese people	63
	• The Amerindians	64
	• Who were the Europeans?	67
	• Story of El Dorado	67

• The Africans	69
- Forms of resistance	70
• Active resistance-the 1763 Berbice slave rebellion	70
• Passive resistance	71
- The Chinese, East Indians and Madeirans	72
- Contributions of outstanding Guyanese	73
- Politics	74
- The concept of Independence	79
- Symbols of Nationhood	80
- Aspects of our culture	82
• Music / song	82
• Dance	84
• Language	84
• Food	85
• Clothes	85
• Religion	87
• Folklore	90
• National events that foster Guyanese culture	91
• Mashramani	94
6 Governing our community	98
- Communities within our society	98
• The family community	98
• The school community	99
- The concepts of government	100
• Rights and responsibilities	101
• Local government	102
• Why local government is needed?	103
• Services offered by local government	104
• Collecting revenue	104
• Civic responsibilities	106

Foreword

Curricula must be flexible enough to respond to the existential needs of the children in a changing society. Textbooks which are aids in the delivery of those curricula must be revised and edited as often as the need arises to make them contemporary in information and presentation.

Because of these things one welcomes the revised editions of the secondary school textbooks.

We wish to commend all those persons responsible for this painstaking effort for having done a worthwhile job. The nation's children and their teachers will benefit significantly because of this effort.

May the industry of the editors be suitably rewarded by the wise use of the revised secondary school texts.

Dale Bisnauth
Minister of Education &
Cultural Development

Preface

This new series of secondary textbooks have evolved from the first set of secondary textbooks which were planned for students in General Secondary Schools. An important modification is that the new secondary books have been designed for students exposed to all types of secondary education (General Secondary Schools, Community High Schools and the secondary divisions of Primary Schools).

The books have been prepared with the common curriculum in focus and will be found to be consistent with most of the concepts dealt with in the curriculum guides for these schools. It is hoped that the introduction of these books to the different levels of secondary education now evidenced in Guyana, will help to remove some of the disparities which exist in accessing suitable learning materials.

There was a deliberate attempt to involve the experiences of teachers of the existing Community High Schools, the secondary divisions of primary schools, the General Secondary Schools, teacher educators and university lecturers.

1

The local environment

In this chapter we are going to find out about:

- what makes up the environment,
- how we can locate places in our environment,
cardinal points, boundaries, landmarks,
- the different types of environment,
places near our school and home,
- desirable social attitudes.

Our environment

Read this with you teacher.

Have you ever sat down in the open and observed all the things which are around you? I am sure that you must have done so, and observed all the plants, animals, buildings, roads, mountains, boats, bicycles, factories, clouds, sunsets and rivers nearby. These are all part of our environment.

Our environment is made up of all the things around us and it includes:

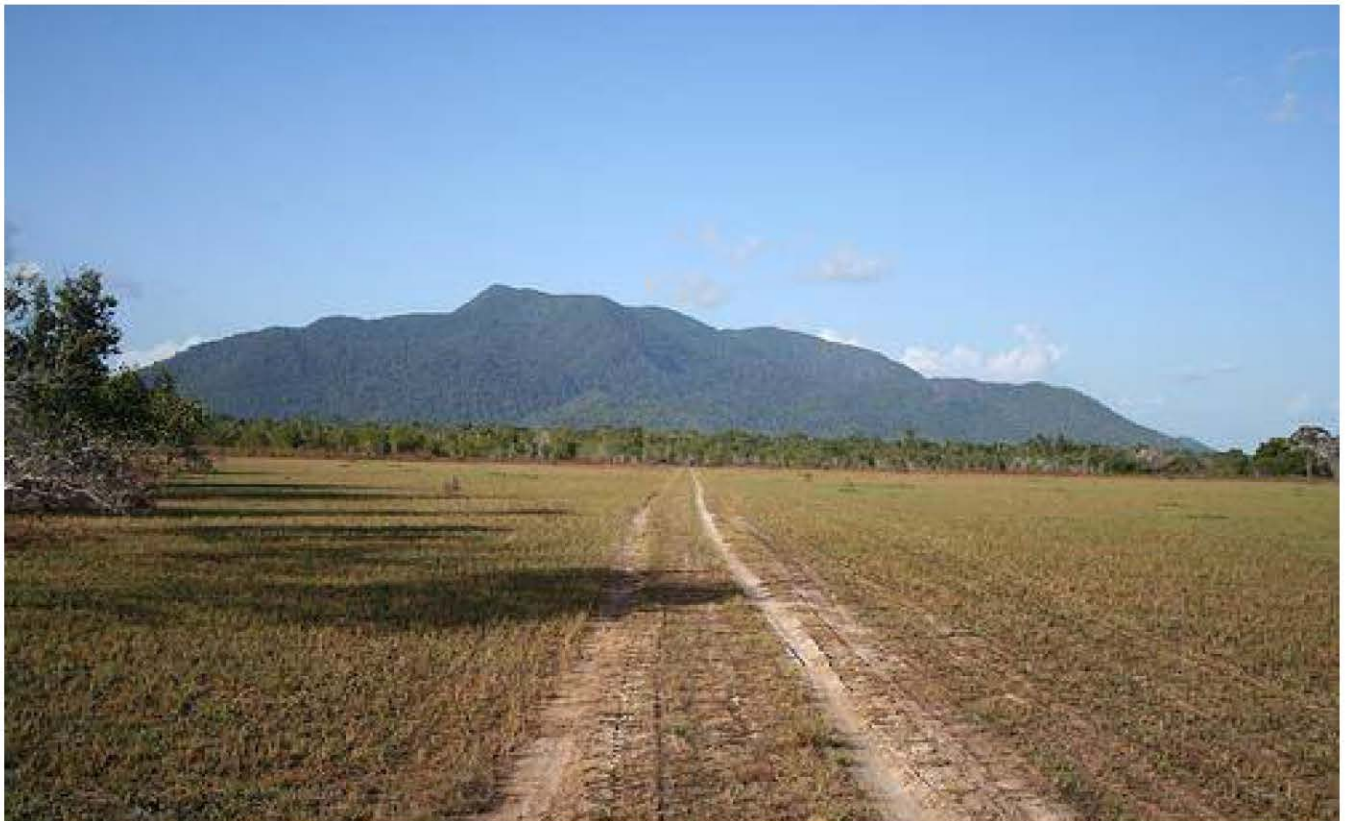


Fig.1.1 Rural environment



Fig.1.2 A hilly and sandy environment

- those things which we can see and feel, for example, the soil, water (lakes, rivers, oceans, canals) animals and plants, our natural resources such as minerals, forest, wildlife and fisheries;
- those things which we cannot see but feel, for example, air, as well as those things which we can see and feel but cannot touch, for example, sunlight;
- the people and their practices, for example, their religion, festivals, food, clothing and buildings;
- landforms for example, the mountains, hills, savannahs, valleys, rivers, lakes and canals.

- the weather, for example, rainfall and sunshine.

We must remember that all of these things make up our environment.

In Guyana, as in every other country our surroundings or environment differ from place to place, for example, Anna Regina, Kitty, Mahaica, Skeldon and Lethem all differ in many ways. Many other differences are observed in our Natural Regions.

The environment of the Coastland, the Hilly Sand and Clay Region, the Highland Region and the Savannah will be different from each other also.

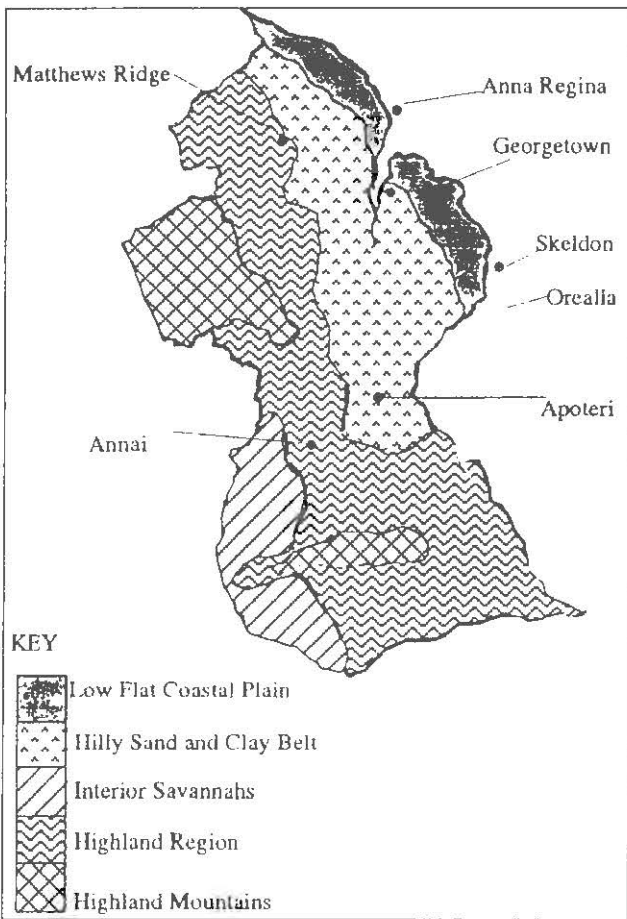


Fig.1.3 Natural Regions of Guyana

Activities

Work in a groups

1. List the things in the pictures Fig. 1.1 and Fig.1.2 that make up the environment.
2. Look at the Map of Guyana Fig. 1.3 and observe the differences in the Natural Regions
3. Write a short paragraph explaining the term *environment*.

Discuss your work with your class.

Cardinal points

Read this with your teacher.

In order for you to state the location of places in your environment you must make sure that you know the *primary* and *secondary* points of the compass.

The primary points are *North, South, East* and *West*.

The secondary points are **North-East, South-East, North -West** and **South -West**.

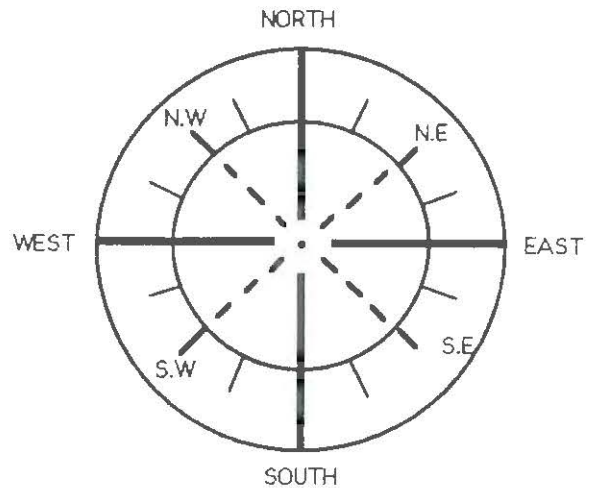


Fig.1.4 The main points of a compass

There are other points between the primary and secondary points. For example, between North and North-East we can locate North-North-East. All these points help us to find places in our environment.

Activity

Work in groups.

1. Copy the diagram Fig. 1.4 "The main point of a compass" and name the other eight points shown in the diagram.

Show your work to your teacher.

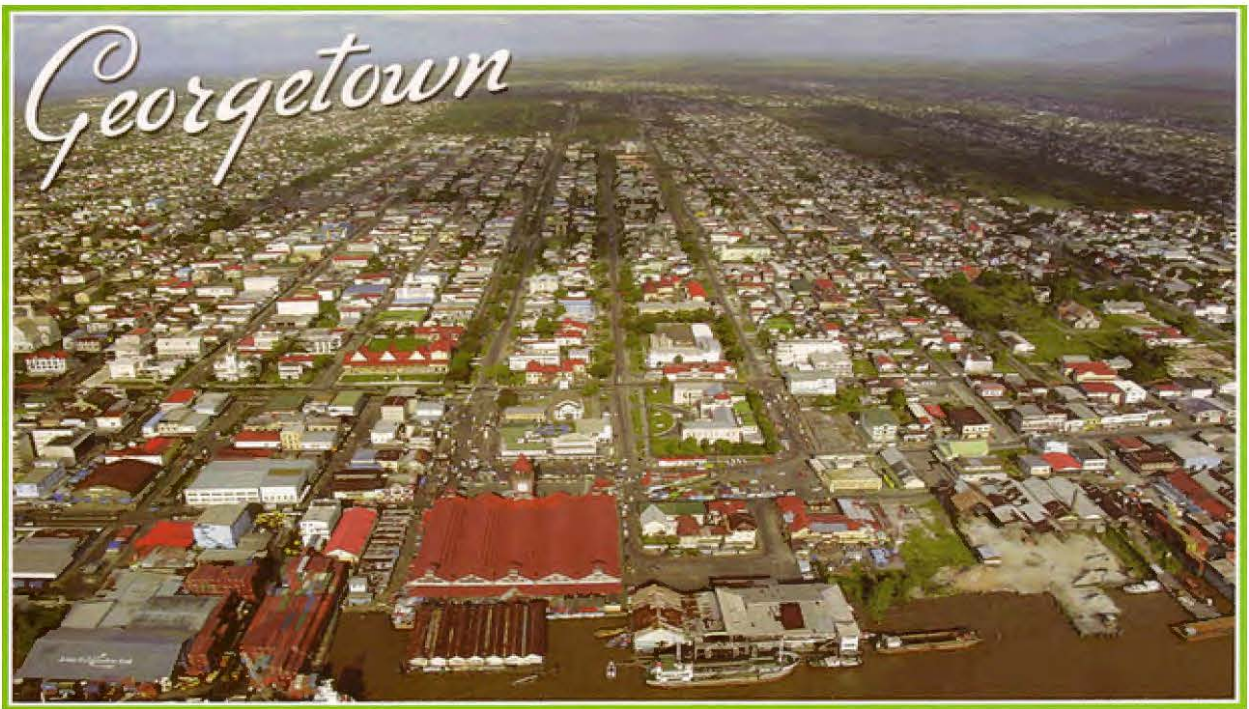


Fig 1.6 An urban environment

Types of environment

Read this with your teacher.

The environment of your school, like your home environment may differ from that of another child who lives in another part of Guyana or in another country.

In order for us to have a clearer understanding of our environment let us divide it into two broad headings:

- Our physical environment
- Our social environment

Our physical environment

Read this with your teacher:

There are different kinds of physical environment in Guyana. Those in Figs. 1.1, 1.2, and 1.5 have been selected from our Natural Regions. Study them carefully and try to identify some of the differences.

Everything about us that we can touch, feel, see or use make up our physical environment.

These include features such as:

- people,
- the build and structure of the land – both natural and man-made,
- the use of the land – for agriculture, roads, recreation and industry.

- the use of other natural resources – mineral, soil, water, flora and fauna,
- the weather and climate,
- the architecture,
- changes in the physical landscape as a result of farming activities or industrial development.
- our towns and villages,
- the administrative regions,
- the country,
- the nation,



Fig. 1.7 A forest environment

Our environment is made up of all the things around us – those which are nearby as well as those further away. Places within our physical environment therefore include:

- our home environment,
- our school environment,
- our immediate neighbourhood,

- the Caribbean Region,
- the wider world.

You would have observed that our environment can be named after physical features found there. If you live in a city or town it can be said that you live in an urban environment. However, if you live in a forested area you can be considered as living in a forest environment.



Fig. 1.8 A savannah environment

Activities

Work in a small group.

Look at the three photographs on the environment
Fig 1.6, Fig 1.7, and Fig. 1.8

1. Make a list of the physical features seen in each environment.
2. State the features which are similar.
3. Select one photograph and write a paragraph to describe the physical environment that is illustrated.

Our social environment

Read with your teacher.

Now we will talk about our social environment; quite often we take our social environment for granted, so much so, that we do not notice it.

Our social environment refers to:

- the relationships of people,
- their belief and values,
- their attitudes and behaviour.

Cleanliness, respect for authority, respect for others and punctuality are all aspects of our social environment. We must therefore, note that both our physical and social environment are important to us since they affect our daily lives. As such, we must find ways and means by which we can improve both the physical and social environment. These are

values and customs by which people live together as a family, group or nation.

to work in groups, to interact, how to behave towards each other. Let us think for a moment of two teams of circle tennis players on the playground.

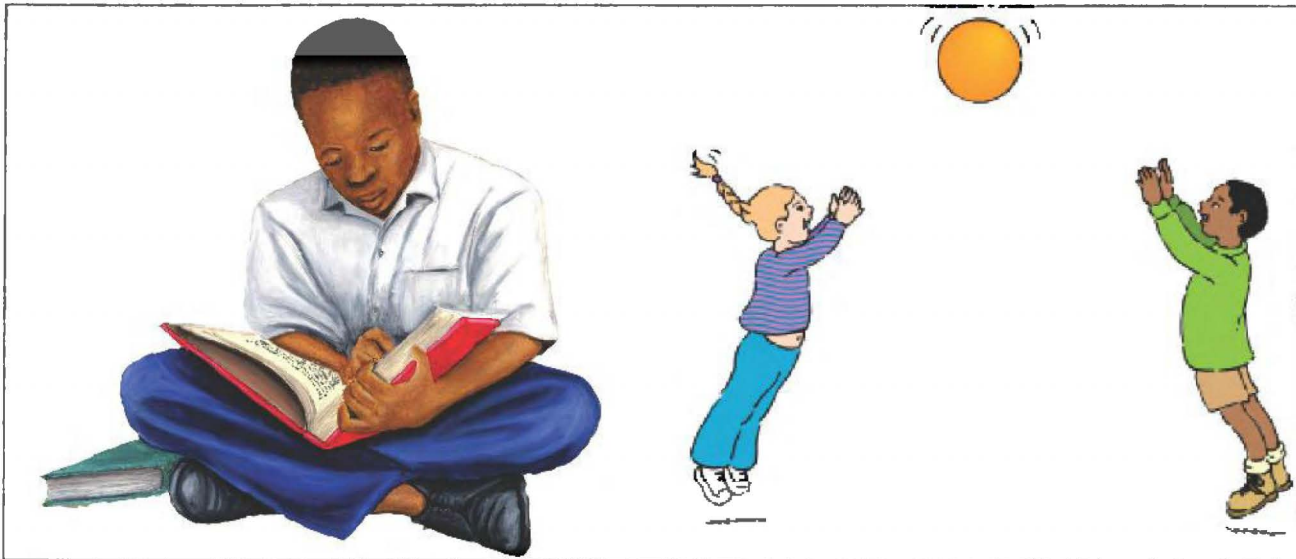


Fig. 1.9 (a) Two desirable social attitudes

We all wish to enjoy a better quality of life. There are certain conditions **which make for improving the way we live**. In our homes or at school, values such as *courtesy, cleanliness, discipline, punctuality* and a *concern for the property of others* are important. These all help to improve our environment since they contribute to the atmosphere of our home or school. Thus, if we have a well-furnished, well-equipped school but there is indiscipline on the part of students, for example, they litter, and misuse equipment, or they fight and steal, fear and uncertainty will exist and the environment will not be considered the best. We acquire skills and values necessary to function effectively in the world and adult life from our environment. That is, we learn

We are taught exactly how to behave, by following instructions. We obey rules and we accept disappointments. In other words we interact with our peers - children of the same age group - and teachers. This is one of many ways in which we can learn how to socialise. We learn the values, attitudes, skills, that will enable us to live with others. This process is called **socialisation**.

During this learning period, we acquire attitudes which depict how we think, feel and act with regard to people and groups, which exist in and around our environment. We are expected to adopt desirable attitudes and values.



Fig.1.9 (b) A desirable social attitude

Look carefully at the pictures in Fig. 1.9 (a) and (b). What desirable social attitudes are shown?

Can you picture yourself in these situations? We are encouraged or taught to be honest. If I find something, I must find the rightful owner.

- **Honesty** does not only mean returning the material things to the rightful owner. We must be honest with ourselves, within our minds we must be convinced that we are saying or doing the correct things. We must also be *honest* with the support we give our friends. Do we honestly show sympathy in times of need, display trust, and show loyalty towards our friends? Lasting friendships are closely associated with how honest we are towards one another.

- **Punctuality** or being on time, is very important. On many occasions when we are late we miss valuable information from lessons taught. It is not a good practice to keep others waiting. Also we may lose golden opportunities. Let us not have to say to

ourselves, 'Oh! if I were only on time, this would not have happened ! We must always strive to be punctual, and remember the old saying - "The early bird catches the worm.'

- **Respect.** We must show respect for our elders and those in authority. Obey our teachers and prefects, for some day we too will be giving orders. We must always be courteous, not only to our elders and those in authority but to our peers as well. Whenever the occasions arise, words like *thank you, pardon me, good day, please, excuse me, may I help*, should be part of our everyday vocabulary, our etiquette, our life!

We are also expected to **obey rules**. Among these rules are keeping our classrooms and surroundings tidy and caring public and private property. This includes, caring of our school furniture, textbooks, our blackboards, our learning materials and equipment. How could we care such property? Our furniture must be clean at all times, our textbooks and exercise books must be prepared, pages must not be torn, dog-eared, or disfigured. We should always obey the laws of our country, avoid being involved with friends who break the law, and delinquent groups, for example, drug users.

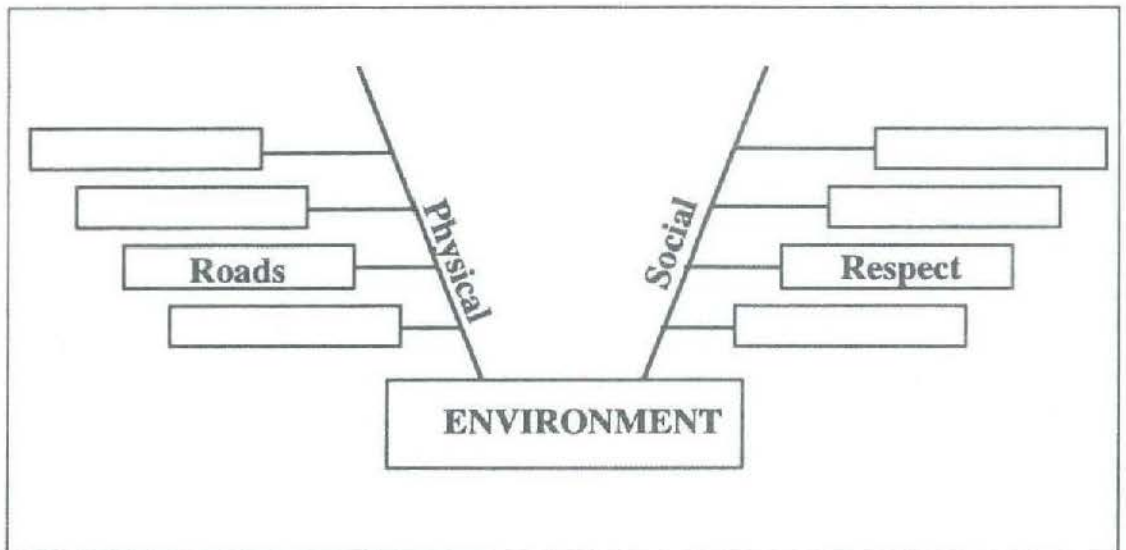
We must therefore, note that both our physical and social environment are important to us since they affect our daily lives. As such, we must find ways and means by which we can improve both the physical and social environment.

Activities

Work by yourself.

1. Copy and complete the diagram which shows features of our physical and social environment.

3. Collect newspaper reports which suggest ways in which the social environment is made unpleasant. Suggest ways and means by which you can help to improve these situations.

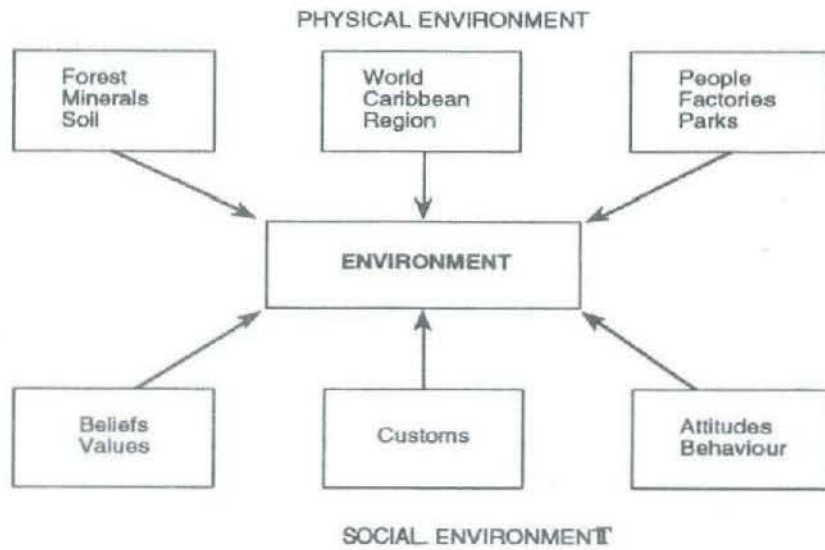


2. Suggest five changes which would make your home environment a better place.

Summary

WE HAVE LEARNT THAT:

- our environment can be physical and social.
- the physical and social environment are important in our daily lives.



2

Looking at our schools

We are going to find out about :

- how our schools are organised,
- the persons who work in our schools,
- the school curriculum,
- school traditions,
- social interactions in schools.

Members of the school family

Read this with your teacher.

Members of the school make up one family which we call the school family. While some families are large, others are small. Let us now try to identify people who are members of the school family.

My school family

It is important sometimes to remind ourselves that our school is like a second home. The process of education which begins in the home continues at school in both formal and informal situations.

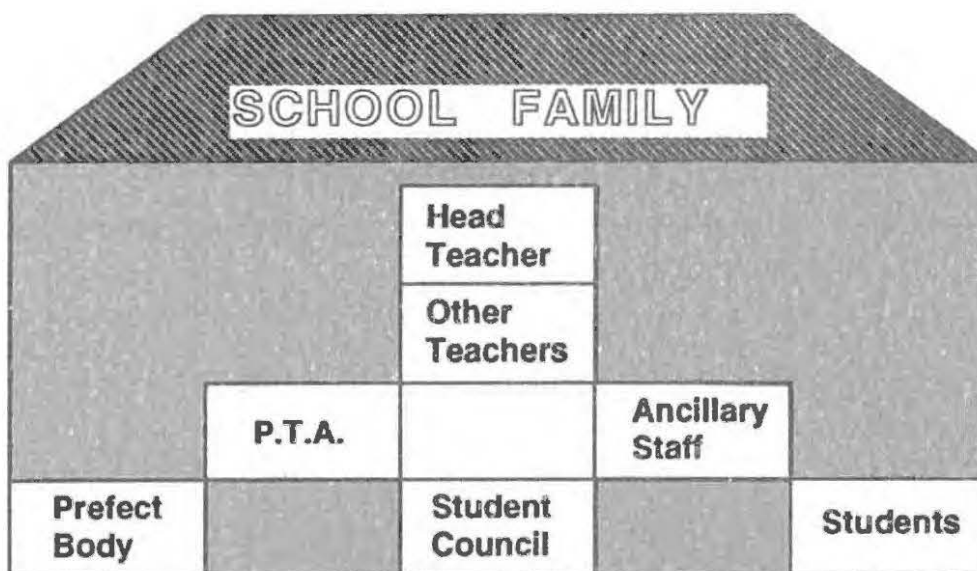


Fig.2.1 My school family

Similarly, the process of interacting with our brothers, sisters and other household members continues at school. It is the duty of each one of us to live happily and to be helpful to other members of the school family so that we may derive the greatest benefit both academically and socially. Each school has an organisational structure. This may be shown on an Organisational Chart.

In the same way as some one is always the head of the family, so too, the Headteacher is the head or leader of the school family. He/she is assisted by a Deputy Headteacher in some cases and also by a group of senior teachers who, together, may be referred to as the Senior Administrative staff. All categories of teachers are answerable to the Headteacher for the smooth and proper running of the school.

Activities

Work in groups.

1. (i) Copy the diagram Fig. 2.2 - 'Organisational chart of a school'
(ii) Examine the chart and name the group to which you belong.
2. Select two groups from the diagram and list three functions of each.
3. (i) Note the directions of the arrows.
(ii) Give reasons for the directions.

Write down your findings and discuss with your class.

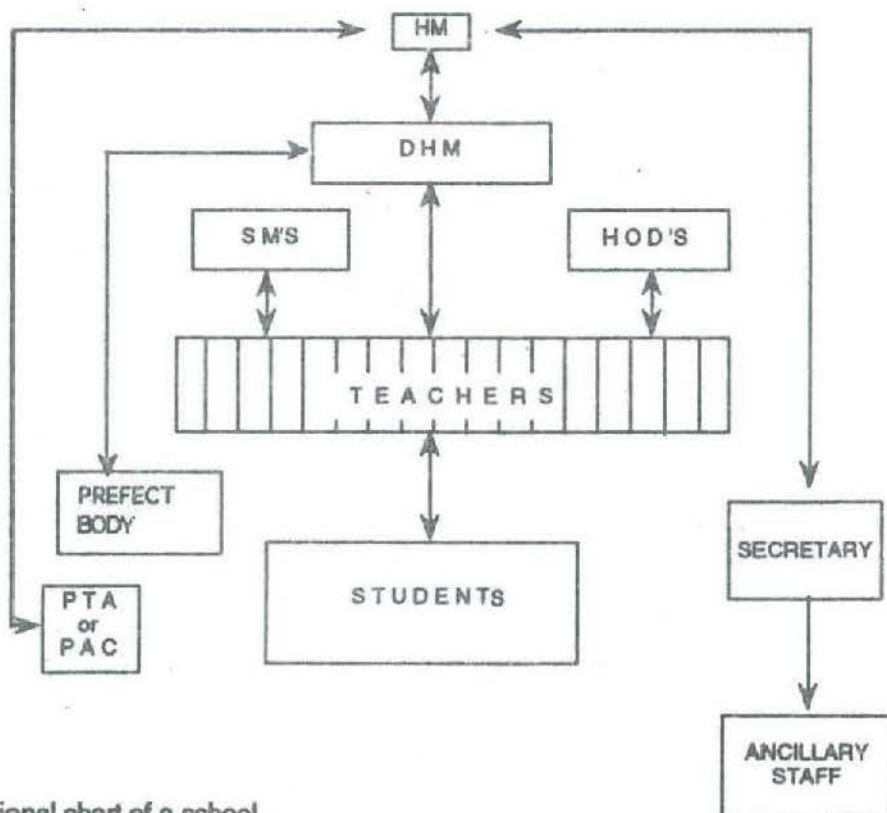


Fig. 2.2 Organisational chart of a school

The school - an extension of the family

Read this with your teacher.

We belong to our home as well as to our school. In some ways our school is like our home.

Just as we learn to obey our parents at home, so we obey our teachers at school. The Headteacher is the head of the school family and the teachers are the main helpers. They are all responsible for the discipline and education of the children. The children also help with small chores or tasks.

At home our parents provide us with food, clothing and somewhere to live and we try to assist by performing certain chores. At school, we are helped and trained by our teachers to be good members of the school family. The teachers too are trying to help us to grow up to be good men and women and to work well, so that we shall be able to earn a decent livelihood.

We can see then that our school and family have similarities. For example:

- the Headteacher is the main person who plans activities and set goals with your teachers for all students, while at home parents set family goals.
- the Senior Members or Administrative Staff see that the plans are carried out, while at home the adults ensure that tasks are completed.
- children work and play together with other members of the family so that they may grow and learn.

Although every member of the school may belong to a different family, which is a small group, each member belongs to a larger group which is the school. Every member of the school family has a special part to play so that success may be achieved.



Fig. 2.3 P.T.A. meeting

Activities

Work by yourself.

Write down those things which:

- only the head of a family has to do,
- only the head of a school has to do,
- they both need to do,
- only the teachers of a school have to do,
- only your elder brothers and sisters have to do,
- only you do at home,
- only you do at school.

Show your work to your teacher.

Goals of education

Read this with your teacher.

The programmes used by our school system are derived from our Educational goals.

Goals of Education are statements which spell out in general terms what the education system hopes to achieve. Goals are broad terms and refer to the programme for several years. It is from these broad and general statements that we get our *national goals*. These national goals are usually general statements about national policy and give directions to the school system. These statements form the basis for *educational goals*.

Educational goals tell us about the course of action which the School Curriculum will follow in order to help in the achievement of national goals. Although goals may take a long time to be achieved, they represent something to strive for. We need to know them. Once we feel that we must work towards them, they give us a sense of satisfaction and pride when they are finally achieved. What are some of our educational goals?

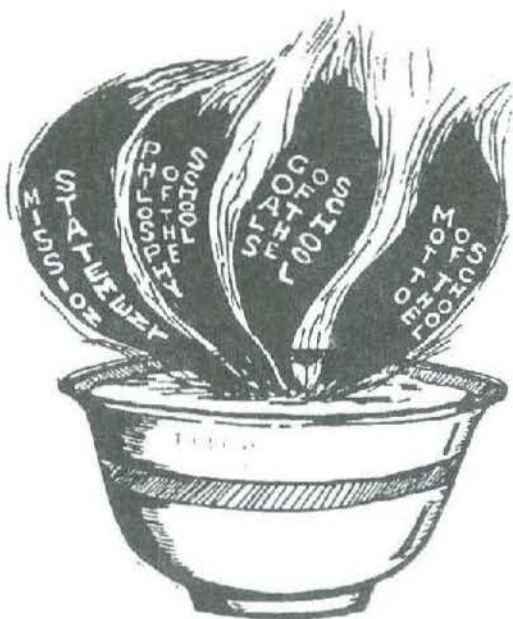


Fig. 2.4 Inter-relationship of goals



Fig.2.5 A classroom scene

- To prepare us for dedicated service towards our country.
- To equip us with a new outlook so that we can participate meaningfully in activities for our society and community.
- To teach us to utilise our school experiences so that we can refashion new materials for the national good.
- To provide students with the knowledge and skills which will enable them to contribute towards national development.
- place a premium on the pursuit of excellence, and religious differences among people,
- adhere to principles of democracy, justice, peace and accountability,
- develop a spirit of self reliance and resilience,
- bring to bear creative and innovative approaches to problem solving,

Mission statement

To achieve our educational goals, schools must have a statement to guide them. This statement which is provided by the Ministry of Education is called the *Mission Statement*.

A mission statement is the objective as set out by the Ministry of Education for the process of education.

Here is the Mission Statement for education as stated in "An Education Policy and Five-year development plan for Guyana" January, 1995.

"The Mission of Education in Guyana is to provide equal access to all Guyanese children and young people to quality education."

Education aims at enabling children to:

- acquire knowledge, skills and values necessary for a full and satisfying adult life,
- cherish love for their country Guyana,
- develop their potential to the fullest,

- harbour a commitment to the care and protection of the environment,

- live productive lives in a rapidly changing technological age.

Philosophy of the school

In the same manner as there is a Mission Statement for education, each school also needs a guide to help them along the right direction. This is a general statement about a shared vision or belief that the school has. It is known as the *Philosophy*. An example of the Philosophy of a school is:

"To ensure that staff and students work singularly and collectively towards the full social and academic improvement of students for the school and the country as a whole."

Goals of the school

Generating from the Philosophy is a number of *ideas or statements which form goals of the school*. These statements are specific and are concerned not only with what is taking place in that school *but with providing learning situations that would enable the child to participate effectively in social, economic and cultural affairs*.

Examples of school goals are:

- to help learners to develop a sense of self-identity.
- to help learners to develop skills necessary to carry out the independent investigation of problems and to react critically to solutions posed by others.
- to provide learners with skills necessary to become effective decision makers.
- to provide learners with the ability to utilise both cooperative and competitive circumstances for the achievement of goals.

Activities

Work in a small group.

1. List *two* similarities between the goals of education and the goals of the school.
2. List *two* differences between the Mission Statement and the Philosophy of your school.

Report your findings to your class.

School motto

This is a short and appropriate phrase or sentence which gives clear guidelines as to what steps the teacher and students can take to accomplish instruc-

tion. Some schools have their motto written in English while others have theirs written in Latin because of tradition.

Examples of School Mottos:

- *Omina veritas vincit.*
(Truth conquers all things)
- *Labor omnia vincit.*
(Work conquers all)
- *Cogito ergo sum*
(I think therefore I am)
- Strive for Character, Wisdom, Morals and Skills.
- To Know, To Love, To Serve.
- Aim High.

At the level of the Ministry of Education as well as at the school level, certain objectives have been outlined for the school system to follow in order to bring the highest level of educational success. These objectives are all interrelated with the national goals.

Activities

Work by yourself

1. List two similarities between the goals of education and the goals of the school.
2. List two differences between the Mission Statement and the Philosophy of the school.
3. State why a school needs to have a philosophy.
4. (a) Write out your school motto.
(b) State three ways by which you can help to achieve your school motto.

Show your work to your teacher.

My school curriculum

Read this with your teacher.

Every school has a curriculum, that is, a planned programme of all the learning activities organised and supervised by the school to assist students to develop fully. The curriculum should focus not only on academic subjects like English Language and Mathematics or Pre-vocational subjects like Clothing and Textiles and Woods but should be organised to produce a well-rounded person. Every school should strive for the optimum development of each child according to his/her own pattern of growth and development. The school should cater for the child's educational, social, physical and spiritual development and all of these factors must be taken into account when planning the curriculum.

Secondary schools offer both academic and pre-vocational subjects.

Academic subjects:

- English Language
- History

- English Literature
- Spanish
- French
- Mathematics
- Social Studies
- Geography
- Science
- Economics
- Information Technology

These subjects are all very important, so every student needs to study them depending on the time-table. But these are not the only subjects which are taught at the secondary school. The student also studies a number of pre-vocational subjects.

Pre-vocational subjects:

- Clothing and Textiles
- Woodwork
- Food and Nutrition
- Home Management
- Technical Drawing
- Art and Craft
- Agriculture
- Science
- Typewriting
- Principles of Accounts
- Principles of Business

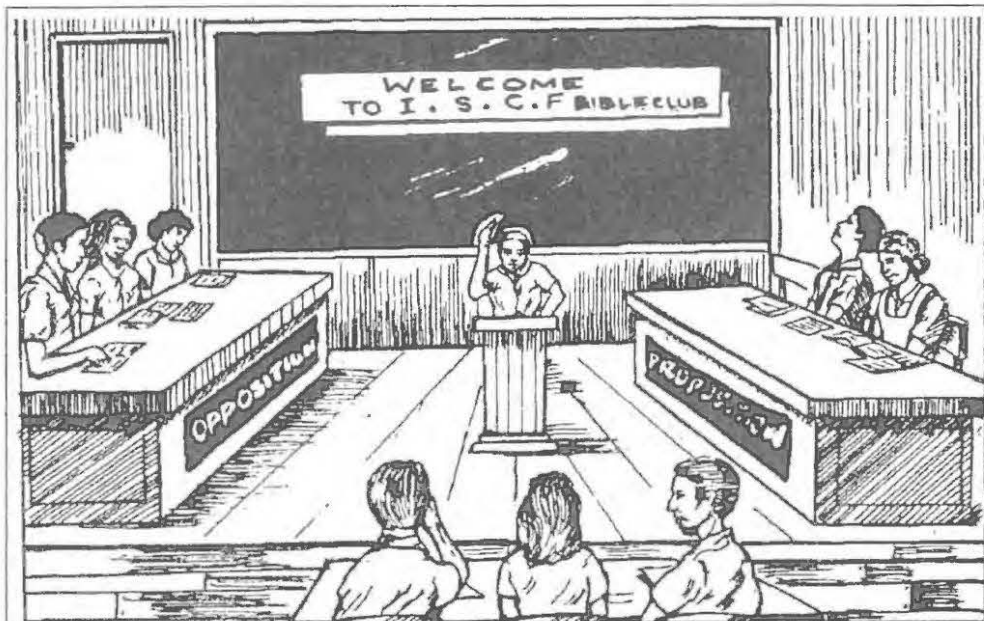


Fig.2.6 A debate in progress

Activities

Work by yourself.

1. List your favourite and least liked subjects. Give reasons for your choices.

Show your work to your teacher.

Work in a group.

- 2 Find out and list the different subject streams in your school.
3. List the subjects done in each of the streams.

Report to your class.

Extra - curricular activities

Read with your teacher.

School life would be dull indeed, if students were to study only academic and pre- vocational subjects. Most schools also provide a range of co-curricular activities.

These refer to all of the programmes or activities that are not usually done during the normal school hours but which help to support or improve the main programme of the school.

These activities may be conducted by clubs, societies and other groups or organisations within the school. Examples are : The Literary and Debating Society, The Pioneer Corps, Bible Club, Hindu and Muslim Societies, Scouts and Guides.

In addition to making the school programme richer, extra-curricular activities have other



Fig. 2.7 Scouts at camp

benefits. All of the clubs, societies and organisations have different aims and functions. Therefore, they satisfy a wide range of students' interests. Membership is open to all and it is voluntary.

Students also have an opportunity to meet and socialise with students of different age groups and experiences. These experiences help students to accept positions of leadership and responsibility and to be good members. Students should be encouraged to participate in as many of these activities as possible so as to develop socially.

Activity

Work by yourself.

Make a list of all the clubs, societies and organisations in your school. Find out all you can about three of them (date formed, objectives, number of members, time of meeting, main activity, etc.) Have a discussion with any member to find out how he/she benefits from being a member.

Show your work to your teacher.

School traditions which promote social interaction

Read with your teacher.

All schools have traditions of which they are proud and ready to relate to on special occasions. Traditions refer to beliefs and practices that are handed down from one group to another. Traditions may differ from school to school and they help to make each school special and even unique.



Fig.2.8 Prize-giving ceremony

Many students look forward to certain traditions of their school. For example, Inter-house Competitions, Speech Days, Open Days for parents and visitors, Market Day and Annual Fairs. Other schools hold a special assembly for new or departing teachers. Terminal examination marks are read at some schools and presentations are made to outstanding students who have excelled academically and at extra-curricular activities.

All of these activities assist to enrich the students' experiences and help to mould them into the kind and quality of citizens of which we can all be justifiably proud.

Let us now examine some groups within our school and how they relate to us. Some of these groups are the Debating Society, House System, Bible Club and our Parent-Teacher Association.

These *groups have goals* and rules which govern our behaviour. The members do not have the same responsibilities and in fact there may be a *clearly defined status*, where members have different positions. The members of a group also have *shared values*, for example, how to dress or behave. Members also share some common

symbols for example a badge, pledge, uniform or prayer. Rules and regulations govern our behaviour in groups. They promote social interaction and co-operation among members.

- The school curriculum is very important.
- The curriculum includes academic and non-academic subjects.
- Extra-curricular activities are also important aspects of the school programme.
- All schools have traditions which make them unique.

Activities

Work by yourself

1. List the traditions of your present school. Do the same for your previous school. In what ways are they similar or different?
2. Which school tradition do you like the best? State reasons.
3. What are the activities related to your favourite school tradition?

Show your work to your teacher.

Summary

WE HAVE LEARNT THAT:

- our school is like a second home.
- our school has an organisational structure just like the family.
- education for our school gets direction from the Mission Statement.
- schools have a curriculum of academic and pre-vocational subjects.
- extra- curricular activities are important aspects of the school curriculum.
- schools have traditions which make them unique.

3

Looking at education in Guyana

We are going to:

- learn about education before emancipation,
- find out about the levels of education in our country – Nursery, Primary, Secondary and Tertiary,
- talk about the importance of having a formal education.

Informal education

Read this with your teacher

Guyana was a British colony before gaining Independence in 1966. At that time it was known as British Guiana.

Looking back at education in British Guiana before 1834, one would see that very little attention was paid to the establishment of schools. The earliest people - the Amerindians - were involved in an informal education where the elderly taught the young the skills useful to the community. Boys were taught separately from girls. At about age five, boys began to be groomed by the men. They were taught hunting, fishing, swimming, singing, basketry, making of canoes and the use of the bow and arrow. From the older women, the girls learned to cook, plant and to make hammocks and other craft pieces.

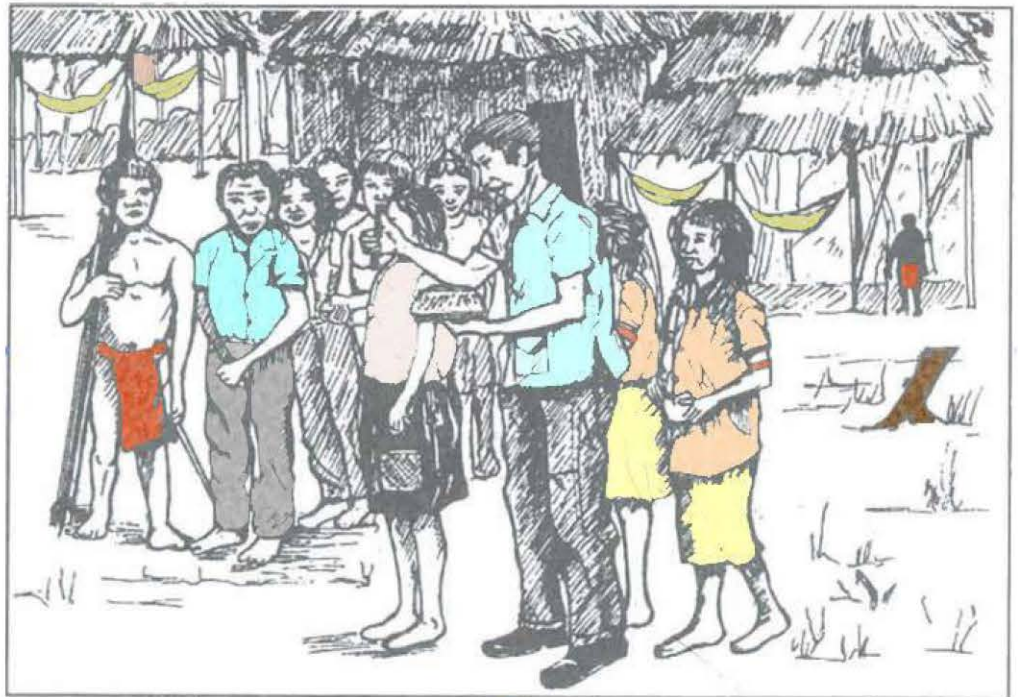


Fig.3.1
Amerindians being
taught informally in
their village

Slaves too, were educated informally. A slave child who was born in British Guiana was put in the care of an elderly female slave so that the mother could resume work. It is suspected that the children learned African songs, stories, dances and games from the elderly females who took care of them. By age six, the children were placed in the third gang with an old woman to collect food for animals and to weed. When the children became older, they moved to the canefield to start sugarcane cultivation. Thus, through interaction with their elders they received their education.

Activities

Work in a small group.

- Talk about the reasons for informal education before emancipation.

- Make a list of some skills you were taught before you started school.

Show your work to your teacher.

Formal education

Read this with your teacher.

Education for European children who lived in British Guiana at that time was different. Those who could have afforded sent their children to Europe while clergymen taught those who remained in the colony. A grammar type of education similar to that in Britain was taught. Here, students learned to read and write.

It was only in exceptional cases that slave children were educated formally during the late period of slavery. One such example was when Hermanus Post, a Planter, invited *missionaries* to provide religious instruction to his slaves. Consequently,

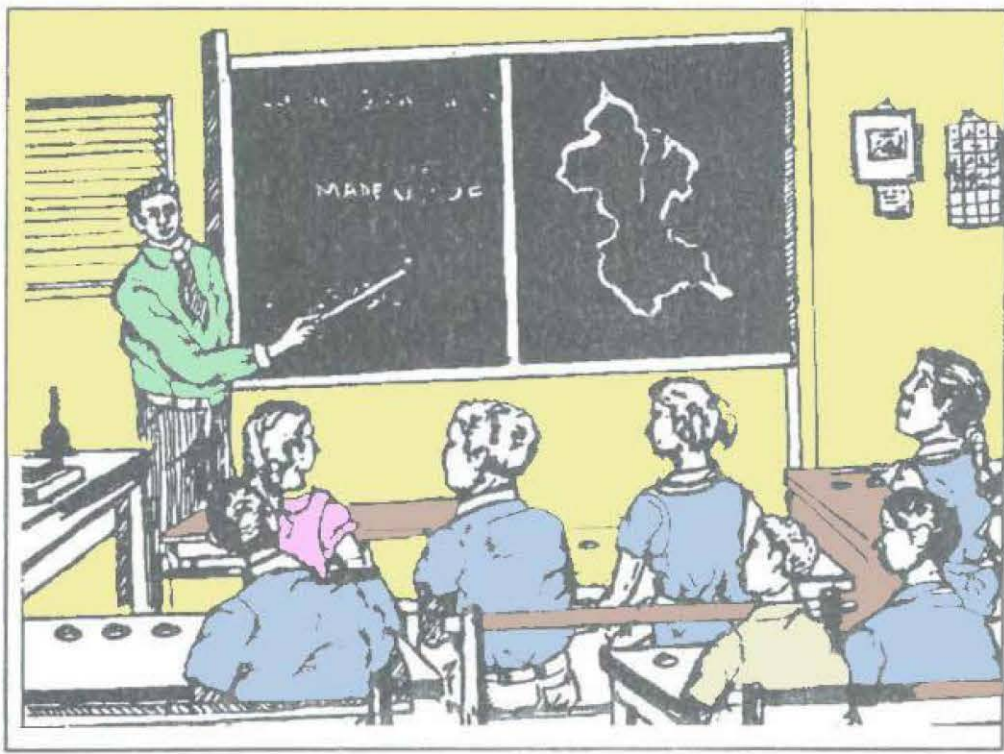


Fig.3.2
Early school scene
in British Guiana

the Rev. John Wray from the London Missionary Society arrived in Georgetown where he began in 1808 a private school for slaves of Hermanus Post. He later received support from his wife Mrs Rebecca Wray and other missionaries and so was able to expand his work in New Amsterdam and on the East Coast of Demerara. Their efforts did not last very long because of the 1823 East Coast Slave Insurrection involving the Rev. John Smith and members of his congregation, and the attitude of planters.

In Georgetown and New Amsterdam other efforts were made to expand education. The Saffon Institute for poor white orphans and the St. George's Anglican School were established in Georgetown in 1825 and 1832 respectively. In New Amsterdam during the same period the All Saints Anglican school began.

Education then received public subscription to the sum of £130. In these early schools the focus was on spiritual and moral education. The students were only given minimal knowledge to enable them to read the Bible and to take part in religious services in the Christian Churches. By the end of the century, the school system provided for more, as well as older children. There were within the same building all levels of primary and even some levels of post primary education.

Activities

Work in a small group.

- Name some schools in your region which were started by the church. Give the name of the church and the religious body that started it; for example St. Andrews Kirk and school were started by the Scots Presbyterian.

- Write a profile of your school.
 - when it was established.
 - number of pupils and teachers then and now.
 - curriculum then and now.
 - outstanding achievements of your school then and now.

Report your work to your class.

Organising for formal education

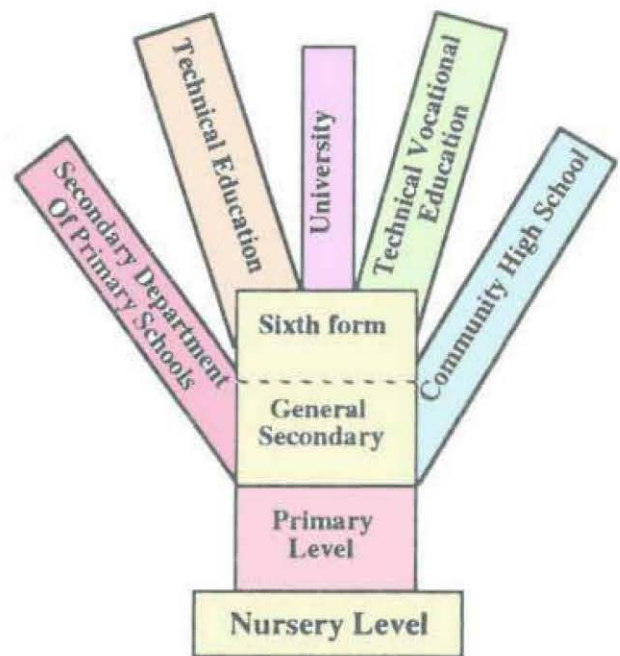


Fig.3.3 Levels of the education system

Read this with your teacher

Study Fig. 3.3. Note that Guyana has four levels of education. Let us now learn some more about these levels of education.

Nursery education

The *Nursery Schools* were previously called Kindergarten Schools or were referred to as "bottom house" schools. They formed the base of the educational system. Before 1976, these schools were private schools owned by church bodies or individuals.

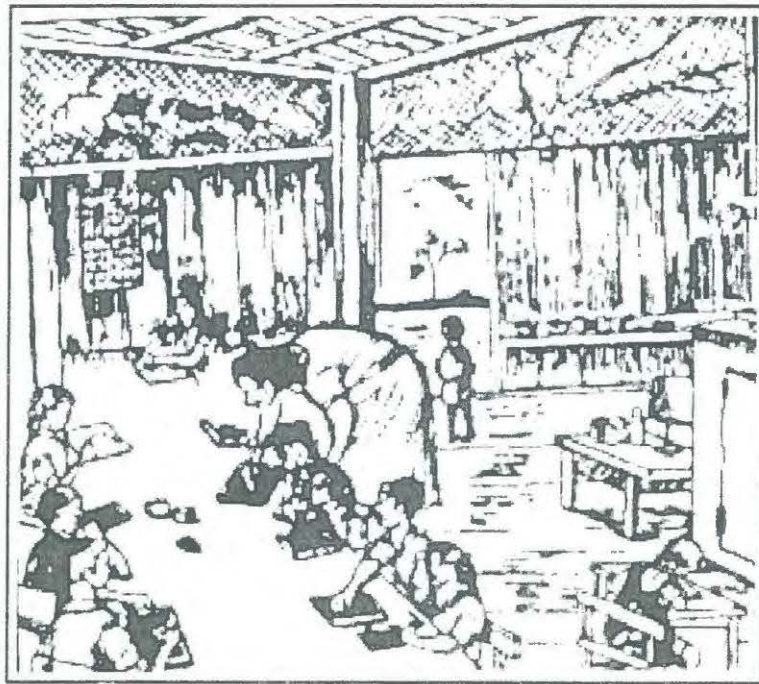


Fig.3.4 A bottom-house nursery school

and since then education was provided by the Government from Nursery Level to University.

To standardise education at the Nursery Level, children three years nine months were admitted to Nursery schools.

In addition, the first batch of twenty-five teachers were selected to do a Certificate in Nursery Education at the University of Guyana. They returned to their districts and held workshops in order to upgrade teachers at the Nursery Level. Ongoing training of nursery teachers has continued over the years.

They served people who could have afforded to pay fees for their children since education was not free. There, students learned to count, recite the alphabet and nursery rhymes. Admission to some of them was difficult to obtain and so application for enrolment was made at birth.

In 1976, there were many changes in Education. The Ministry of Education took control of all schools

Activity

Work in a small group.

Discuss why you think it was important to change from "bottom house" schools to Nursery schools.

Report your findings to the class.



Fig. 3.5 A modern nursery school in Guyana

Primary education

Read this with your teacher.

The Primary Schools have been the base of the Educational System for many years following *emancipation*. As mentioned, Primary Schools emerged out of the desire of the liberated people for church worship. At church, adults and children were also taught to read. Schools were located in church buildings. These early schools were maintained by churches. They were called *denominational* schools.

Some primary schools were managed by government and were called *state or government schools*. The first government school—The Dolphin Government—was established in 1932. Those that were managed by private persons were called **undenominational** schools. The first set of **undenominational** schools was established through the Lady Mico Fund in 1834.



Fig. 3.6 Wilberforce Congregational church

Soon after emancipation, the British Government set up a fund and from this fund British Guiana received money for education. This was known as the *Negro Education Grant*. When this money was exhausted, the Colonial Government then provided sums of money for education. Government then began to share the cost of education with the church and so government and church became partners in education. This system became known as *dual control*.

Shortly after emancipation, boarding schools for Amerindians were set up at Bartica. These schools were unique to British Guiana as schools of this kind were not established before. After leaving school, the boys travelled to Georgetown to be apprenticed to the trade of their choice.

Students in these early primary schools had to pay a fee which many could not have afforded. That was one of the factors why many persons did not pursue primary education in the early years. Secondly, the English Language was used as the medium of instruction in the schools.

Indeed, this proved a problem, as among the ex-slaves there was still the prevalence of Dutch language while the East Indians mainly spoke Hindi. Thirdly, the Educational Officials did not provide a rationale for education. Instead, they transplanted the British system wholesale even though the instructions were unrelated for living conditions in British Guiana. To improve attendance in school especially among East Indians, the Compulsory Denomination Bill of 1876 was introduced.

This bill made

- primary education compulsory and free for children under twelve years in rural areas and under fourteen years in towns.
- the children of parents who failed to comply could have been sent to the Government Industrial School at Ondermeeming in Essequibo.



Fig.3.7 St. Andrew's Kirk and school

This Bill was so important that it was embodied in the Ordinance of 1876 which thereafter became the guidelines for education until 1976 — one hundred years later. Primary Education was for many students the only kind of formal education. At first students at this level were taught the three R's of Reading, 'riting' and 'rithmetic'.

Later the curriculum was expanded to include such subjects as Health and Physical Education, Creative Activities comprising Music, Art and Craft, Drama, Language, Art, Elementary Mathematics and Social Studies.

Students were being prepared to write the Government County Scholarship now called the Secondary School Entrance Examination. Those who remained wrote the School Leaving Certificate Examination, the College of Preceptors Examination and/or the Pupil Teachers' Examinations. Successful students gained certificates which allowed them to pursue careers as nurses, teachers, clerks and public servants.

Activity

Work by yourself.

How do you think children benefited from the expanded curriculum in the Primary School.

Show your answer to your teacher.

Secondary education

Read this with your teacher.

Secondary Education before the 1950's was the prize for a privileged few, based on sex, wealth and religion. The Saffon Institution was the first Secondary school with a grammar school education. It catered for ten white orphans until age sixteen.

In 1844 the Queen's College Grammar School was established by the Bishop of British Guiana. At the college, students were taught Classics, Math-

ematics, Modern Languages, Chemistry and Natural Philosophy. The goal of the College was to be, '...the Oxford and Senior Cambridge Certificate the stage at which entrance could be gained to a British University.'

The other denominations were slow to establish secondary education as was the case in primary education. The Catholics began the Catholic Grammar School for boys and the Methodists, the Kingston High School for boys and the Trinity High for girls. Later, at different periods, Secondary education was expanded with the establishment of the following schools — St. Stanislaus College, St. Rose's High, the Middle School, St. Joseph's High, the Collegiate School and the Christ Church School in Georgetown and the Berbice High School in New Amsterdam. These schools were either boys' or girls' schools. It is interesting to note that some children were debarred because of religion, illegitimate birth or both. However, with the establishment of awards like the Government County Scholarship and the Buxton Scholarship, children from the lower income group were awarded places to pursue a secondary education.

During the 1950's conditions changed. Government gave grants to a number of private secondary schools in rural areas and in towns. More students were then able to attend Government Secondary or Government-aided Secondary Schools. There were still private schools but they came under full control of government in September 1976 when education became free.

Students then entered Secondary Schools based on the results of the Common Entrance Examination, later called the Secondary School Entrance Examination (SSEE).

There are *three* types of secondary schools in Guyana namely —

- Senior Secondary
- Junior Secondary
- Multilateral

Among the Senior Secondary Schools is *The President's College*. This Institution which began in September 1985 introduced a novel concept whereby *all* students live on the site. The Senior Secondary Schools prepare students for the Caribbean Examinations Council Examination (CXC) and the General Certificate of Education Ordinary and Advanced Level Examinations (GCE).

In 1961-62 eight Junior Secondary Schools were established by the then Government. The Junior Secondary and Multilateral Schools prepare students mainly for the CXC and the General Certificate of Education Ordinary Level Examinations in academic as well as Pre-Vocational Subjects.

Secondary departments of all age schools

Secondary Departments of All Age Schools emphasised Technical - Vocational subjects with a core of academic subjects.

The technical courses include Home Economics, Agriculture Science, Woods, General Electricity, Metals and Technical Drawing. The subjects studied at the various levels will determine to some extent the careers to be pursued by students.

Activity

Work in a small group .

Why is a Secondary Education important?

Report to your class.

Tertiary education

For Guyana to develop, we need more skilled or professional persons. Therefore, educational institutions at the tertiary level can build on the foundation laid at Nursery, Primary and/or Secondary levels.



Fig.3.8 Government Technical Institute

From the early attempts at education in Guyana, efforts were made to advance Technical-Vocational training at Technical Institutions. Mrs Rebecca Wray established " ..a school of Industry .." among the "brown girls" and employed them to make clothes for the "Crown Negroes".

At the Smith's Church Girls' School, the girls were taught to make products which included pin-cushions, mats, baskets of various kinds, trays, purses, and ladies' fancy bags and slippers. But with the commencement of the Kingston Trade Centre for youths in 1932, the Carnegie Trade Centre for women in 1933 and the Fredericks School of Home Economics in 1936 a more formal course of training was undertaken. Young women were trained in practical domestic science or home making. Men did manual training in wood and metal. Since 1961-1962, technical and vocational schools have been expanding with the increase in the number of Industrial Arts centres or departments as well as Home Economics' centres or departments. There has also been the establishment of the Faculty of Technology at the University of Guyana.

Teacher training was provided since during the 19th century. A normal school for the training of teachers was set up through the Lady Mico Fund. This institution did not last long. The Church too had set up a Training Institution — The Bishop's College. This as well was discontinued shortly after because of lack of funds.. Since there was no institution to train teachers in British Guiana, the teachers, during the early 20th century, went to Mico College in Antigua or Jamaica or to Shortwood College in Jamaica. This meant that the number of trained teachers was few. A Teachers' Training College was established in Georgetown in 1927. Since then there has been rapid expansion of Teachers' Education. In 1963 the training was divided into In-Service and Pre-Service. In 1968, the Lilian Dewar College was set up for the training of Secondary teachers for the

proposed Multilateral Schools. Since the 1970s Teachers' Training has been conducted at the Cyril Potter College of Education (CPCE) at Turkeyen. Neighbouring to this institution is the highest seat of learning - The University of Guyana - which was established in the year 1963. This institution has Faculties of Agriculture, Arts, Education, Medicine, Natural Science, Social Sciences and Technology. It also offers an Extra-Mural programme. Certificates, Diplomas, and Degrees are awarded to successful full-time and part-time students.

In 1968 the Faculty of Education commenced. This faculty offers in-service programme for teachers who, on successful completion of their studies, are awarded the Certificate or Diploma in Education, the Bachelors Degree in Education and the Masters Degree in Education.

Teachers also benefit from the Curriculum Centre which was divided into two units — The Curriculum Development Unit (CDU) and the Materials Production Unit (MPU). These centres were merged into the National Centre for Educational Resource Development (NCERD). Here curriculum materials are prepared and evaluated by curriculum specialists. These specialists also prepare tests which help to evaluate various levels of the school programmes.

The Broadcasts to Schools Division is contributing in a meaningful way to teachers and students. This division makes—

"... available research material to supplement text books and developing in the school population awareness of the new and exciting changes taking place not only in the changing curriculum but in the social environment in which we live."

This division is now involved in Distance Education Programme for teachers.

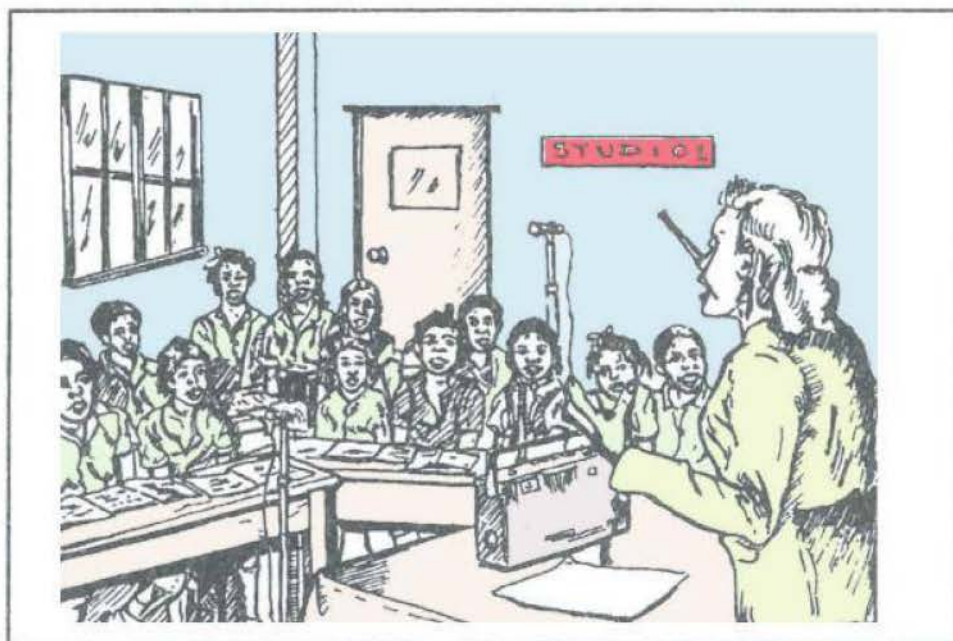


Fig.3.9 Students recording for broadcast to schools programmes.

Activities

Work in a small group.

1. Give a short definition of the term "Formal Education".
2. (a) Identify *one* Pre-Vocational School in Guyana.
 (b) List *six* subjects taught in that school.
 (c) List *two* reasons for attending a Pre-Vocational school.
3. From the puzzle, identify *ten* words related to education.
4. Name the undenominational schools which were built from the Lady Mico Fund in 1834.

Show your work to your teacher.



Summary

WE HAVE LEARNT THAT:

- education can be both formal and informal. We can be educated by the adult members of the family in an informal way as was done after emancipation.
- established schools provide us with formal education since there are set programmes or curriculum which are taught by teachers.
- the Church laid the foundation for the development of education in our country by the establishment of Church Schools.
- there is opportunity today to attend all levels of education from Nursery, Primary, Secondary, Technical Schools and University.
- teachers for our schools are trained at the Cyril Potter College of Education and the University of Guyana.
- the National Centre for Education Resource Development (NCERD) prepares materials to assist teachers to implement the curriculum in schools.

4

The resources of our country

In this chapter we are going to:

- define resources.
- find out the types and categories of resources.
- find out about "Development of the Human Resources.
- list occupations suitable for developing the resources in your community.

Resources

Read this with your teacher.

In our environment, there are those parts which can be made useful by man to satisfy such needs as food, clothing and shelter. Those parts can be referred to as *resources*.

Resources can be grouped under two broad headings:

- *Human resources*
- *Natural resources*

Human resources

These are the skills, energies, talents and knowledge of our people which can and should be used for the production of goods or the rendering of useful services. It also includes those skills, values and attitudes which contribute to the improvement of the quality of life in our environment.

Natural resources

Natural resources are those parts of our environment which are created by nature and can be used by us. They can be above, on, or below the surface of the earth. Natural resources include sunlight, air, agricultural land, forest, animals, water and minerals.

Natural resources can further be divided into two groups :

- *Renewable resources*
- *Non - renewable resources*

Renewable resources

When we speak of renewable resources, we refer to those 'living resources' such as plants and animals.

Renewable resources can reproduce or replace themselves and increase in quantity. They can even be kept for a very long time if care is taken to preserve them. Examples of these resources are soil, sea and forest.

Non - renewable resources

Non - renewable resources are those non- living resources such as minerals. Such resources do not replace themselves, or do so at a slow rate. These resources can take thousands of years to replace themselves.

Because these may not last forever, care should be taken when we use or *exploit*, or mine

them. Gold and diamond are examples of non-renewable resources.

We must remember that in exploiting both the renewable and non-renewable resources, we can change our environment.

The natural resources of Guyana

Our country, Guyana, is rich in many natural resources. These include:-

- mineral resources eg. gold, granite, diamond and, sand (silicate). Other minerals which are found in a low quantity are iron ore, nickel, chromium, quartz, zinc, mica and other radioactive minerals.
- water resources eg. rivers, lakes, creeks, canals, conservancies and ponds.

- soil or arable land eg. used for agriculture,
- animals and plants eg. wildlife- deer, mangrove bark for dyes.
- forest resources eg. trees,
- scenic beauty eg. physical features - waterfall.

The sketches in Fig. 4.1 show some natural resources of Guyana. Try to identify these resources.

The natural resources of Guyana are important to our development as a nation. Development includes the exploitation or use of our natural resources to improve the quality of life in our environment.

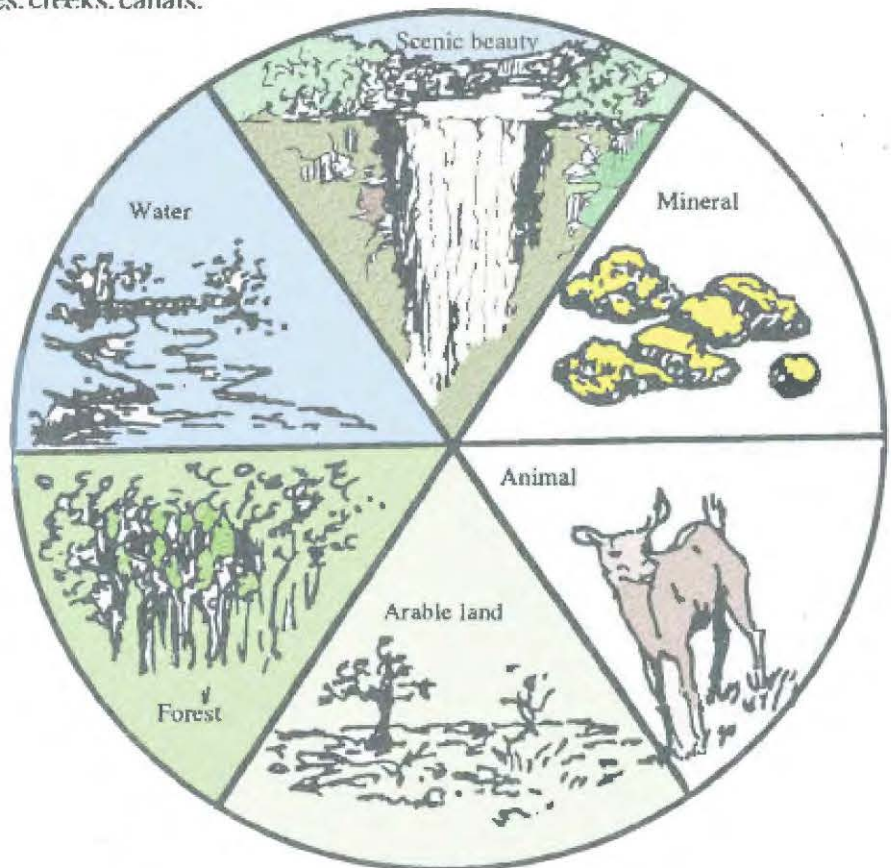


Fig. 4.1 Natural resources of Guyana

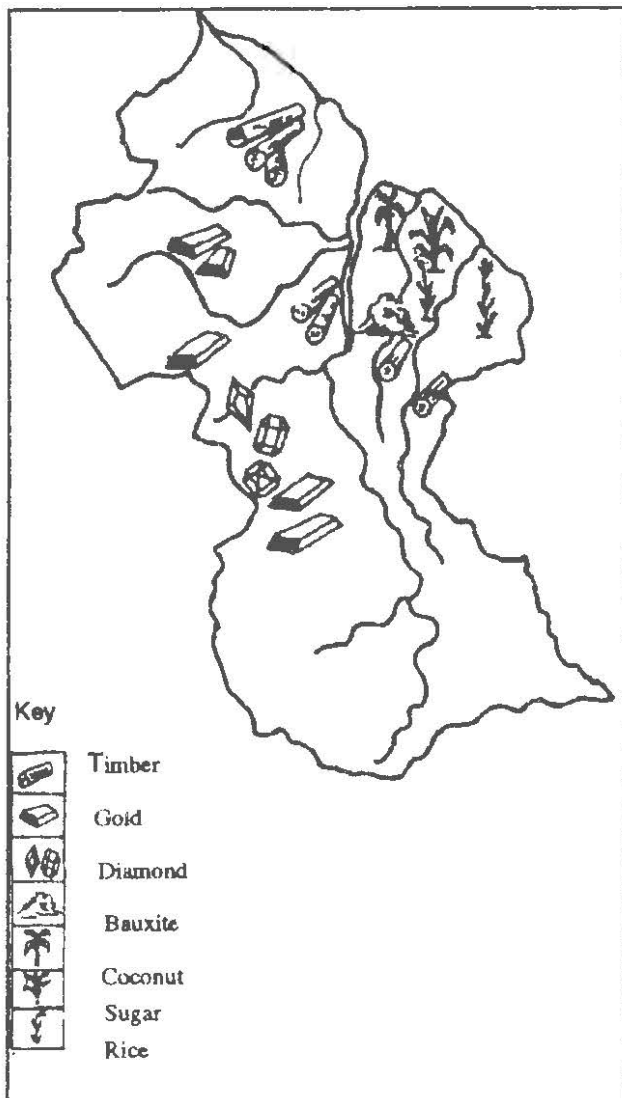


Fig. 4.2 Location of natural resources

Mineral resources

Sometimes we speak of "Our Mineral Wealth". This is because we have a wide variety of mineral resources such as *Bauxite*, *Gold*, *Diamond*, *Manganese*, *Glass Sands* and *Kaolin*.

In addition to these minerals, there are other mineral deposits yet to be exploited, for example, iron, nickel, quartz crystals and radio-active minerals. Those minerals which are produced on a large scale as a source of foreign exchange earnings

are gold, diamond, bauxite and granite.

Let us now briefly examine two minerals—bauxite and granite.

BAUXITE

Location: Guyana's bauxite is found mainly in the Hilly Sand and Clay Region. The bauxite is found in areas around Linden on the Demerara River; Ituni near the Demerara River and Kwakwani on the Berbice River.

Description: Bauxite is a rock of a light brownish colour.

Use: From this rock the metal aluminium is made. Aluminium products are used in different ways in building construction, containers and packaging, transportation, electrical, consumer articles, machinery and equipment.

GRANITE

Location: Deposits of granite are found in inland areas at a number of places near the Corentyne, Demerara, Essequibo and Mazaruni Rivers. The rocks are blasted at quarries on the banks of these rivers.

Description: Granite is a hardrock of grey to dark grey colour and contains large crystals.

Use: These stones are used for construction purpose, for example, building of roads, houses and seawalls.

Activities

Work by yourself.

Trace a map of Guyana. Use your atlas and insert the following on the map.

- The three main rivers.
- Two areas where bauxite is mined.

- Two waterfalls
- The Coastal Plain
- The forest areas
- Two gold mining areas
- Make a key for your map.

Mount your finished work for a class exhibition.

Water as a resource

Read this with your teacher.

Guyana is known as the "land of many waters." Indeed water is plentiful throughout the country. The many rivers and their tributaries, waterfalls, lakes and canals form part of Guyana's water resources.

Study the figure below and try to identify the type of water resource.

Our water resources are utilised in various ways to satisfy our many needs. The major uses of water are

- domestic use - drinking, bathing, washing

- transportation - boats use our waterways for travel
- food - fishes, beverages
- agriculture - drainage and irrigation
- recreation - waterfalls as tourist attraction.
- hydropower generation - rivers, rapids, waterfalls can be used to generate electric power.
- industries - bauxite, gold mining, processing.

Soil / arable land

When we speak of our soil resources we refer to the fertile lands which are used for agriculture. Such lands are found on the Coastal Plain as well as in the valleys of the Highland Region.

Although the Coastal Plain is only a narrow strip of land, it is the most important area in Guyana for agriculture. There are three major types of soil found on the coast —

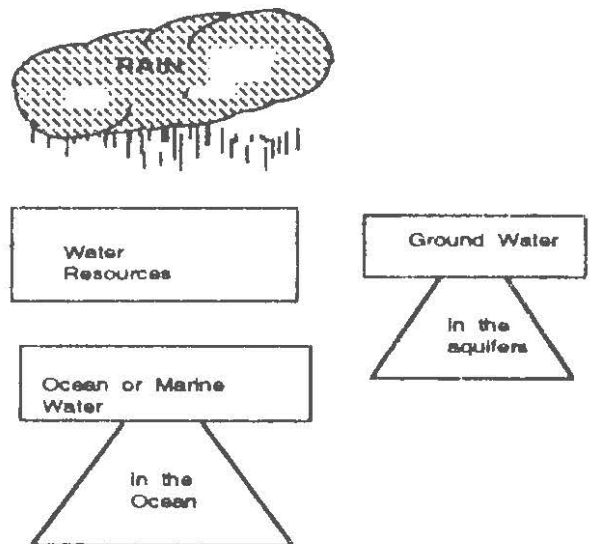


Fig. 4.3 Water resources

- *Silty clay* - which we call mud: In those areas where this soil is found, rice, sugarcane and coconuts are cultivated.
- *Pegàsse* - which is a soft spongy soil found in the Canal Polders and on the 'backlands' of the Coastal Plain. Bananas, plantains, citrus and coffee are grown on these lands.
- *Sandy areas* - these are the brown reef lands which are located in belts along the Coastal Plain. Coconuts are grown on these lands.

Some areas along the coastlands have been cleared and empoldered for farming activities to take place. Since there is need to provide land for the production of food crops for the increasing number of people, the Government has planned Land Development Schemes so that new areas could be cultivated. Soil surveys and other kinds of surveys are carried out to determine the crops that would grow best on the new lands. Some Land Development Schemes are:

- Mahaica / Mahaicony Abary Scheme.
- Black Bush Polder
- Tapacuma Irrigation Project.
- Mara Scheme.
- Vergenoegen Scheme.

Primarily as a result of Government's Economic Recovery Programme, the agricultural programme for the schemes mentioned above, showed improved performance. There has been an increase in the production of rice and sugar.

Through the Government's Economic Recovery Programme ownership of rice mills were transferred from government to private farmers. Paddy prices are determined by farmers who are now receiving the full benefits of both the export and domestic markets.

Activities

Read with your teacher.

Look at the table of rice statistics Table 4.1

Table 4.1: Rice Statistics (1968-1994)

Year	Acreage Harvested (acres)	Paddy Production (Tonnes)	Yield Tonne/acre	Average Yld 140 lbs	Rice Equiv(Mt) (Tonnes)	Quantity Exported	Value G\$'000 To 1991
1968	312,955	221,867	0.71	11.2	139,643	93,367	27,632.00
1969	279,309	173,329	0.62	9.8	112,664	62,243	19,147.00
1970	294,382	222,469	0.76	11.5	144,605	59,347	18,048.00
1971	233,542	187,535	0.80	12.6	121,898	67,515	21,334.00
1972	196,272	147,130	0.75	11.8	95,639	69,694	25,251.00
1973	229,268	152,360	0.66	10.5	99,034	47,814	25,005.00
1974	261,180	255,886	0.98	15.4	165,657	50,827	49,025.00
1975	267,961	297,099	1.11	16.2	172,259	82,035	84,837.00
1976	207,546	172,924	0.83	13.1	103,754	70,681	73,594.00
1977	322,405	358,290	1.11	17.5	214,972	65,855	66,812.00
1978	283,672	308,207	1.09	17.1	184,985	104,761	95,983.00
1979	222,863	204,556	1.08	17	144,328	84,080	80,814.00
1980	237,100	281,846	1.19	18.7	169,107	81,008	87,491.00
1981	219,962	276,006	1.25	19.7	165,604	78,010	110,009.00
1982	235,344	302,671	1.29	20.3	181,603	35,676	60,767.00
1983	187,243	246,064	1.31	20.6	147,639	41,715	64,933.00
1984	229,679	299,628	1.30	20.5	179,785	47,498	80,945.00
1985	192,110	260,207	1.35	21.3	156,124	29,339	56,234.00
1986	207,424	293,073	1.41	22.2	171,004	38,634	57,234.00
1987	185,611	243,398	1.31	20.6	145,879	68,987	157,128.00
1988	183,332	226,862	1.24	19.5	132,284	55,926	139,165.00
1989	169,303	237,183	1.40	22.1	142,310	40,575	367,427.00
1990	126,878	155,740	1.23	19.3	93,444	50,943	513,220.00
1991	188,237	251,321	1.34	21.3	150,793	54,047	2,102,635.00
1992	191,000	286,000	1.50	23.6	171,000	115,102	US\$35,000,135.00
1993	242,211	336,207	1.39	21.8	201,702	124,089	US\$33,045,277.00
1994	241,391	378,432	1.57	24.6	233,111	182,585	US\$55,547,061.00

Now that you have read the table of rices statistics, see how well you can do the following exercises:

- Tell how many metric tons (MT) of rice were produced in 1993.
- How much rice was exported in 1993.

- How much of the rice produced in 1989 was exported?

- What was the value of rice exports during the year 1994?

Let us identify the Regions on our Coastal Plain where rice is grown in large quantities.

Read the table 4.2

- Which place in Region 5 harvested the highest acreage and produced the most bags of paddy in 1995 Spring Crop?
- Which area harvested the least?

Discuss your findings with the class.

Read this with your teacher.

The areas named are Guyana's major rice growing Regions.

There are different types and varieties of rice.

One type of rice grown in Guyana is Indica. Indica is a long grain rice and is also grown in South East Asia and the United States of America. The rice research centre at Burma East Coast Demerara, develop some of its own varieties which are supplied to farmers.

Kayman Sankar is the largest local company, and exports approximately one quarter of all rice produced in Guyana.

Compare the number of bags of rice yielded per acre in the areas listed in Fig. 4.2.

Rice quality is measured most commonly as the percentage of broken grains. High quality rice

Table 4.2

GUYANA RICE DEVELOPMENT BOARD
Land Preparation & Harvesting for 1995 Spring Crop 95-04-30

Region/ Zone	Acreage			Acreage harvested	Paddy Production		Rice equi. M/T	Yield (bags/ acre)	Yield (ton/ acre)	Yield %
	target	prepared	sown		bags	M/T				
Region 2										
Essequibo	32,000	31,580	31,580	31,500	909,720	57,786	34,672	28.91.8	99.7	
Region 3										
Wakenaam	1,500	2,245	2,245	1,980	39,600	2,515	1,509	20.0	1.3	88.2
Leguan	3,000	4,384	4,384	3,500	48,194	3,061	1,837	13.8	0.9	79.8
West Dem.	13,000	13,234	13,234	13,219	371,742	23,613	14,168	28.1	1.8	99.9
Sub Total	17,500	19,863	19,863	18,699	459,536	29,190	17,514	24.6	1.6	94.1
Region 4 & 5										
L'Daal	1,000	1,060	1,060	1,060	27,560	1,751	1,050	26.0	1.7	100.0
Cane Grove	3,500	3,360	3,360	3,360	87,360	5,549	3,330	26.0	1.7	100.0
Mhca./Abry.	27,000	27,080	26,300	26,300	683,800	43,436	26,061	26.0	1.7	100.0
W/Bce.	37,000	36,500	36,100	36,100	938,600	59,621	35,772	26.0	1.7	100.0
Sub Total	68,500	68,000	66,820	66,820	1,737,320	110,356	66,214	26.0	1.7	100.0
Region 6										
B B Polder	16,000	14,760	14,010	13,945	383,285	24,647	14,608	27.5	1.7	99.5
Frontlands	29,000	22,025	19,255	18,235	364,798	23,172	13,903	20.0	1.3	94.7
Sub Total	45,000	36,785	33,265	32,180	748,083	47,519	28,511	23.2	1.5	96.7
Total	163,000	156,228	151,528	149,199	3,854,659	244,851	146,911	25.8	1.6	98.5

has 10% or fewer broken grains, while low quality rice has 25% or more broken grains.

Table 4.3 from 'Rice News January 95' shows the kinds of rice processed and the various destinations of Guyana's rice.

It is interesting to know that the rice shipped to the Dutch territories like Bonaire, Curacao and Aruba is processed again and then exported to Europe.

Another major agricultural crop grown in Guyana is sugarcane.

Sugarcane is also cultivated on the Coastal Plain. The history of the sugar-cane, in Guyana, dates back to 1658 when the crop was established as a viable one. Since then, the industry has progressed from periods of manual and animal power to machine power and electronic equipment. Sugarcane cultivation was first begun in the colony of Essequibo during the 17th century but cultivation was later shifted to areas in Berbice and Demerara. Today sugarcane is not cultivated on a large scale in Essequibo.

During the nineteenth century, there were approximately 400 sugarcane plantations. Sugar replaced cotton, coffee and cocoa, as the chief agricultural product during the 18th century.

The Guyana Sugar Corporation (GUYSUICO) was established in 1976 when the Guyana Government nationalised and merged the sugar estates operated by Booker Sugar Estates Ltd and Jessel Holdings.

The sugar corporation is the largest single employer in Guyana, with a workforce of approximately twenty-four thousand.

Today, the Corporation's operations are conducted on eight grinding estates along the Coastal Plain. These are Skeldon, Albion/Port Mourant; Rose Hall and Blairmont in the county of Berbice, Enmore, La Bonne Intention (LBI) Diamond, Wales and Uitvlugt/Leonora in Demerara.



Fig. 4.4 Rice factory with drying floor

A Look at Exports By- P roducts

Jan.-Dec, 1994

Products	Quantity(Mts)	
Cargo Rice	153,665.2	
Cargo Broken	13,719.2	
White Rice	5,494	(84.2%) Cargo Rice
White Broken	9,411	
Padi	232	
Mixed Broken	63	

(See pie-chart)

Table 4.3

QUARTERLY PERFORMANCE BY PRODUCT – 1994

Product	First Quarter
COMPARISON BY DESTINATION – 1992 - 1994	
Cargo Rice	32,206
White Rice	850
Cargo Broken	2,402
White Broken	3,581
Padi	220
Mixed Broken	-
	Total – 39,259
Product	Second Quarter
Cargo Rice	46,339
White Rice	3,333
Cargo Broken	4,930
White Broken	2,107
Padi	-
Mixed Broken	-
	Total –56,709
Product	Third Quarter
Cargo Rice	13,556
White Rice	730
Cargo Broken	-
White Broken	2,081
Padi	12
Mixed Broken	63
	Total –22,442
Product	Fourth Quarter
Cargo Rice	55,564
White Rice	581
Cargo Broken	6,388
White Broken	1,642
Padi	-
Mixed Broken	-
	Total –64,175

Pie-chart showing the percentage of export products for 1994 (see Fig.4.5)
The % padi and mixed broken rice account for.2% of all products exported

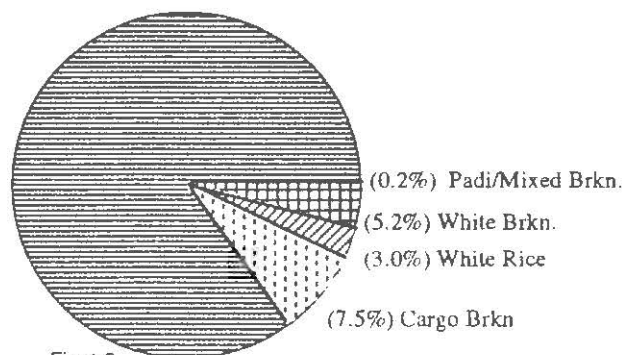


Fig.4.5

Table 4.4

Destination	Quantity(MTS) Year		
	1992	1993	1 994
Caricom			
Trinidad	7,427	5,013	1,697
Jamaica	53,441	12,638	7,708
St. Lucia	495	836	500
Barbados	797	633	-
St. Vincent	3,214	1,874	1,748
Grenada	-	-	178
Dominica	-	-	63
TOTAL	65,374	20,994	11,894
To the EEC			
Holland	14,417	17,272	20,670
United Kingdom	3,108	9,141	16,271
Belgium	1,392	9,099	14,879
Martinique	2,718	2,060	1,776
Guadeloupe	989	500	900
Portugal	-	3,023	4,307
Italy	-	7,797	3,617
Spain	-	-	3,300
TOTAL	22,624	48,892	65,721
To Others			
Bonaire	14,586	19,239	35,929
Curacao	12,518	33,515	53,356
Aruba	-	-	14,920
Sweden	-	1,450	-
Turks & Caicos	-	-	765
TOTAL	27,104	54,204	104,97

Guysuco is also one of the foremost foreign exchange earners. Its operations include an Aircraft Department, Field Equipment Experimental Unit and an Agricultural Research Unit. During the 1980s the sugar industry was in the decline, with overall production decreasing. Guysuco therefore joined with an overseas entity Booker Tate Limited so as to be able to implement a programme to halt the decline and improve the techniques of the industry.

This agreement became effective on October, 1990 and since then the industry has made significant progress.

It is important to remember that the sugar industry remains under government ownership but is managed by Booker Tate Ltd of the United Kingdom.

Activities

With your teacher's help.

- Make a sketch of Guyana's Coastal Plain and insert two sugar estates in Demerara and two in Berbice.
- Discuss with your teacher the mean annual rainfall in these places along the coast.
- If you live on the coastland let your teacher arrange a visit for your class to a sugar or rice factory.

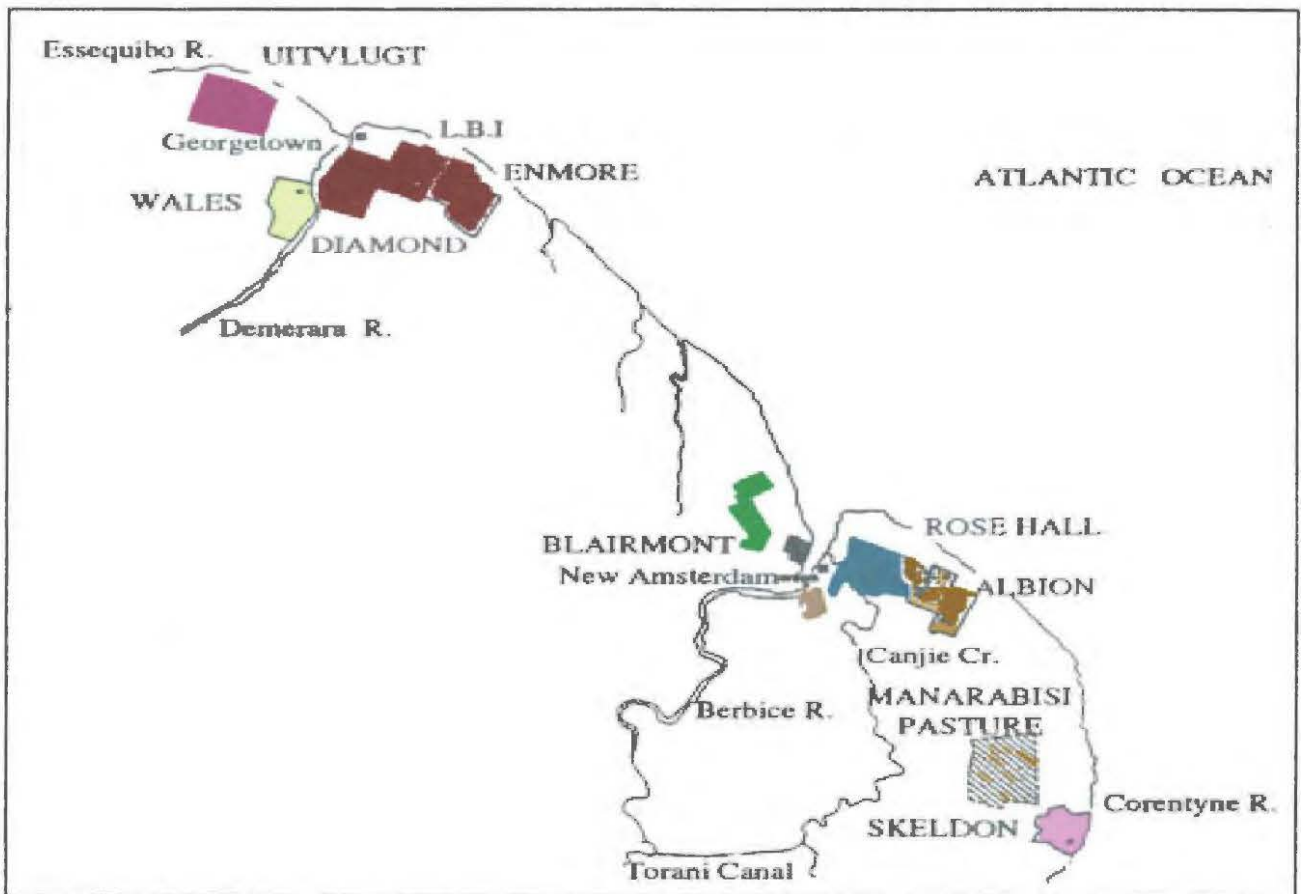


Fig. 4.6 Location of sugar estates on Coastal Guyana

Animals and plants

Read this with your teacher.

Animals and plants are 'living resources' which include fish, wild life and flora. The fishing industry contributes significantly to the country's economy.

About 4% of the Gross Domestic Product of this country is obtained from the Fishing Industry. Production from the Fishing Industry in 1993 was estimated at 48,681 mt. Current fishing activities are focused principally on commercial species such as shrimp, snapper, gillbacker and shark. The fishing Industry creates employment for many Guyanese.

Some of the fishes caught in Guyana's waters include Mullet, Snook, Mackerel, Patwa, Houri, Hassar, Yarrow, Pirai, Lukanani, Butter Fish and Bashaw.

Some of the main fishing areas in Guyana are set out in the table

Table 4.4

Fishing areas by Regions

Reg.	Location
Reg.3	Anna Catherina, Hague, Leonora, Zeeburg
Reg.4	Plaisance, Mahaica, La Penitence, Mon Repos, Unity, Kitty
Reg.5	Rosignol, DeEdward
Reg.6	New Amsterdam, Port Mourant, Adelphi, Rose Hall, Cromarty,

Fish is obtained through three main sources —

- Marine Fishing
- Inland Fishing
- Aquaculture

Marine Fishing is carried out mainly along the coast of Guyana. It involves fishing done by companies with trawlers and fishermen with fishing boats who use pin-seines, beach seines, chinese seines, funnel-shaped nets, circle seines and hand seines.

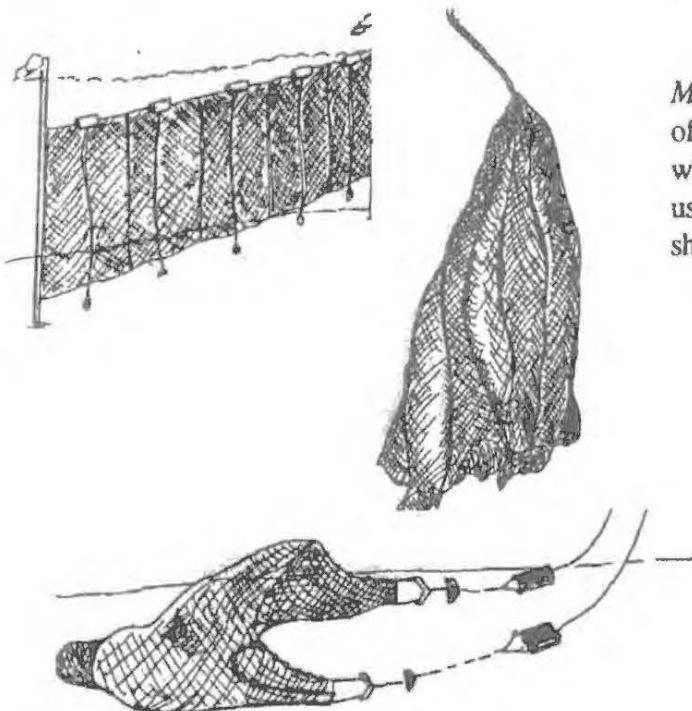


Fig.4.7 Types of seines

Inland Fishing is carried out mainly in the many rivers, creeks, reservoirs, canals and lakes and along the vast flood plains in the Rupununi for subsistence and ornamental export purposes.

Aquaculture which is the breeding of fishes in water, is carried out in fresh water as well as in relatively salty water (brackish).

Fish-catch also contains shrimp (prawns, seabob and white belly). These are consumed locally as well as exported. Shark-fins and crabmeat are other fish-products which are also exported, either preserved or frozen.

The Fishermen's Co-op Societies are currently assisting fishermen to improve their facilities. Improvement plans include improving storage of fish, supplying running water so as to maintain good sanitary conditions, giving access to ice and freezers and improved transportation to markets.

The Fishermen's Co-op Society also organize programmes in education, maintenance and expansion of the fishing industry.

Artisan fishermen along the coast are organised into co-operatives which provide catch for the local communities. The Lima Fishermen's Co-operative Society Limited on the Essequibo Coast and the Rosignol Fishermen's Co-operative Society Limited at the mouth of the Berbice River on its west bank are two such co-operatives.

Activities

Work in a group.

- Name the source of fish sold in your community.
- List the names of fishes.
- Make a fish hook, rod and line using material in your environment. Display it in your class.

- Write up a project on either Inland fishing or Marine fishing in Guyana.

Show your work to your teacher.

Here is an account of Fishing in Moruca North West District, Region 1.

Read this with your teacher.

Fishing in Moruca. by Terron France
(15 years) 1993.

Fishing is a livelihood for the Moruca man. Fishing plays a major role in the Moruca man's activities. Fish is one of his main dishes. The Moruca man has a variety of fishing techniques. But he also has to pass through some very difficult situations in the fishing trade. The Moruca man likes catching fish. However, fish is getting scarce in Moruca. The Moruca man has to go long distances to fish nowadays, for example he has to go to the sea, which is about twenty-five miles from Santa Rosa village. People in Moruca are catching too many fishes. When a person goes fishing nowadays in the river, many a time he only catches a few fishes or none at all which the Morucans refer to as 'blows'. Only the experienced fishermen are catching fishes.

To go on a fishing trip, the Moruca man has to get many things like fishing equipment, ration and a boat. If he does not have a boat himself, he will have to hire one and this costs a lot of money.

Ration plays an important role during a fishing trip. He has to get bait for the hooks to catch fish. Even to search for bait he has to go a long way into the bush.

To go fishing to the sea takes at least one day paddling. Paddling is the most common way of going anywhere in Moruca. Going to the sea is not an easy job. To make things worse the Moruca river

meanders very much, so this makes the distance twice the normal length. It is very hard for the Moruca man when he is at sea. Accidents such as sinking could occur. At nights he has to go ashore to sleep. On the shore there are plenty of mosquitoes that sting like little arrows pricking at your body. Sometimes you can't even sleep.

When returning home he has to paddle against that ever running tide for hours on an end. At home, he will want to get some sales so as to clear his expenses for the goods he may have taken before going on the trip. If he tries to sell his fish a bit too expensive per pound, the people would object. They will tell him that he is selling too expensive.

Fishing is wonderful, yet it has its own hardships!

Activities

Work in a large group.

- Invite a fisherman or someone involved in the fishing industry to talk to your class about his life as a fisherman.
- Make a summary of the talk and display it in your library.
- Compare how fishing is done in Moruca with that presented in the talk by the resource person.

Show your notes to your teacher.

Wild life resources

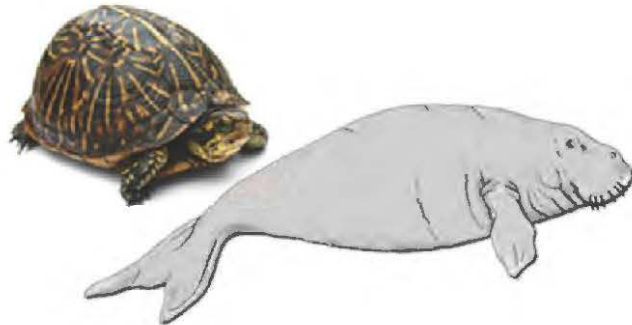


Fig. 4.8 Some biotic resources

When we speak of our wildlife resources we refer to those animals which live in the wild and are not reared at home. Wildlife also includes those plants which are not really cultivated but grow naturally.

Our forests abound in exotic flora and fauna reserves. There are about 1,168 different kinds of animals and thousands of different kinds of plants. Our rare orchids and heliconia are attractive and some of these are exported.

Our wildlife is important for food, especially for the Amerindians. Some animals hunted for food are the white-lipped and collared peccaries, tapir, labba, agouti, iguana and savannah deer.

Plants are also important for medicinal purposes and in addition they are used to make craft materials. These are also a part of the scenic beauty of our country.

It is necessary to care our environment.

However, because of uncontrolled hunting some areas of Guyana are suspected to be losing large amounts of their wildlife. Here is a list of endangered or rare animals found in Guyana.

- Black Caiman
- Harpy Eagle
- Jaguar
- Green Turtle
- Leather-Back Turtle
- Manatee

Let us read about "Sea turtles of Guyana" by Graham Atkinson (16 years) Atkinson lives in Moruca in the North West Region of Guyana.

Sea turtles of Guyana

Over the years our parents used to kill sea turtles for their meat and they used to gather and eat their eggs. Now they want us to understand—and we do understand—that we must try to look after our turtles before they will disappear completely from the shores of Guyana. So, it was in June 1990, when two groups of students from Santa Rosa went to Almond Beach, which is situated in the North West Corner of Guyana.

We went on an educational tour to observe and monitor scientifically the four sea turtle species that nest on this beach every year.

This was the first trip of this sort that took place, involving people of our village. This trip was organised when the international turtle expert Dr. Peter Pritchard of the Florida Audubon Society, who arrived in our community and made us aware of the problems the turtles were facing.

At the beach the children (I was one of them)

were fascinated by what they saw. We saw the **Leatherback**, scientifically named **Dermochelys coriacea**, the **Green turtle** (*Chelonia rlydas*), the **Hawksbill** (*Eretmochebys imbricata*) and the **Olive Ridley** (*Lepidochelys Olivicea*). These turtles are the species that nest on our beach.

The Leatherback is the largest sea turtle alive today. It can grow to a length of 7-8 feet (210-240cm.) and can weigh up to 1300-1500 pounds. This turtle is the only one that does not have a hard top shell but it is protected instead by a thick skin with 7 long ridges. The skin is leathery, from which the name is derived. The Leatherback's favourite food is a poisonous jelly fish called "the Portuguese man-o-war". The Leatherback has no teeth, but uses its strong sharp beak to consume its food.

The Green turtle is the most gentle sea turtle we have. They can grow to 3 feet in length and can weigh some 300 pounds. It is the only sea turtle that eats plants.

The Hawksbill is the most beautiful sea turtle alive. It gets its name from its beak which is very much like the bill of a Hawk. This turtle measures a little less than 3 feet and weighs a little over one hundred pounds. They like to feed on sponges, fish, snails, worms and crabs.

The Olive Ridley is the smallest sea turtle. This turtle is very lively and difficult to handle. It weighs less than 100 pounds. All in all the trip to Almond Beach was very interesting and educational ... I think it is a good idea that they involved us, the indigenous people of Guyana, in this effort to conserve and study the sea turtles of Almond beach.

The nesting season of the turtles lasts from March till August every year.

Activities

Work in a group

- Use a large map of Guyana and locate the beaches in the North-west area.
- Collect pictures or make drawings of the
 - Leatherback turtle
 - Green turtle
 - Hawks bill turtle

State two reasons why there is need to conserve these species of turtles.

Report to your class.

Forest resources

Read with your teacher.

The green background on our National Flag reminds us of the forested nature of our country. Our forests are vast and unique and are an important renewable resource. In Guyana, forests cover about four-fifths or more than sixteen million hectares of the total area of country. This large area of forest is called the **Forested Highland Region**.

Our forested region has valuable timber yielding species such as greenheart, wallaba and mora.

Also, Guyana is one of thirteen countries in the world with most of its tropical forests untouched. There are the coastal mangrove forests which provide protection against the erosive forces of the Atlantic Ocean. Mangroves also provide a habitat, for birds on the coastland.

Forest resources serve human needs —

- agriculturally
- industrially
- socially.

Good forest management is a major step in reducing the destruction taking place by careless exploitation without replacement.

Types of forest products

From our forest we get two main types of products

- timber products
- non-timber forest products

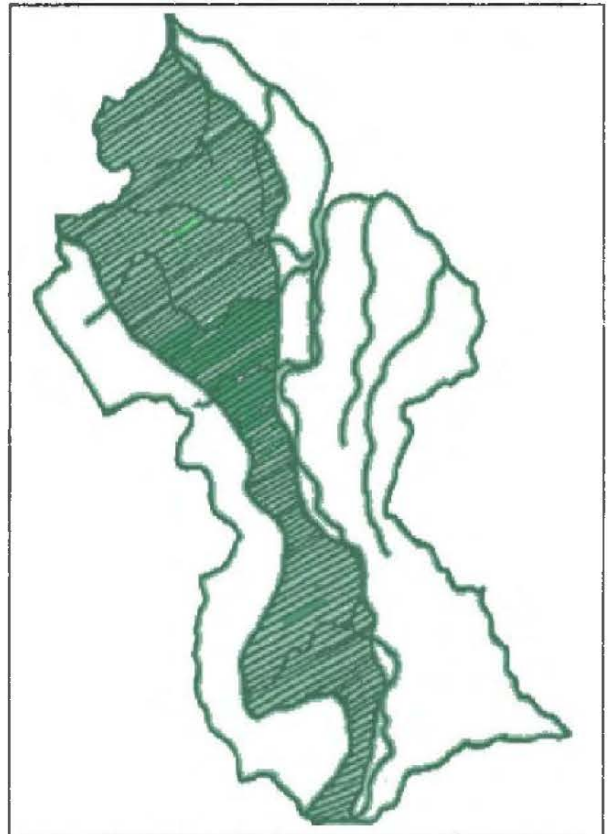


Fig. 4.9 Our forested region

TIMBER PRODUCTS

Our forests contain valuable timber - yielding species. These species are sometimes locally

classified as 'hardwoods' and 'soft woods' because of their texture as well as resistance to decay. For example, silverballi will decay much faster than greenheart or mora, therefore greenheart is considered a 'hardwood' whereas silverballi is a 'softwood'.

'Hardwoods' are used mainly for the construction of bridges, fences and piles. Greenheart is the most popular of the hardwood species. It accounts for over 40% of Guyana's commercial timber exports. Other commercially important hardwoods are mora, wamara, purpleheart, crabwood and wallaba. Purpleheart is used for ornamental work; crabwood is used locally to make furniture while wallaba is cut for fuel, charcoal and telegraph poles.

Soft woods are used for making furniture, ornamental work and for internal use in buildings such as for doors, louvres and window frames. Some popular species are simarupa, silverballi and careti. The yellow silverballi, sometimes called 'gold silverballi', is suitable for the construction of boats because of its resistance to water.

NON - TIMBER FOREST PRODUCTS

When discussing forest products, we must not overlook the non - timber forest products. The forests of Guyana supply a wide range of subsistence goods and services as well as items of trade which support the food supply and livelihood of many rural dwellers.

Our forests are a source of —

- food
- medicine
- household equipment
- building material

Products used for commercial purposes include mangrove bark, palm nuts, palm hearts, essential oils and various pharmaceutical products.

Other forest products which are available for local use or are exported to the Caribbean in small quantities are balata, firewood, shingle, firewood and staves.

Exports earn foreign exchange which can be used to purchase foreign manufactured goods and services. We must remember to take care of our forest and to use its products wisely.

Activities

Work in a group.

1. Complete this chart with examples of resources

Mineral Resources	Biotic Resources	Water Resources
Gold	O - - - -	W - - - - f - - - -
- - - x - - -	- - g - - -	- - v - - -
- i - - - - -	Fishes	Wells

2. Collect samples of local woods. Make a list of ten wooden articles in your home.
3. Prepare a poster on the topic :
"Save our Forest"
4. State one method which we can use to conserve each of our natural resources.
Give three reasons why we need to conserve our resources.

5. Use your atlas and identify and locate the Land Development Schemes mentioned in this chapter.

Report to your class.

Work by yourself.

6. Prepare a scrap book on our gold and diamond resources. Write short notes on the following:

- location of minerals
- methods of mining
- use of mineral
- importance of mineral.

Show your work to your teacher.

attitudes which will serve us well, later in life and which we ought to learn.

Schooling plays a very important part in teaching us the necessary skills and attitudes to fit us to live in the community. One would be able to relate in a cordial manner to members in ones community, thus helping to create a happy and peaceful environment. It also helps to give direction with regards to skills to be fully developed.

Even at the work place persons learn skills. Work-study helps students to learn the skills demanded by particular jobs. Employees also receive on the job training by either understanding or working along with senior persons at their work places. Opportunities are also provided for workers to attend courses away from their job site in order to further develop their skills/talents.

Development of the human resource

Read this with your teacher.

Human resource refers both to the productive and potentially productive persons in our community. Persons who are employed are productive but children below and of school age can be considered as potential workers. People develop their knowledge and skills through the home, schools, from peer groups, at the work place or from organisations of which they are members, for example, sports club. When such knowledge or skills are used to produce goods and develop services, then our human resources are being utilised.

At home and at school we learn basic skills such as reading, mathematics, using tools and making decisions. We also learn to obey authority, accept advice from elders as well as receive rewards and punishments. These are some basic skills and



Fig. 4.10 Utilizing our potentials



Fig. 4.11 Utilizing our potentials

While it is important to train or educate our people to live in society, we also need to protect them. A healthy body makes a sound mind. Health services must be utilised so that the people in the community are kept healthy and alert both physically and mentally. Consider for a moment what would happen to production when several factory workers absent themselves for forty to fifty days of the year due to illness.

Using harmful drugs, using the roads carelessly, adopting unhygienic habits are examples of ways in which our human resource may not be of benefit to our community and country. When one dies early in ones student or working life, one would not have had a chance to contribute to the development of ones country. Therefore we need to protect ourselves by following good, healthy habits and being law - abiding citizens.

We need to adopt desirable work and social

attitudes, having acquired or developed our individual skills or talent. We must be prepared to work hard, to give of our best at all times and not to malingering and waste time since our country's development depends on the quality of its human resource.

Occupations in the community

We are aware that we have different types of communities. In these communities people are involved in different kinds of occupations —

- farming
- manufacturing
- clerical

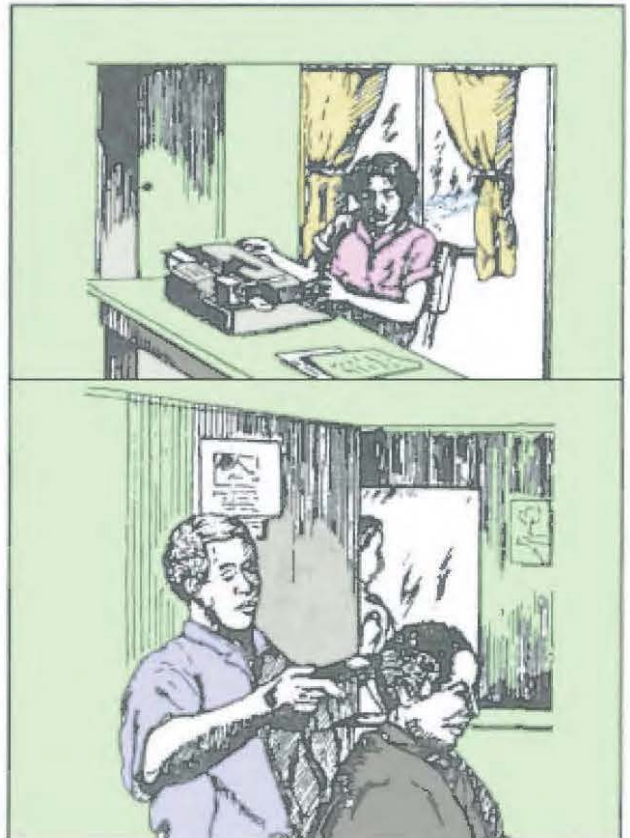


Fig. 4.12 (a) Occupations

Although we could find different occupations in the communities, we should understand clearly that there are some occupations that are directly related to the particular community because of the resources of that community.



Fig.4.12 (b) An occupation in the transport industry.

Study the pictures Fig. 4.10 above and then focus on some of the skills needed for those occupations. Do the same for these occupations below:-

Clerical	Ranching	Crop Farming
• Filing	• Branding	• Soil Science
• Typewriting	• Rounding up	• Propagation of plants
• Shorthand	• "Lassoing"	• Environmental factors relating to plants.

From early childhood one begins to think of an occupation one would like to have as an adult. At this stage one can begin to develop ones skills and abilities to become a worthwhile member of the community. The different types of occupations in

the communities show that one should have certain skills, abilities and the correct attitude to develop that community.

Sometimes we find that although we have the qualifications and ability to do a particular job, we are forced to do another job because the community where we live may not require that particular skill. For example, a person might have mechanical skills, but he must reside in another community where he can utilise his mechanical skills. He may decide to work in a factory environment, since only that community offers such jobs.

Study the advertisement below. You would realise that some of the skills required for some jobs may need many years of training.

VACANCIES

(1) STENOGRAPHER

Requirements : At least 3 subjects at G.C.E. or CXC equivalent inclusive of English Language and Mathematics.

Advanced typewriting

80 w.p.m. shorthand

(ii) CLERK/TYPIST

Requirements : must have sound secondary education

Intermediate/Advanced typewriting

(iii) OFFICE ASSISTANT

Must have sound secondary education,

I.D. card and a cycle

Salaries negotiable.

Apply in writing or person with relevant documents to: . . .

VACANCIES

Applications are invited from suitably qualified persons to fill the following vacancies :-

1. Assistant Accountants (*Head Office*)

JOB SPECIFICATION A 1st Degree in Accounting, Costing, Auditing, Management, Business Administration or equivalent qualifications.

OR

Semi-Professional qualification in Accounting, Auditing or Costing

PLUS three (3) years' relevant experience at a Senior Supervisory level.

OR

A Diploma in Accountancy (**UNIVERSITY OF GUYANA**)

PLUS two (2) years' relevant experience at a Senior Supervisory level.

Activities

Work by yourself.

1. Write in your own words your understanding of the term 'human resources'.
2. Do you consider human resources as important as physical resources? Why?
3. Make a list of all the different occupations in your community and the skills needed for each occupation.
4. Compile a scrap book with occupations people do in three different communities.

5. Name at least two occupations beginning with each letter of the alphabet.

Show your work to your teacher.

Read with your teacher.

SUNDAY CHRONICLE

Family Magazine

January 12th, 1992

Which is it to be:

slow skills training

or the quick dollar?

In today's world the craze is seemingly the fast dollar. Almost everyone is 'hustling,' and this includes the teenager. This group moreso wants to get rich quickly.

The result of this get-rich quick syndrome is reflected in the number of youths taking to the streets to try their luck at hustling and getting the fast dollar.

Many young people today have forsaken school and the thoughts of acquiring skills have been put behind them.

The skills which are necessary for life are not learnt and instead many youths neglect school and become involved in activities which seem profitable. Youths as young as ten years old can be seen selling cigarettes and sweets outside city cinemas and in the market places.

School is becoming more of a pastime, with many of the youths going to school just 'for the record'. They attend school not for the principal reason; but for numerous other reasons. Among these are the showing off of the latest pair of boots,

clothing, and even the latest hairstyle.

And let us not forget the age old factor, attracting the opposite sex.

These are just a few of the factors that help to transform the school from an institution of learning into an exhibition hall from which the nation's "hustlers" emerge.

Activities

Work in a group.

Study the above article then answer the following questions.

- Explain why youths are "taking to the streets."
- What are the results of this attitude?
- Name three jobs they do in the streets.
- What important qualities are necessary at school and work place.

Report the findings to your class.

Summary

WE HAVE LEARNT THAT:

- our environment is made up of human and natural resources.
- the parts of our environment which are created by nature and can be used by us are natural resources.
- some natural resources are renewable while others are non-renewable
- we need to conserve our resources.
- human Resource is developed by the effective utilisation of one's skills, knowledge, attitudes and talents.
- occupations differ according to the needs of the community.

5 Our people

We are going to:

- name the early people who came to our country,
- find out why they came,
- find out where they settled,

We need to go back many years in order to explain the reason for the arrival of our forefathers. They came from many different parts of the world.

Here is a list of the peoples who today make up the Guyanese nation.



Fig 5.1 People of Guyana

- Amerindians
- Europeans
- Africans
- Chinese
- East Indians
- Madeirans/Portuguese

Coming of the Guyanese People

Read this with your teacher

We may ask ourselves, "Who are the Guyanese people?" The simple answer will be "The people who live in Guyana." The second question may be "How did they come to live in Guyana?" This does not have as simple an answer as the first question.

Can you identify yourself with any one of them?

Activities

Work by yourself

Study this diagram to find out the composition of Form One students at Moontree Secondary School.

- Make a similar diagram of your class. Compare it with the diagram your friend has prepared.
- Count the number of persons living in your street or community. Show the information on a diagram.

Show your work to your teacher.

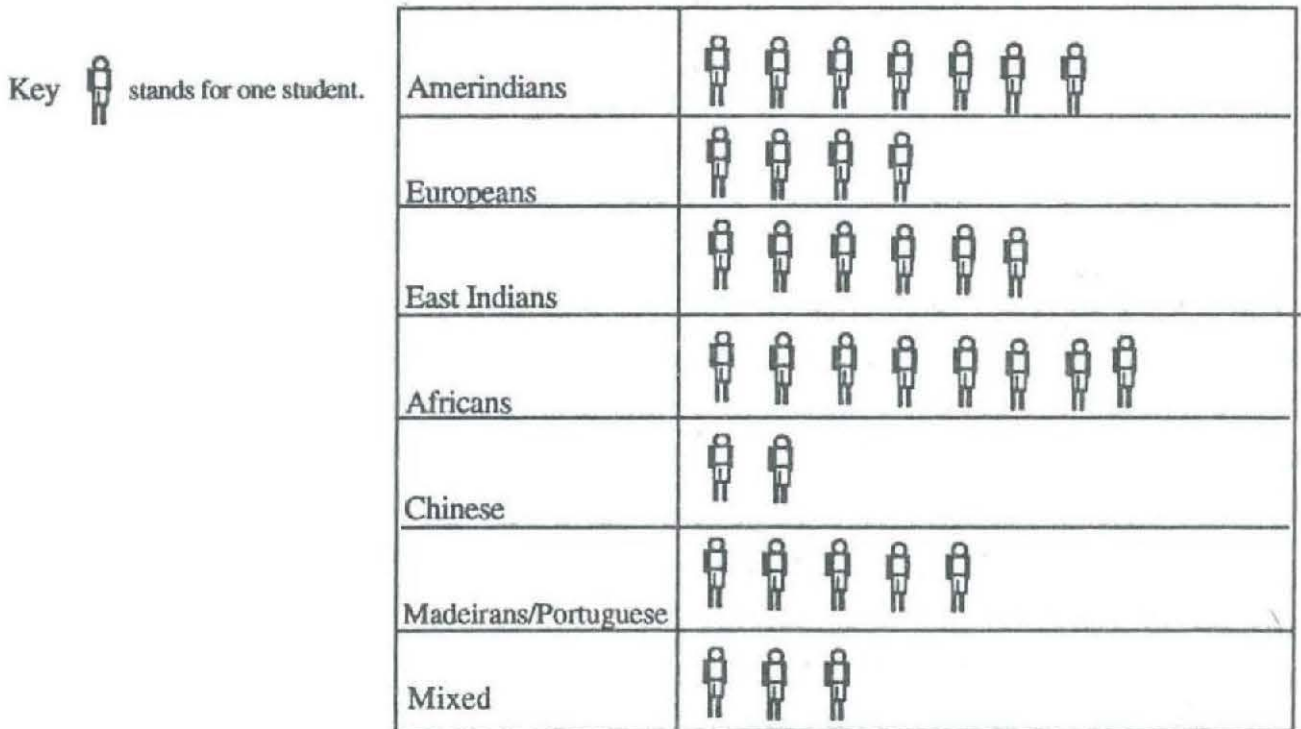


Fig.5.2 Pictograph to show ethnic composition of class.

The Amerindians

Read this with your teacher

The first people to settle in Guyana were the Amerindians. They are our indigenous people.

The four main Amerindian tribes living in Guyana are:

- Warraus
- Arawaks
- Caribs
- Wapisianas

There are also other sub/groups such as the

Arecunas, Patomonas, Wai-Wais, Macusi and Akawaio.

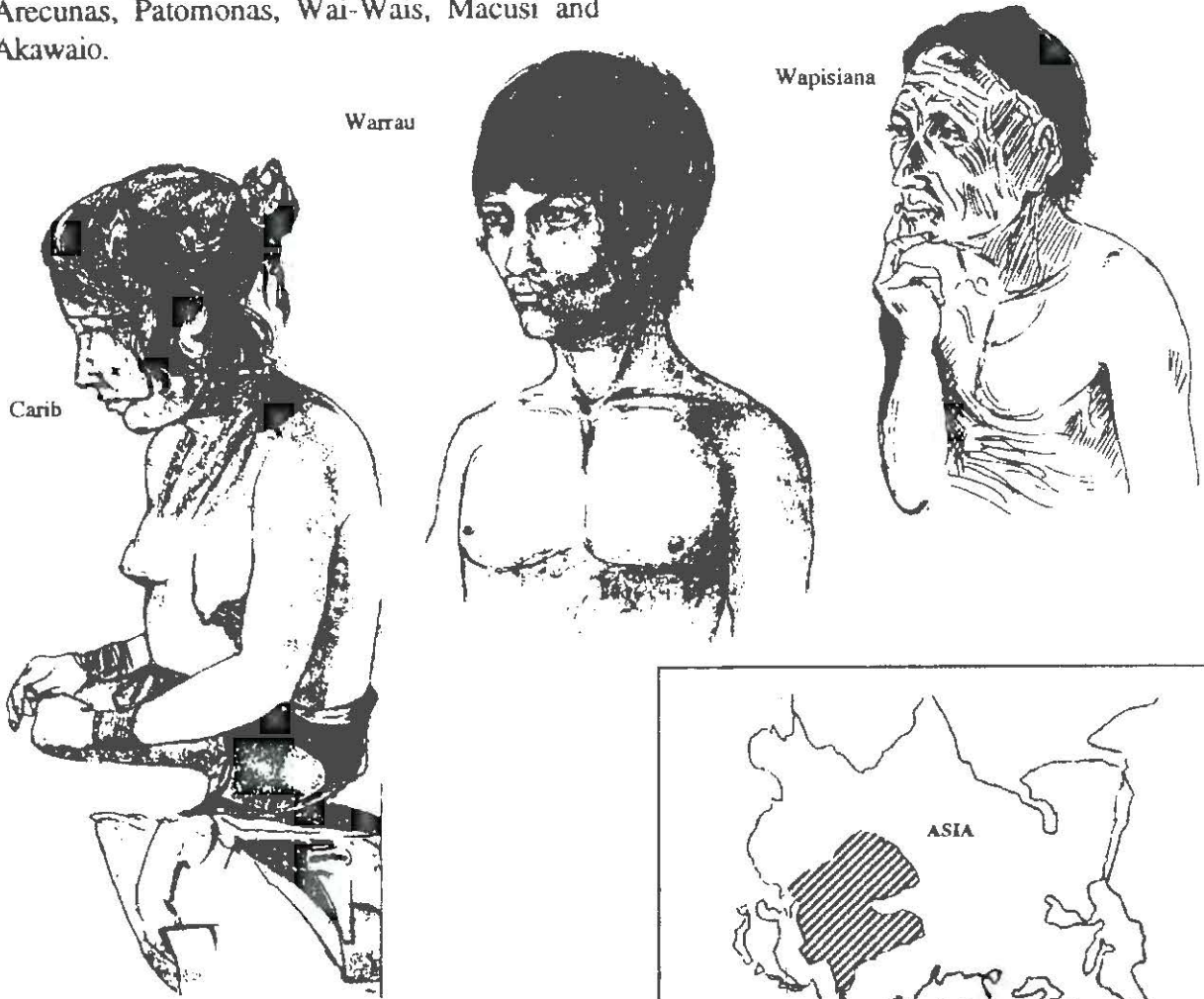


Fig 5.3 Amerindian tribes

Have you ever thought of how the Amerindians came to Guyana? The forefathers of the Amerindians came from Asia. Study Fig. 5.4 and trace the route which the early Amerindians followed to reach Guyana.

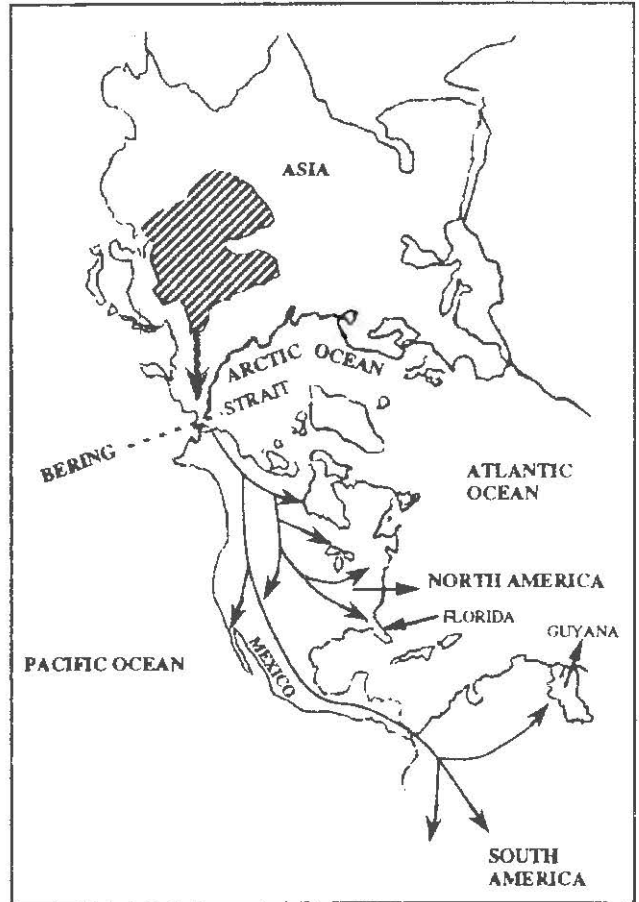


Fig 5.4 Route taken by Amerindians to reach Guyana

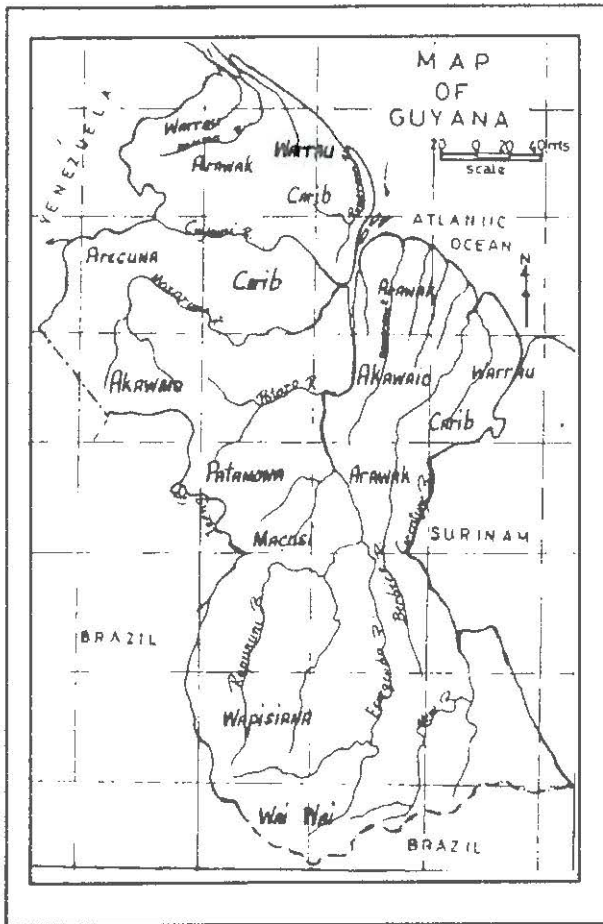


Fig 5.5 Amerindian settlements

When the Amerindians arrived in Guyana they settled in different parts of the country. Some remained in the North West District – Mabaruma, Matthews Ridge while others moved inland into the forest and savannah areas of the country.

Activities

Work in a group

Look at the maps Fig 5.5 and 5.6 and point out where the different Amerindian tribes settled.

- Which tribes settled in the forests?
- Which tribes settled in the savannahs?

Which tribes settled in the Mountain Region?

- Which tribe lived near to the Coastal Plain?

Report your findings to your class .

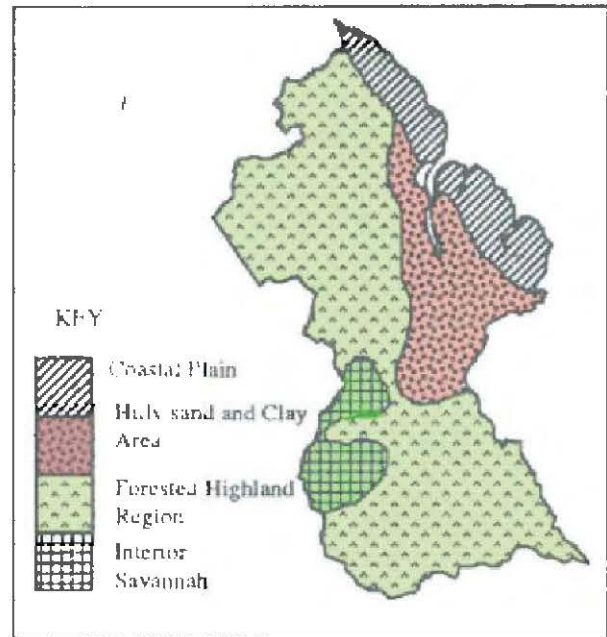


Fig 5.6 Map of Guyana showing the Natural Regions

Activities

Work by yourself

In your exercise book draw an outline map of Guyana.

- Shade in the Pakaraimas and write in the name of the Amerindian tribe who settled there.
- Shade in two areas where the Caribs settled.
- Locate and name the following three Amerindian settlements in the Rupununi Savannahs.

- Annai
- Kumu
- Apoteri (Use your atlas to find these places)

- Name three (3) different tribes who live in the forests of Guyana.
- Make use of your atlas.

Show your work to your teacher.



Fig 5.7 Map to show countries in Western Europe

Who were the Europeans?

Read this with your teacher.

Europeans are people who come from Europe.

The continent of Europe is divided into many countries. The Europeans who colonised Guyana were the **Dutch, French and British**. The countries from which they came were **Holland or Netherlands, France and United Kingdom /Great Britain**.

These Europeans owned and controlled our country for many years. The British from whom we finally gained our Independence controlled our country for over one hundred and fifty years.

Story of El Dorado

Many years ago the legend of El Dorado caused many Europeans to believe that the Golden City of El Dorado was located in the interior of Guyana. The story is told of a King, El Dorado, who had a beautiful wife whom he loved very much. She did him a great wrong and so he could not forgive her. He began to treat her badly. The wife could not stand the harsh treatment so she decided to kill herself. She took her daughter with her and jumped into a lake. When the King heard of the death of his wife and daughter he wept bitterly. He did not believe that she was dead. To tempt her to come back from under the water, El Dorado made sacrifices.

El Dorado would spray his body with gold dust, take great quantities of gifts of gold, row out to the middle of the lake where he would offer prayers to the Gods and then throw his gifts into the lake.



Fig. 5.8 Walter Raleigh and his son

This story led to a search for the Golden King and so many explorers came from other lands. They hoped to find the Golden King and the city where he lived. When they were not successful, some of them decided to remain in Guyana and develop the land. The people who came in search of the Golden King and his city came from places like Spain, Great Britain, France and Holland.

Activities

Work in a small group

- Find out three reasons for the Europeans settling in Guyana.
- Find out why Sir Walter Raleigh came to Guyana.

One student can tell the class what the group has found out.

Read this with your teacher.

The Europeans not only searched for gold but began to trade in tropical crops. Cotton and coffee were cultivated in the early years and later sugar-cane which was manufactured into sugar.

Annatto dye was also collected by the Amerindians and sold to the Europeans. These crops were exported to Europe and formed our early trade link with European countries.

- Do we still export these products to Europe?

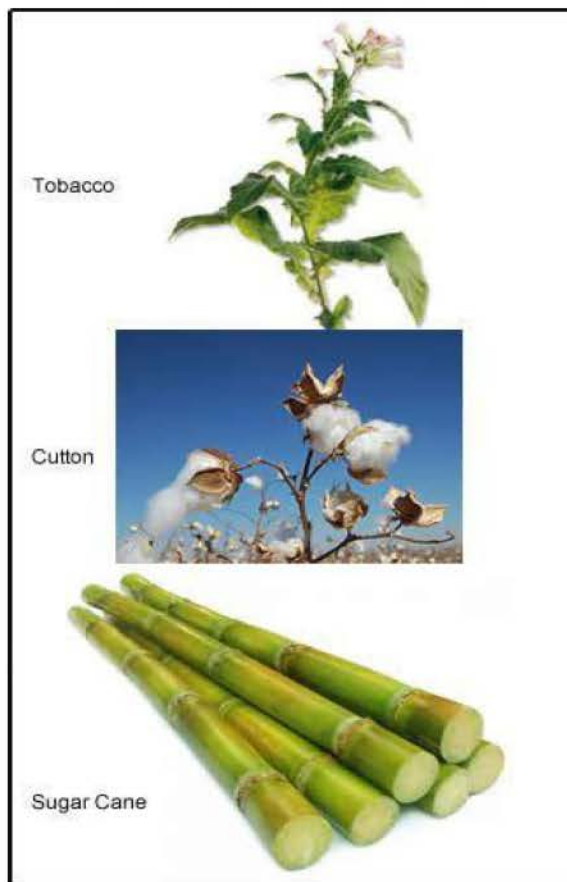


Fig 5.9 Crops the Europeans planted

- How do you think the early people benefited from this trade?

The Africans

Some Europeans decided to stay and develop the country when they did not find 'The Golden City.' They continued to search for gold and to invest in large sugar plantations. They needed a large labour force to work on the sugar plantations.

The Amerindians, the *indigenous* people of our land, who were forced to work were not willing to work on the plantations. The Europeans looked for another source of labour which was found in Africa.

The Africans came as slaves to supply the labour force for the plantations. Many were brought from the West Coast of Africa. On the plantation they were forced to work for only basic food, clothing and shelter. Their lives were owned and controlled by their masters.

Activities

Work by yourself

On a map of the world in your Atlas

- Locate the West Coast of Africa.
- Locate Guyana in South America.
- Trace the route from the West Coast of Africa to Guyana.
- Find out about the difficulties of the trip taken by the Africans across the Atlantic Ocean

Show your work to your teacher.



Fig. 5.10 West Coast of Africa

Forms of resistance

The conditions under which the Africans lived and worked were so harsh that they resisted. The Resistance took two forms - **Active Resistance** and **Passive Resistance**.

Cuffy knew that the slaves were not soldiers so he trained them in warfare. Before the rebellion Cuffy tried to make a deal by letter with the Dutch Governor Van Hoogenheim, but Van Hoogenheim had other thoughts. He, instead, began to prepare for the rebellion and began outfitting ships and soldiers to sail up the Berbice River.



Fig. 5.11 Berbice slave rebellion

Active resistance - the 1763 Berbice slave rebellion

The Africans who worked as slaves on the plantations received the greatest degree of cruelty from the plantation owners. In an effort to gain their freedom from slavery and to improve their living and working conditions, they rebelled many times.

The 1763 Berbice Slave Rebellion took place at Dageraad a settlement along the Berbice River. Cuffy, a self - educated house slave, led 3,833 slaves to fight against the Dutch colonists. Cuffy rebelled against the Dutch because the slaves were mistreated.

After severe fighting at Dageraad the rebels were defeated. Cuffy was disgraced and following his African custom he killed his closest followers then shot himself.

The rebellion continued for some months later under the leadership of Atta. He and his rebels were defeated on many occasions. They were hunted down and many of them were captured, tortured and then executed.

This and other rebellions proved that the Africans were not prepared to remain in bondage for ever.

Some other notable forms of active resistance were:

- East Coast Insurrection, 1823
- Angel Gabriel Riots, 1856

Passive resistance

As mentioned before, the resistance took two forms, active and passive. Some forms of passive protests were:

- slow working and malingering,
- pretending to be lazy - go slow,
- pretending to be ignorant or stupid,
- careless with property,
- strikes.

It is important to know that Strikes, a passive form of resistance, have led to active resistance, for example, the Leonora and Enmore Riots.

Resistance over the years led to the Freedom of Africans from slavery. This freedom is called **Emancipation**. With the help of some European Priests and Christians in Europe/England the Africans were freed from the hard and long days of work on the plantations on August 1st, 1838.

This day is celebrated by Guyanese annually as Freedom Day; it is a National Holiday.

After **emancipation**, the Africans moved from the plantations and established villages.

Some areas where they settled were

- Mocha - East Bank of Demerara
- Victoria - East Coast of Demerara
- Bagotsville - West Bank Demerara

- Sisters Village - Berbice
- Paradise - East Coast Demerara

Activities

Work by yourself

- Use a map of Guyana and identify those places where the Africans established villages.
- Find out the names of one place in Essequibo and one place in Berbice where the Africans settled.
- How do you think the plantation owners felt when the Africans were emancipated?

Show your work to your teacher.

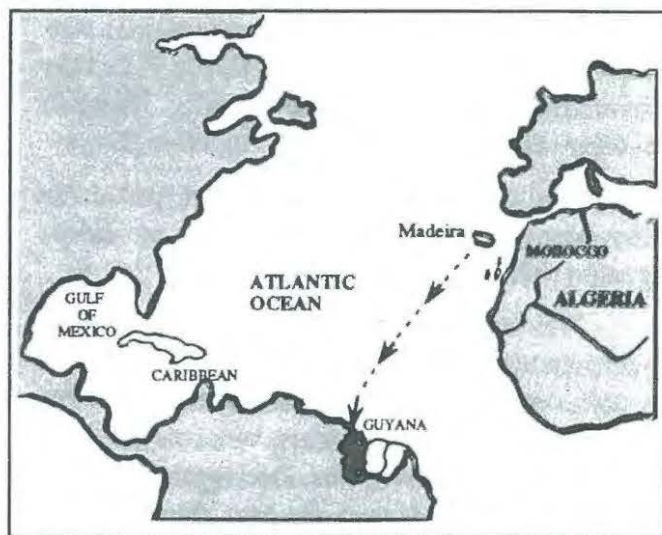


Fig.5.12 Route travelled by Portuguese from Madeira

The Chinese, East Indians and Madeirans

Read this with your teacher.

When the Africans gained their freedom from slavery, many of them refused to continue to work on the plantations.

The Europeans who owned the plantations, the Planters as they were called had to look for workers from other countries.

The Chinese, East Indians and Madeirans/Portuguese were brought to satisfy the demands for labour on the sugar plantations.

The Chinese came from the mainland of China in the continent of Asia while the East Indians came from India from the same continent.

The Maderians/Portuguese came from Maderia, an island off Europe.

The first set of East Indians travelled in two ships named **Hesperus** and the **Whitby**. The ships arrived in Guyana on the 5th May, 1838. This date is today celebrated as Indian Immigration Day.

The three other groups who are part of the Guyanese people, came to work under an **Immigration Scheme**.

The Immigration Scheme was introduced where immigrants came to work on the plantations under a system known as **Indentureship System**. Under this system, the labourers were contracted to work for a period of five years. During this time they were paid wages. At the end of the five years the labourers could be contracted for another period or he could return to his homeland.

Many of the Chinese, East Indians and Portuguese decided to live here after their contract was ended.

Some of the Chinese settled at Windsor Forest on the West Coast Demerara while others

settled along the Demerara River.

Some areas where the East Indians settled were Anna Regina, Huist Dieren on the Essequibo Coast, Bush Lot on the West Coast of Berbice and Vreed-en-Hoop and Belle Vue on the West Bank of the Demerara River.

The Guyanese nation is made up of six different groups of people. Amerindians, Europeans, Africans, Chinese, East Indians and Madeirans/Portuguese. They came from different places for different reasons and have made Guyana their homeland.

- Six different groups of people form our society — now we are all Guyanese.
- Many ethnic groups closely knit — we are all Guyanese.
- Rich and poor — but all Guyanese
- We are "One People, One Nation with One Destiny."

Fig. 5.13 Guyanese children
at play



Activity

Work by yourself

- Use a map of Guyana and insert the names of the places where the Chinese and East Indians settled.

(Use your atlas to help you)

- Write a sentence to explain the term "indentureship system".
- Take a count in your class/street to find out the number of Guyanese who are descendants of the different groups of early settlers.
- Make a pictogram of your findings.

Discuss your findings with your class.

Contributions of outstanding Guyanese

We are going to find out :

- how can one become a Guyanese citizen?
- the names of some outstanding Guyanese.
- about the life and work of three outstanding sons of Guyana.

What it means to be a Guyanese

Read this with your teacher

To be a Guyanese means that you are a proud, free and loyal citizen of the Cooperative Republic of Guyana. It also means that you are willing to serve your country.

How can one become a Guyanese citizen?

- You are a citizen if you are born in the country.
- You can also become a citizen if you were not born in the country but if your father is a Guyanese citizen.
- You can become a citizen by applying to the Government to grant you citizenship after living in the country for approximately five years. You will have to promise before an official of the Government that you will always obey the laws of the country and serve and defend it.

Over the years several Guyanese have made a number of outstanding contributions to their community and to our country in all fields of human endeavour. Guyanese have also been recognised

for their skills and talents in the international community.

There are so many outstanding Guyanese but we will only identify a few in the different professions and will highlight activities in the life of three of them, Dr. Cheddi Jagan, Linden Forbes Sampson Burnham and Kayman Sankar.

Politics

- **Linden Forbes Sampson Burnham**

The first Executive President of the Cooperative Republic of Guyana and the founder leader of the People's National Congress.

- **Peter Stanislaus D'Aguiar**

Former leader of the United Force Party.

Former Chairman of D'Aguiar's Industrial Holdings.



Fig 5.14 Peter Stanislaus D'Aguiar

- **Dr Cheddi Bharat Jagan**

Dr. Cheddi Bharat Jagan has been one of the outstanding politicians in the developing countries. Born of humble parentage on the 22nd March 1918, at Plantation Port Mourant, he rose to become the third Executive President of the Co-operative Republic of Guyana.

He received his primary education at the Port Mourant Primary (Anglican) School and the Rose Hall (Scots) Primary School. He attended the R.N. Persaud's Private Secondary School and completed his secondary education at Queen's College. He then began studies in dentistry in the U.S.A. and qualified as a Dental Surgeon in 1942.

Dr. Jagan's early exposure to the bitter life of the plantation system and the discrimination against the coloured people in the U.S.A, made him determined to work in the interest of the labouring class of people.

On his return to Guyana in 1943, Dr. Jagan became involved in the labour movement. He fought as an independent candidate and won a seat in the Legislative Council at the 1947 General Elections. Since then, excepting for the period (1953-57) of the Interim Government, Dr. Jagan has been a member of Parliament either as a representative of the ruling party or as the leader of the main opposition party.

Before Dr. Jagan's return to Guyana in 1943, he got married to Janet Rosenberg. Mrs. Jagan is now (1996) First Lady of Guyana.

Some important dates in Dr. Jagan's life are:

1945 - Treasurer of the Manpower Citizens' Association.

1946 - A Founder Member of Political Affairs Committee.

- 1947 - Elected Member of the Legislative Council.
- 1950 - Formal launching of the People's Progressive Party Dr. Jagan was leader of the party.
- 1953 - Dr. Jagan was chief Minister of the elected members.
- 1957 - Premier of British Guiana
- 1961 - Premier of British Guiana.
- 1964 - 1992- Leader of the main Opposition Party in Parliament.
- 1992 - 1997- Executive President of Guyana.



Fig 5.15 Dr. Cheddi Bharat Jagan

Law

- **Dr. Mohamed Shahabudeen**
Former member of the International Court of Justice at Hague.
Former Attorney General of Guyana.
- **Joseph Oswald Fitzgerald Haynes**
Former Chancellor of the Judiciary;
Described as the "best legal brain in the Caribbean."
- **Justice Desiree Bernard**
Justice of the High Court; One of the most renowned female legal authorities in the Caribbean. Chief Justice of Guyana.

Education

- **Conrad Luke**
Educator who has served in this field for nearly sixty years.
- **Winifred Gaskin**
The first female Minister of Education in Guyana.
- **Robert Cyril Gladstone Potter**
An exceptional educator after whom the Cyril Potter College of Education was named; He also wrote the music for the National Anthem.

Trade unionism

- **Hubert Nathaniel Critchlow**
Father of Trade Unionism in the Caribbean.

- **Joseph Pollydore**
Secretary of the Trade Union Council;
Popularly known as "Caribbean Fox."
- **Jane Phillips Gay**
Former Secretary of the Guyana Industrial Workers' Union, now Guyana Agriculture Workers' Union; Preacher, Trade Unionist. Pioneer of feminism in Guyana.

Business

- **Kayman Sankar**
Outstanding rice producer.
- **Lila Kisoon**
Exceptional business woman.
- **Seigismund Lewis**
Successful building contractor operating on Corentyne Coast.

Culture

- **Dr. Dennis Williams**
Archaeologist, Anthropologist and artist.
- **Dr. Joycelyn Loncke**
Pianist; Former Deputy Vice Chancellor of the University of Guyana.
- **Sheik Sadeek**
Novelist.

International affairs

- **Sir Shridath Rampal**
Former Chancellor of the University of Guyana; former Secretary General of the Commonwealth.

- **Sir James Gardinar Rose**
First Governor General of Guyana; a great polite and humble Guyanese Servant.
- **Rashleigh Jackson**
Former Minister of Foreign Affairs
Former special Advisor to the 2nd Executive President of Guyana.

Sports

- **Clive Hubert Lloyd**
Most successful West Indian cricket captain.
The first captain to win the coveted World Cup.
- **Brindsley Lindsay Crombie**
Enthusiastic sports broadcaster who believed that it was not if you won or lost but how you played the game that mattered.
- **Harry Prowell**
Marathon athlete; the barefoot runner.
- **Rohan Kanhai - Cricketer.**
Scored over 6,000 runs in test cricket.

Linden Forbes Sampson Burnham

Linden Forbes Sampson Burnham, the first Executive President of the Cooperative Republic of Guyana, a father of five daughters, will be remembered for his many outstanding contributions in the field of Politics, but to Guyanese he will be remembered as the man who made it possible for free education from Nursery to University.

Linden Forbes Sampson Burnham was born in Kitty on the 20th February, 1923. He received his Primary education at Kitty Methodist School and then proceeded to Central High School. In 1935 he entered Queen's College and in 1936 he gained the Centenary Exhibition and a Government Junior Scholarship. In 1937 he won the Percival Exhibition Award and in 1942 he won the country's highest scholastic award of that time-British Guiana Scholarship.

In 1944 Linden Forbes passed the external Examination for the Bachelor of Arts Degree from the University of London. Three years later he gained his Bachelor of Law Degree, graduating with Honours, from the same university. In 1948 he was admitted to the Bar of Honourable Society of Gray's Inn, London. In 1959 he was elected President of the Guyana Bar Association.

This outstanding Guyanese was also an ardent chess player who loved horse-riding, swimming and hunting and had a special interest in agriculture.

He believed that Guyanese should be masters of their own destiny.

Some important dates to remember during his life are :

- 1950 - Co-founder and Chairman of the People's Progressive Party.

- 1952 - Elected to the Georgetown City Council.
- 1957 - Founder of the People's National Congress.
- Elected Mayor of Georgetown City Council.
- 1959 - Again re-elected Mayor
- 1964 - 1966 - Premier of British Guiana.
- 1966 - 1980 - Prime Minister of Independent Guyana.
- 1980 - 1985 - Executive President of the Cooperative Republic of Guyana.



Fig.5.16 Cde. L.F.S. Burnham

Kayman Sankar

To Guyanese who are living on the Essequibo Coast, especially at Hampton Court, the name of Kayman Sankar is a household word.

Kayman Sankar, father of one son, Beni Sankar and two daughters Sita Ramnauth and Sati Singh was born on the West Coast of Demerara at Cornelia Ida on June 3, 1926. He was the eldest of five children. He had to leave school at age nine to assist his parents at the Cornelia Ida Sugar Estate so that the family could survive. He got married to Seeraji when he was nineteen years old. Kayman continued to labour on the estate until he was thirty years old.



Fig.5.17 Portrait of Kayman Sankar

Kayman was not satisfied to continue as a labourer on a estate for his entire life. He did not want the life his parents were forced to live and so he was determined to be a success in whatever field he chose.

In 1966 Kayman was able to branch off on his own. He purchased 1556 acres of abandoned coconut and rice estate which has become what we now know as the Sankar Estate — Hampton Court.

Despite the problems that were encountered Kayman persevered and today we have **Kayman Sankar and Company Limited**, one of the most successful exporters of rice to the European Market.

The Kayman Sankar Company Limited does not only concentrate on the Rice Industry alone, but has diversified in many areas. One of the more successful areas is the Air Division, a dream which became a reality for Kayman Sankar.

Apart from his business ventures Kayman is a sport enthusiast, especially in the field of cricket.

He has also contributed greatly to the education system in that his company founded and maintains the Hampton Court Primary and Nursery Schools.

Some important dates to remember when thinking about Kayman Sankar are:

- 1966 - Purchase of 1556 acres of land.
- 1967 - Development works began; preparation of land for rice cultivation.
- 1968 - First Crop of rice cultivated.
- 1972 - All his lands fully developed.
- 1975 - The Company Registered.
Second phase of expansion began
- 1984 - Installation of two rice mills, a Rice Sheller and Length Grader.
- 1985 - Expansion of the Company to include the Sankar Air Division.

- 1988 - Establishment of Rice Drying and Storage facilities.
- Use of rice husks to generate power; sortex - electronic rice picking machine.
- 1992 - Blairmont operations.
- 1996 - Continues to be a successful businessman.

Activity

Work in a small group.

- Prepare a biography of an outstanding Guyanese in your Community.

You may use the following as a guide.

- (i) The name of the person.
- (ii) The field in which the person is outstanding.
- (iii) The contributions the person made in developing the community.
- (iv) Why do you think he can be considered outstanding?

Read your write-up to your teacher and class.

The concept of Independence

We are going to find out:

- Events which led to Guyana's Independence.
- The leaders of our country who helped us to gain Independence.
- Our symbols of Nationhood.

Read this with your teacher.

Guyanese people were not satisfied to live and work under conditions where they were not free to share their opinions. They were not prepared to remain a colony, that is, to allow our country to remain under the British rule. They wanted to be able to make

their own decisions, that is, they wanted to be free, they wanted to be **independent**.

Our country gained its Independence and became a **Nation** on the **26th May, 1966**.

Three important political leaders who contributed to the successful achievement of Independence were **Cheddi B. Jagan, Linden Forbes Sampson Burnham and Peter Stanislaus D'Aguiar**.

These leaders went to Great Britain and had discussions with officials of the colonial office which led to the country's Independence.

Before May, 1966 our country was called British Guiana.

Can you give a reason for this name?

What is the name of our country now?

Some important dates to remember during the country's struggle for Independence are:

- 1953 - New Constitution; Universal Adult suffrage; House of Assembly and twenty four elected members.
- 1955 - Split in the People's Progressive Party.
- 1957 - Elections contested by two factions of the People's Progressive Party. One led by Mr Jagan and the other by Mr Burnham.
- 1957 - Mr Burnham named his section of the Party, People's National Congress (PNC).
- 1960 - Constitutional Conference in Great Britain. Great Britain considered setting date for Independence in 1962.

- 1961 - General elections; P.P.P gained 42.6% of votes. P.N.C.'41% and the United Force 16.4 percent.
- 1962-1964 - Civil disturbances within our country.
- 1964 - Change in form of Election from First Past the Post to Proportional Representation.
 - General Elections Coalition Government formed by the P.N.C. and the United Force.
- 1965 - Conference for setting of date for Independence.
- 1966 - Guyana gained its Independence.

The first Prime Minister of Independent Guyana was Linden Forbes Sampson Burnham.

Symbols of Nationhood

The most important symbols of our Nationhood are:

- The Golden Arrowhead (Flag of Guyana)
- The National Anthem
- The National Pledge
- The Coat of Arms.

Other symbols of nationhood are our money, stamps, portraits of National Leaders, National Heroes, and National Awards.



Fig. 5.18 The Golden Arrowhead

Significance of the colour of the Golden Arrowhead

The green background tells us of the agricultural and forested nature of Guyana. The white border tells of the many rivers streams and lakes of this great land of ours. The golden arrow tells of two things; the minerals found under our land and our forward thrust into the future. The black border tells of endurance and that Guyanese will work together to make Guyana strong. The red triangle tells of the strong will and zeal that we must have to sustain us as we work together to develop our country.



Fig 5.19 The Coat of Arms.

Significance of the Coat of Arms

The design on the Coat of Arms is interpreted as follows:-

The Amerindians headdress shows the Amerindians as the first people of the country.

The two diamonds at the side of the headdress represent the country's mining industry.

The helmet is the monarchical insignia. The two jaguars holding a pick axe, a sugar cane and a stalk of rice shows the two main agricultural industries of the country, rice and sugar. The shield which is

decorated with the national flower, the Victoria Regia Lily, is to protect the nation. The three blue wavy lines represent the many waters of Guyana. The Canje Pheasant at the bottom of the shield represents a rare bird found principally in this part of the World.

The National Pledge

The National Pledge is a personal oath and embodies the commitment of Guyanese to honour the flag of Guyana.

I Pledge myself to honour
always the flag of Guyana,
To be loyal to my country.
To be obedient to the laws of Guyana,
To love my fellow citizens,
And to work towards the Happiness
and prosperity of Guyana.

The National Anthem

1. Dear land of Guyana, of river and plains
Made rich by the sunshine, and lush by
the rains,
Set gem-like and fair between mountains
and sea
Your children salute you, dear land of the
free.

2. Green land of Guyana, our heroes of yore
Both bondsmen and free, laid their bones
on your shore;
This soil so they hallowed, and from them
are we,
All sons of one mother, Guyana the free.

3. Great land of Guyana. diverse through our
strains,
We are born of their sacrifice, heirs of their
pains,
And ours is the glory their eyes did not see
One land of six peoples, united and free.

4. Dear land of Guyana, to you will we give
Our homage, our service, each day that we
live;
God guard you, great Mother, and make us
to be
More worthy our heritage, land of the
free.

The National Anthem was composed by Reverend Archibald Luker. It was put to music by Mr Cyril Gladstone Potter.

Guyanese repeat the Pledge and sing the National Anthem to show their loyalty to their country.

Activities

Work by yourself.

- Define the term Independence.
- Identify three ways in which you could honour the flag.
- What does the head-dress on the Coat-of-Arms signify?
- Draw and colour the National Flag.

Show your work to your teacher.

Aspects of our culture

We are going to:

- learn about our culture,
- talk and read about the type of music/song, dance and foods which help to foster Guyanese culture,
- talk about the traditional wear of our Guyanese peoples,
talk about our religious beliefs and forms of worship,
- find out our role in fostering a Guyanese culture.

Read this with your teacher

In Guyana, we have an interesting group of people with their rich culture patterns. Culture expresses art forms, customs, values and technology or way of life of people.

The Guyanese people have their origin in different parts of the world. They came with their customs and values such as music/song, dance, language, folklore, food, dress, art and craft and religion.



Fig.5.20 (a) Drums, the base of all music.



Fig. 5.20 (b)

Music/Song

Music and song are expressions of our feelings, joy or sorrow, hardship and struggles. We have found pleasure and inspiration, we are all fascinated by some form of music of our six peoples. We all enjoy listening to Indian music and the beating of the "Tassaa and Baydam" drums, especially at weddings and other ceremonies. It is also fascinating to admire the female dancers dressed elaborately with expensive jewels of gold, silver, and precious stones. These are worn on their arms, nose and ears, around their necks and ankles and their fingers and toes.

We also enjoy Amerindian music. The earliest Amerindian dance was the Mari Mari, this was projected in music by the Mighty Chief, an Amerindian calypsonian, who made other Guyanese aware of Amerindian songs and dance. Amerindian musical instruments are banjos and flutes. These instruments are made from trees in their environment.

We also have Folk songs which originated during slavery. The slaves, to comfort each other, gathered in the evening and to the beat of their drums made up songs to which they danced. Most of these songs highlighted the conditions under which they lived and worked as they remembered the life they left in Africa. The songs were sometimes sad and but generally entertaining. Today

some of these songs are used as Queh-Queh songs, for example, Janey Gal, Missie Lass and Sancho.

We also have our National Songs which reflect the aspirations, hopes and dreams of our nation. They help to develop feelings of patriotism, national pride and unity.

I am sure you enjoy singing our National songs such as:

- Song for Guyana's children.
- Hymn for Guyana's children.

Activity

Do this as a group.

Join with the class to sing this National song "A Hymn for Guyana's Children".

With humble hearts and heads bowed down.

In thanks for each new day of toil;
We come before Thine altar Lord,
The children of Guyana's soil.

Great is the task that thou has given:
Thy will to show, Thy truth to find:
To teach ourselves that we are one
In thy great Universal mind.

But not in vain we'll strive to build
A new Guyana great and free;
A land of glory and of hope;
A land of love and unity.

Oh children of Guyana, rise,
Rise up and sing with happy tears;
And bless the land that gave you birth,
And vow to serve her through the years.



Fig.5.21 Children singing the national anthem

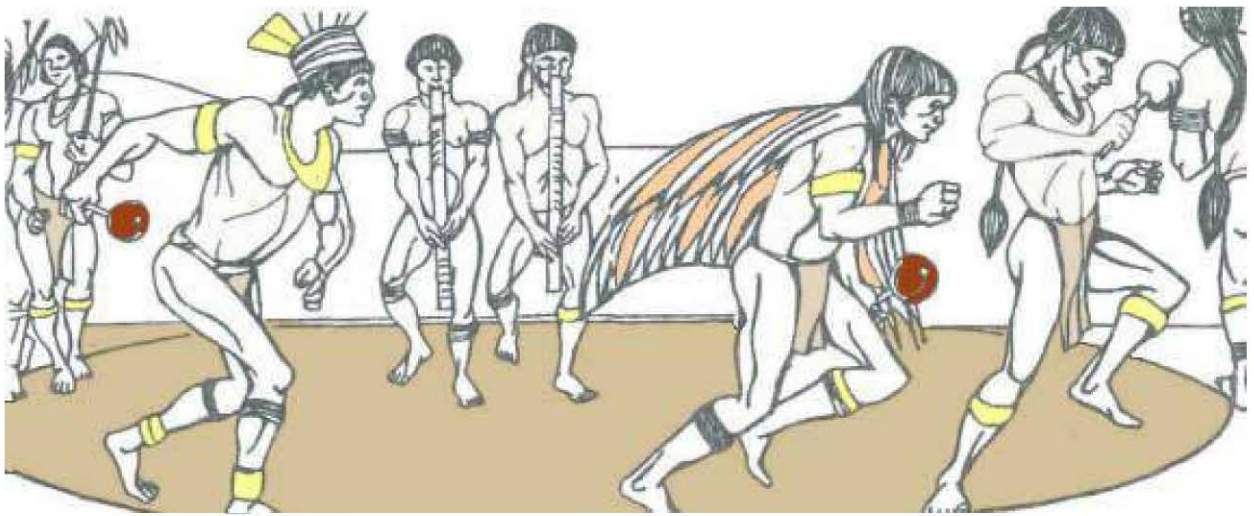


Fig. 5:22 Amerindian dancers

Dance

Read with your teacher

When we dance, we move our body in rhythm, usually in time to music made from drums and other musical instruments. Dancing is a natural urge to express our feelings through rhythmic movement. On many occasions, at cultural presentations we are entertained by dancing of some form. Dancing is not only for entertainment, but an art form as well. As an art form, a dance may tell a story, set a mood, express an emotion, joy or anger. It brings into focus our people's culture as we celebrate at:

- worship/religious ceremonies
- festivals
- weddings
- our nation's anniversaries
- national events.

Language

Language is a form of communication either spoken or written. Language makes it possible for us to talk to each other, and to write our thoughts and ideas. We all learn our language which is basically English. We do so generally by listening and imitating our elders. Some of our peoples communicate in their native language. In some communities we might have heard the Chinese, Amerindians and East Indians speaking in their language. However, we all communicate with each other by using the official language –English.

In our Guyanese society, we have words or terms used by our peoples which reflect our beliefs, traditions and experiences. Since these words originated from our people, they form part of our colloquial speech which is distinctly Guyanese.

Some of these words are:-

- Ah-Deh – "I'am tolerably well"
- Bad-eye – Evil eye. Some people put "bad eye on others."

- **Balla** – The stick at the end of a length of twine used in Kite-flying around which the twine is securely fastened.
- **Bhaji** – Callaloo
- **Bittle** – Food
- **Eye-pass** – An insult to someone by deliberately ignoring him or her. There is an element of disrespect. Children are often accused of giving "eye-pass" to their elders.
- **Hard ears** – Term applied to a pig-headed person who does not heed advice. A disobedient child is said to be "Hard ears."

Activities

Work in small groups.

- Talk about some "sayings" in your community.
- Make a list of a least three of these 'sayings' with their meanings.

Report your findings to your class.

Mount the class collection in your reading corner or library.

Food

Read with your teacher

Food is one of our basic needs. We cannot live without food. Food supplies the nourishing substances our bodies require to build and repair tissues and to regulate body organs and systems. All living things-people, animals and plants-must have food to live.

Food does more than keep us alive, strong and healthy. It also adds pleasure to living. We enjoy the flavour, odours, colours and textures of foods. We celebrate special occasions with favourite foods.

Another aspect of our culture can be demonstrated by the foods our people cultivate and eat. Some of our favourite foods are curry and roti, dholl pouri, dholl and rice, cook-up, dry food or metagee, pepper pot, fried rice and chowmein.

A variety of local fruits are used for making drinks, for example passion fruit, cherries, jamoon and carambola.



Fig. 5.23 Dishes of Guyanese people

Clothes

We are aware that our form of dress or clothing is influenced by climate, occupations and daily needs. Other influences on mode of dress are religious beliefs, and ideas of modesty and beauty.

In our society we find that we wear different clothes on different occasions. We have special uniforms for school and work, and appropriate attire for recreation, sports, drama and worship.

Most of our peoples adopted the European styles of dress, while others still maintain their traditional form of dress, especially when attending religious functions.

Hindu women wear sari, and 'shalwar' and cover their heads with 'orhni' while the men wear dhoti and 'kurta'.

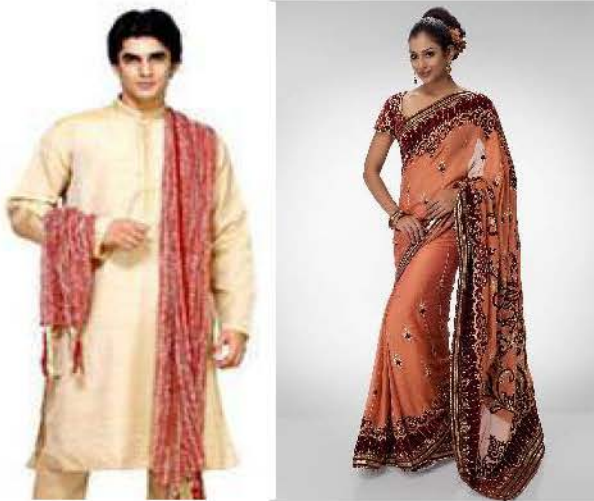


Fig. 5.24 Hindus in traditional dress



Fig. 5.25 Muslims in traditional dress

Muslim women wear 'shalwar' and 'keemar' while the men wear 'jorah' and 'toope'.



Fig. 5.26 Afro -Guyanese in traditional dress

Afro - Guyanese women wear turbans and wraps and the men wear turbans and dashikis.

Some of our Amerindians still wear their native dress. The men wear loin cloth, while the women wear aprons made either of cotton, tibiriri fibre or beads. They also wear very colourful headdresses, arm and leg bands, necklaces , ear and nose decorations on ceremonial occasions. These are often made with beads, feathers and bark of trees.



Fig. 5.27 Amerindian in traditional dress

Activity

Work in a small group.

Talk in your group about some of these.

- What kinds of food do you like to eat?
- What Guyanese dish can you prepare?
- What kind of music/song do you like?
- What traditional dress do you like to wear?

Mount an exhibition.

Let your class know what you did.

Religion

Read with your teacher.

Religion is the belief, that beyond what man can see and observe, is a power, supernatural or divine, that influences life on Earth. These beliefs are held by one's faith. Whatever the beliefs may be there exist a relationship with this supernatural power.

Religion has several points of contact. All possess a divine revelation of truth, all have sacred books such as the Holy Bible, the Bhagwat Geeta and the Holy Quran. They all teach about relationship with man and the Supreme being, the love of our fellowman and some sort of existence after death.

Religion plays an important part in our lives. It controls our entire lifestyle, socially, physically and spiritually. Most Guyanese belong to one of the major religions of the world - Hinduism, Islam or Christianity".



Fig. 5.28 A temple

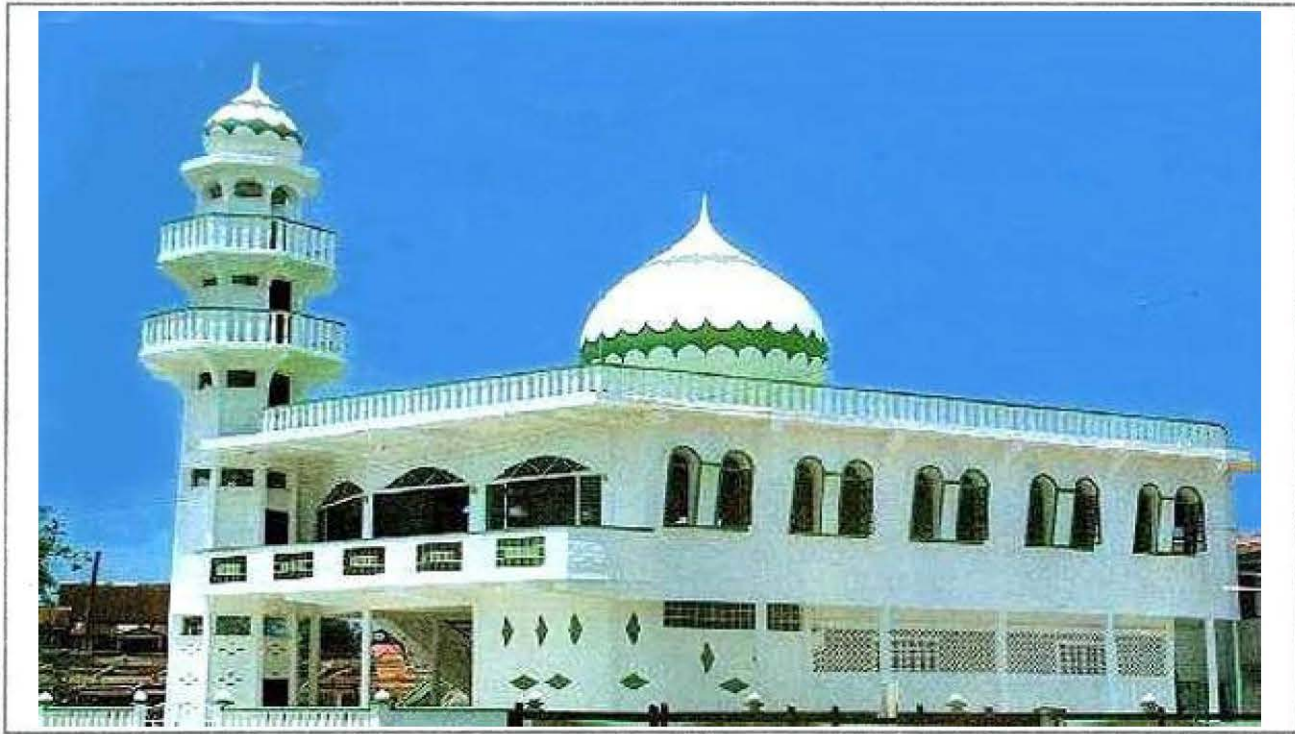


Fig.5.29 A Mosque

Hinduism

Hindus believe in one supreme being. This being is presented in many forms and names, because of his power and glory. God is seen as Brahma, the

Creator, Vishnu, the preserver, and Shiva the destroyer. Readings and teaching on Hinduism could be found in the Ramayan, the Vedas, the Mahabharat and the Bhagwat Geeta which are well-known throughout the world.

Hindus worship in Temples or Mandirs.

Islam

Muslims believe in one God, called Allah. They follow the Holy Prophet Muhammed through whom God revealed his teachings to mankind. The Islamic Holy book of teaching is the Quran and their house of worship is the Mosque or Jamaat. The basis of all worship in Islam is prayer five times a day which is one of the five pillars of Islam.

Muslims also believe in Fasting. This is done during the month of Ramadan. Food can only be consumed during the night after prayers and before prayers in the morning. They also give "Zakaat" or gifts of their wealth, at the end of Ramadan. This is done at the Festival Eid-UI-Fitr, which brings Ramadan to an end.

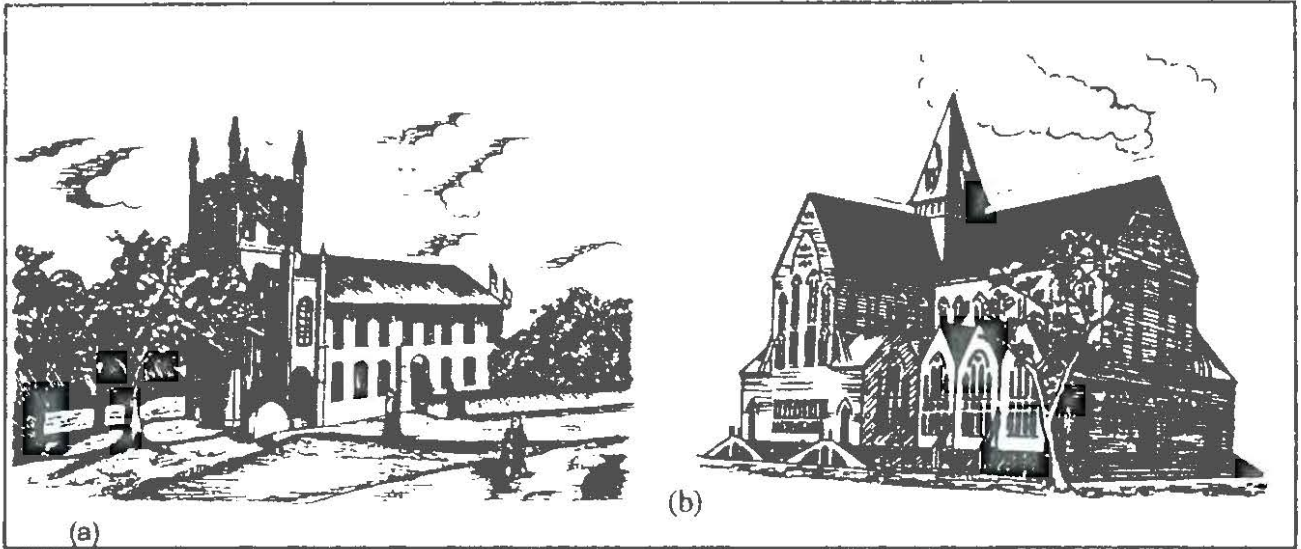


Fig. 5.10 St. George's Cathedral (a) original
(b) present

Christianity

Christianity is the religion based on the teachings of Jesus Christ, its founder. Christians believe in one God who created the heaven, earth and all life on it.

He sent his only son Jesus Christ to save mankind from their sins and to bring peace into the world. His teachings of love and brotherhood are revealed in the Holy Bible. Christians' house of worship is the Church.

The Christian religion has different denominations or groups, for example, Roman Catholics, Lutherans, Anglicans, Congregationalists and Pentecostals etc. These groups worship by singing hymns, praying and reading from the Holy Bible.

Activity

Work by yourself.

In your Social Studies note book write:

- The name of the religion to which you belong.
- List the Religious days of your religion.
- Complete the table below

Religion	Religious Books
Hinduism	Vedas
Islam	—
Christianity	—

- State one reason why someone should be a member of a religious group.

Show your work to your teacher.

Folklore

Read this with your teacher.

Folklore could be thought of as any beliefs, customs and traditions that people pass on from generation to generation. Much of our folklore consists of folk stories, fairy tales, legends, myths, dances, games and proverbs, riddles, songs, superstitions and religious celebrations.

Our peoples came from different parts of the world with their folklore. Today, Guyanese have a wide cross section of folklore.

Folklore can be short and simple or long and complicated. We have some brief sayings such as

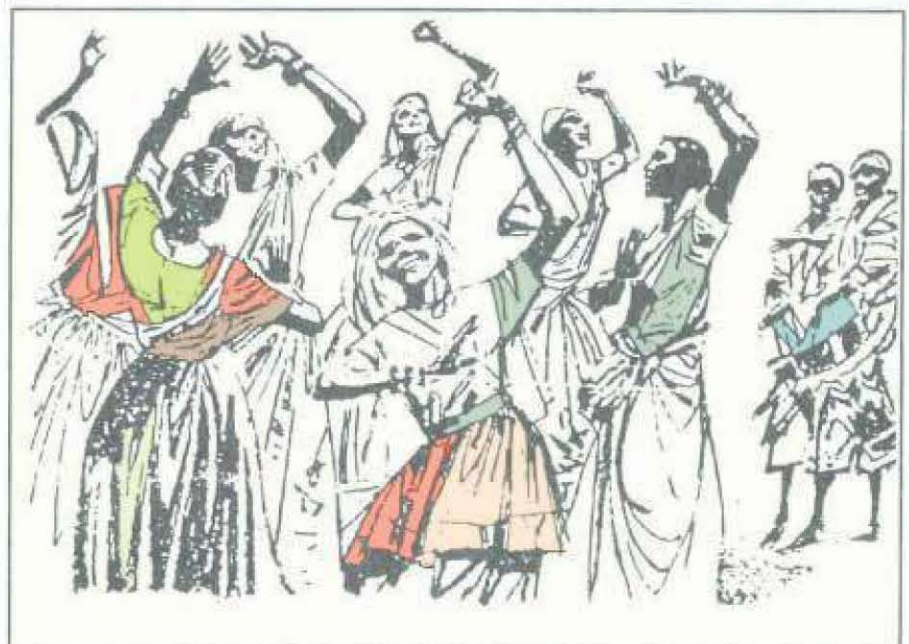
- Do not sweep your house after six o' clock or you would sweep out all your wealth.

- "One, one dutty, build dam". This means when you have a task to do and you begin it, eventually it will be completed.
- "Every day bucket a go a well, one day e bottom must drop out". This means if you are doing something deceitful, one day you would be caught.

We also have the famous stories of the sly spider Anansi, the stories of the Amerindians Kanaima, Piiyaikma, the Bush Dai - Dai and the Water Spirit. Some of our folklore express joy, harmony, love, thanksgiving and friendship. Examples of these are Queh - Queh, a pre - nuptial dance and song expressing jollification on the eve of a wedding. It is held at the home of the bride, mainly by the female guests. Matikor-"Digduty", a simple Hindu ceremony when prayers are offered. This is also done two nights before the wedding, for the fertility of the marriage.

On both occasions ladies dance and sing folk songs, reminiscing past marriages and preparing the bride for the future.

Fig 5.31 Dancing at "Digduty" ceremony.



We also have Folkcure "Herbs". Our medicinal plants have become a part of our culture. These "Herbs" are called "bush". The "bush" is used for different purposes such as cure for many diseases, including our common colds and diarrhoea, and it is also drunk as a 'tea'.

Examples of these are

- Ants bush — Cuts, Sores
- Soldier rod — Thrush in babies
- Black sage — Sore tongue, used as a tooth brush
- Guava bark — Diarrhoea
- Lemon grass — Fever, tea
- Sweet sage — Tea
- Neem — Bitters for the blood
- Surinam cherry — Chest cold
- Sweet broom — Laxative , tea

Our folklore reflects the roots in Guyanese history and gave us the foundation on which we can create a unique society. We should continue to build on what we know, what we are familiar with, what we have experienced regardless of the origin.

Activities

Work in a small group.

Guyanese folk stories are interesting to listen to, they are often told as a form of leisure time activities for the family.

- Write a Guyanese folk story.
- Tell it to the class.
- Collect 'herbs' or 'bush' found in your community.

Label them.

Display them in your class under the following groups.

- Medicine
- Food (Tea)
- Dyes (for industry)

Discuss your display with your class and teacher.

National events that foster Guyanese culture

Read with your teacher.

Guyanese with one cultural heritage have become involved in each other's festivals, activities and events, whether they are religious or non - religious (secular).

This will help to reflect our National Motto which says, One People, One Nation, One Destiny. As we socialise with our fellow Guyanese we would be better able to understand, accept and appreciate each other's customs.

We cannot separate or treat our cultural heritage in compartments since one can never exist without the other. Our government has declared as National Holidays the days for celebrations of each of the major festivals and events of the different peoples.

This is done so that Guyanese can become more actively involved in all festivals — religious and secular.

The National events that foster Guyanese Culture are as follows:

- Independence Day. 26th May, 1966.
- Republic Day 23rd February,

Anniversary of the
Cooperative Republic of
Guyana.

- **Eid - Ul - Azah** The great sacrifice is an annual festival in the Muslim calendar. It shows Abraham's willingness to sacrifice his son for the Almighty one.
- **Phagwah** A joyous Hindu festival celebrating the triumph of good over evil.



Fig. 5.32 Celebrating with abeer on Phagwah Day.

- **Deepavali** Hindu religious festival of lights to celebrate the return of Lord Rama after fourteen years of exile in the forest.



Fig.5.33 Lighted Dyas

- **Good Friday** A Solemn day when Christian churches remember the crucifixion of Jesus Christ.



Fig. 5.34
Christians
at church worship

- **Easter** On Easter Sunday Christians observe the resurrection of Jesus. Easter Monday is the traditional day for Kite-flying throughout the country.



Fig. 5.35 Kite-flying

- **Labour Day** — 1st May, a day set aside to celebrate the solidarity of workers.



Fig.5.37 Labour Day Parade

- **Caribbean Day** - Observed on the first Monday in July. It symbolises regional integration of the Caribbean Community.

- **Freedom Day** — The first of August, reminds us of Emancipation - freedom of the Africans from compulsory work on the plantations.
- **Christmas** — 25th December. Christians celebrate the birth of Jesus Christ.



Fig 5.36 Shopping for Christmas

- **Boxing Day** — 26th December. It was the custom to take boxed presents to relatives and friends. Guyanese celebrate this day by going to parties, picnics and visiting friends.



Fig. 5.39 Folk Festival scene

Mashramani

Guyana became the first Co-operative Republic in the world on 23rd February, 1970. Our Republic Anniversary is marked by a celebration known as Mashramani. This is an Amerindian word which means 'a celebration after the successful completion of a cooperative effort.' Mashramani is an example of a secular or non - religious festival.

This co-operative effort has always been a way of life, for example, when houses are being built we help our neighbours or friends. Even under Dutch and English rule our forefathers co-operated with each other. It was this very spirit of co-operation that helped us to obtain Independence and a Republican state. When Guyana became a Co-operative

Republic we ceased to have any dependence on the Queen of England to determine the Foreign Affairs of our country. We celebrate this birthday of our

national by observing several activities at school level, regional level and at the national level.

Here are some of the highlights of Mashramani celebrations at the school level.

- cleaning our environment and furniture.
- having cultural presentations with national songs and folk dances.
- having a flag raising ceremony, singing national songs and having a guest speaker to address us.

At the National level we have a large number of activities.

- A Flag - raising ceremony and military display on the night of February 22nd.
- A report to the Nation by the President.
- Announcement of National Awards - Order of Excellence, Order of Roraima, Order of Service, Military Service Medal etc.
- Float Parades.
- Children Costume and Dance Competitions.
- Rallies for School Children.
- Calypso competition.



Fig. 5.39 National Awards Medals

Our six peoples are becoming immersed in each other's culture in a number of ways.

There is an increasing number of inter-marriages. These mixed marriages or relationships give us a number of mixed people such as "douglas" (Afro - and Indo - Guyanese) "santantones" (Afro - Guyanese and Europeans) and "buffiandas" (Afro - Guyanese and Amerindians).

At weddings, discotheques and even national festivals many Guyanese participate in dancing to soca music and calypsoes. Youths are much more enthusiastic in participating in modern rather than traditional musical beats.

We also enjoy and share each other's dishes or food at birthdays, christenings, marriages or religious festivities. Fried rice, roti and curry, chowmein and cook - up are consumed by a large number of Guyanese.

We have adopted a common style of dress which has been influenced by our warm climate. On special religious occasions people wear traditional costumes. There is no national male or female dress but many males prefer the shirt and pants or shirt jac suite while the females wear- two piece suits or dresses.



Fig.5.40 Guyanese traditional masquerade

Participating in various sporting activities is rapidly becoming a popular form of recreation. Guyanese all participate in sporting or entertaining activities such as softball, football, volley ball, tennis or swimming.

We are therefore, consciously or unconsciously participating in activities that are bringing us to a closer understanding of each other. The best part of it all is that we enjoy such activities immensely and in so doing we learn to appreciate our fellow Guyanese while fostering the Guyanese culture.

- Guyana is a land of six peoples each with its own values, customs and beliefs.
- We have begun to appreciate each other's differences in values, beliefs and customs by showing respect for and participating in each other's festivals and celebrations.
- There are religious and secular festivals in Guyana. Both help us to develop a greater appreciation of each other's values and customs as well as our own abilities and aspirations.

Activities

Work by yourself

- List two ways in which we can participate in each other's festivals or customs.
- Complete this acronym which describes what the different letters in CULTURE represent. You may use this one or make up one of your own.

Come let us unite.

Unity is our goal.

L

T

U

R

E

- Write a paragraph describing how religion influences your way of life.
- Compile a book with at least five Guyanese songs (folk or national).
- Select a festival and make an information packet
 - include some art work to illustrate the festival.
 - you may use clippings from newspapers to illustrate the festival you choose
 - write a paragraph to explain the festival.

Show your work to your teacher.

Summary

WE HAVE LEARNT THAT:

- our forefathers came from different countries in Asia, Europe and Africa and settled in Guyana.
- we are Guyanese from different historic backgrounds.
- Guyanese culture; our language, foods, music and dance, the clothes we wear, our religious beliefs and folklore all show an infusion or influence from where our people came.
- Guyana became an independent Nation on the 26th May, 1966. There are many outstanding Guyanese in all fields who have made a contribution to the development of our country.
- annually people in the community receive National Awards for the work they do in their special field eg. Agriculture, Education, Politics, Sports, etc.

6

Governing our community

We are going to find out about communities in our society.

- how our communities are governed,
- the need for cooperation among people in the communities,
- what is revenue,
- what is done with the revenue collected.

Communities within our society

Read this with your teacher.

Within our society there are several communities, for example, the family community, the school community, and our local community.

A *community* is an inclusive group with three main characteristics:

- within it the individual can have different experiences and conduct activities that are important to him,
- it is bound together by a shared sense of belonging,
- it consists of related parts joined by some common purpose, goal or interest.

As a result, in order for a community to exist the members must cooperate with each other. Also, they must *depend* on each other as they *interact* daily.



Fig. 6.1 We belong to different communities

The family community

The family is the smallest community. It is also the oldest and most important. Families live together in a home where each member has a specific role to perform. The family teaches children the basic values of life and their education begins here. We all depend on our family for love, affection and encouragement. We also depend on our family for food, clothing and shelter. For our homes to be happy, family members must work together to complete the many tasks to be done. They must play together and rest together. In so doing, the family community would function well.

The school community

Read this with your teacher.

For most children the school is the next community with which they closely relate.

This is also an important community for it is here that our formal education begins. The school community is made up of children from many families and it is larger than the family community. A school serves a person for only a few years of his life, for example, most of you have already completed two years at Nursery School and four years at Primary School and you have now embarked on your Secondary School education. Because of this, the school community differs from the other communities to which a person belongs.

At school, teachers and students interact inside and outside of the classroom, for example, they work together and visit places of educational

importance together. Students depend on their teachers to be good guides, while teachers depend on their students to be good learners and to study hard. Students and teachers must cooperate to make the school community a happy and healthy place.

- Members of a community are joined together by a common purpose or goal.
- Community members cooperate, interact and depend on each other for the community to function well.
- The family and school are communities within our society.
- The family is the smallest community where the members work together to enjoy a happy life.
- The school community is made up of children from many families. It is larger than the family community. The members also cooperate for it to function well and for them to enjoy a healthy and happy life.

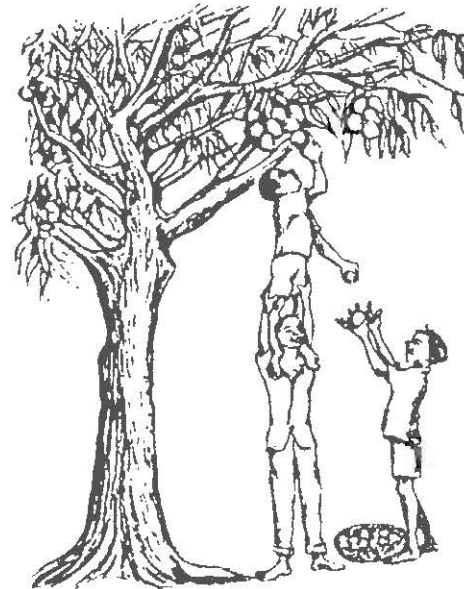
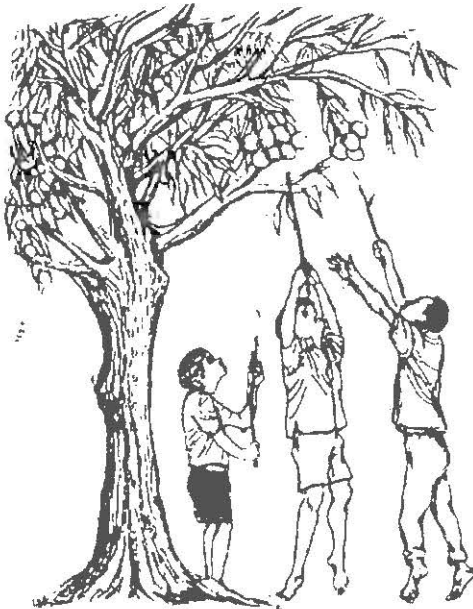


Fig.6.2 Goals are more easily achieved through co-operation.

Activities

Do it yourself

1. Collect five pictures to show the different ways in which family members interact with each other.
2. Draw a table with the headings 'School Community' and 'Family Community'. List five ways in which each could be made 'a healthy, happy place'.
3. State briefly how someone can be a member of a family, school and church community at the same time.

Show your work to your teacher

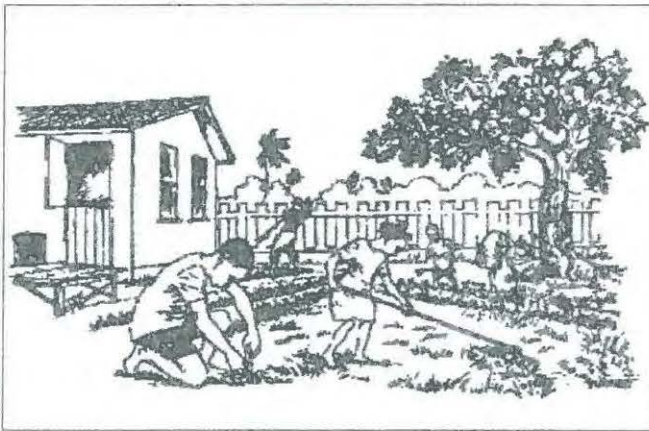


Fig. 6:3 A school family at work

The concept of government

Read this with your teacher.

It is important now that we understand how our community or country is governed.

We are all members of various groups of people who live together.

We are all citizens of Guyana. Although, we are citizens of large communities, such as countries, we are also in a smaller way, citizens of our homes, our schools, our villages or towns.

There is a close relationship between ourselves, our family, our school and our village or town as can be seen in Fig. 6.1

In every community, whether it be the family, class, village or the national community there must be a system of government. **Government** is the way in which a family, class, school, village, town, region or country, in fact, any group or organisation is run. It has to do with rules, regulations, activities and relationship that maintain order.

Rules are made to help everything run smoothly and for the good of all the members.

What are some of your class rules? How were they made? Do you have school rules also?

Compare your school rules with those listed below and discuss suitable sanctions that should be imposed if any one is broken.

School Rules:

- I must always attend school in my complete uniform.
- I must attend school regularly and punctually.
- If I am absent, I must present a written excuse from my parents.
- I must always be kind and courteous to my teachers and fellow students.
- I must not loiter along the corridors and stairways.
- Homework must always be done and submitted.
- I must keep my classroom clean and tidy.
- I must obey all of my school rules.

You should realise by now that rules really assist each one of us to be a better and more disciplined person. Perhaps you have also realised that while our parents and police enforce the rules of our home and country, our school rules are enforced by teachers and prefects. No doubt, the extent to which a school is well kept and organised is also related to the extent to which rules and regulations are obeyed and sanctions imposed. Usually, obedience to rules shows a sign of growth and maturity that is good for the student, the school, the community and the country at large.

- Our school is like our family
- Rules assist to guide our behaviour
- All members are expected to obey the rules.

Rights and responsibilities

Read this with your teacher.

Many countries of the Caribbean and indeed the world, recognise certain fundamental rights and freedoms of the individual. These rights are necessary if individuals are to utilise their innate ability to become nation-builders. All rights and freedoms are accompanied by corresponding responsibilities of the individual.

✧ As we grow older and we attend to our lessons we begin to realise that every right carries with it a corresponding responsibility. For example, the right to walk on the road carries the responsibility of using the right hand side and staying out of the path of moving traffic.

The rights of every child are listed in the children's charter of the United Nations.

Every child has:

- the right to a name and nationality,
- the right to adequate housing,
- the right to adequate medical care,
- the right to an education,
- the right to enjoy full opportunity for play and recreation,
- the right to special care for the child who is handicapped,
- the right to be loved,
- the right to enjoy these rights, regardless of race, colour, sex, nationality or social origin.✧

Adapted from United Nations – International Year of the Child Calendar, 1979.

As students at school, we have a right to receive an education. We have a right to be happy and to have fun during recess. But if we fail to obey the rules of the school we may be punished. If we continue to break the rules we may lose the privilege of attending school; we may be suspended or even expelled for very serious offences.

Whatever we do must not in any way interfere with the rights and privileges of others. Especially in a group situation like the classroom, there is greater need to do the right thing, so we have rules and regulations to guide us.

Activities

Work by yourself.

- In what ways is your school like your home? Make two lists headed, 'My duty to my home' and 'My duty to my school'.

Show it to your teacher.

Let your teacher select two teams from your class to debate the following:-

- Debate: Your home is your first school and your school is your second home.

Local government

Read this with your teacher.

The kind of government that we have at the village or town level is called the **Local Government**. In a village or town the Local Government can be seen as those leaders whose work has to do with the order, regulations and the development of the village or town for the benefit of the people.

Some of us live in towns. There are six towns in Guyana — Georgetown, Linden, Corriverton, Rose Hall, New Amsterdam and Anna Regina.

People elect leaders to represent them on the Local Government body. These leaders are called **councillors**. The chief councillor of a town is called a **Mayor** while at the district level he is called a **Chairman**.

For the chief town, Georgetown, the responsibilities of the council have been sub-divided into a number of departments. This sub-division of the responsibilities of the Georgetown City Council is similar to the other town councils.

Councillors make decisions about the services that the community need.



Fig. 6.4 Meeting of a council

Activities

Work by yourself.

- Name the mayor of Georgetown.
- Name three councillors in your community.

Show your work to your teacher.

- Make a visit to your village or town council. Find out:-
 - (i) How the council is organised.
 - (ii) How the members are elected
 - (iii) Some of the topics they discuss at their meetings.

Discuss your findings with your teacher.

Why local government is needed?

Read this with your teacher.

- Government is the way in which any group or organisation is run.
- All villages or towns have a system of local government.

The leader of a family usually provides for the needs of the family. However, the family cannot provide all the things it needs.

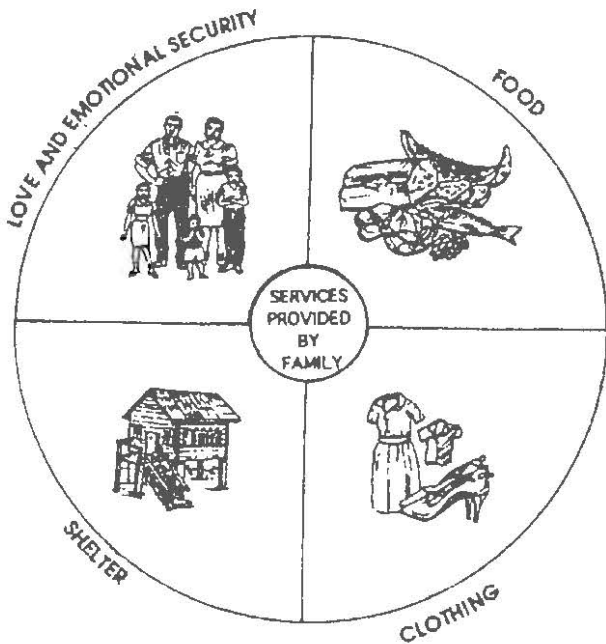


Fig. 6: 5 Services provided by the family

For example, the family cannot provide pure water supply, good roads and bridges, garbage and rubbish collection. It cannot fight fires or catch criminals. These services are provided by the Local Government.

Each local government has its own task to do. The following are some of the duties performed by all local government bodies.

They are to :

- ensure that the areas over which they are in charge are properly managed and developed.
- organise members of the community so that they become aware and participate in the economic, cultural and social life of the community.
- co-operate with the various organisations such as clubs, trade unions, cooperative societies, church, etc.
- ensure that public property is maintained and protected.
- ensure that the working and living conditions are improved.
- maintain law and order.
- safeguard the rights of citizens.
- collect rates and taxes.
- raise by means of planned programmes and otherwise, the civic consciousness of the people.



Fig. 6.6 Some services provided by local government

Activities

Work by yourself.

- List five(5) services that are available in your community.
- Explain why these services are important.

Show your work to your teacher.

Services offered by local government

Read this with your teacher.

Among the functions of the local government bodies are to provide social services and to collect money or revenue.

Let us look a little more closely at these two functions.

Whatever their specific duties, each local government body has been organised to serve the people in the local community. Each seeks to ensure that certain basic services are available to the community. Our Local Government bodies seek to provide all these services either directly or indirectly. Fig. 6.6 shows some of these basic services.

Depending on where you live, you may find that many of these activities are not directly provided by your Local Government. However, you need to remember that while they may not be doing so directly, they are doing so indirectly. They may ask the Central Government to provide these services or encourage the people to provide them through self- help or co-operative ventures. Your community leaders sometimes ask private individuals to provide some of the services.

Collecting revenue

Read this with your teacher.

If we were to go home and tell our parents that we want a new school uniform, a haversack and a new bicycle, what do you think they would say? We all want to have these things and more. But we must first have the money. Your parents obtain their money by working and receiving wages, or perhaps by selling produce grown on their farm. When the leader of your family receives wages or a salary, most of the money is spent on you and the rest of the family.

The government of your local community also has to have money for the services it provides for the improvement of the neighbourhood. No doubt, we can make a long list of some of the things our community needs. Some of these would certainly include good roads and bridges, community centres, health centres, playgrounds, pure water supply and electricity. Money is needed to provide these services.

Your community leaders obtain the money by the collection of **rates** and **taxes**. This is a form of tax on property. The local authorities decide what services the community needs. They decide on how much money should be spent on them.

Whenever we hear people complaining that the local government ought to do more for us than it is doing, we must remember that just as no family can afford to get into debt by spending more than it earns, so a community must not plan to spend more than its income or revenue.

Those who ask for more and better services must accept that our community leaders have, first of all, to obtain the money to pay for these things.

People who cannot understand the reasons for paying rates and taxes are sometimes very upset when this happens. We often find people (citizens)

writing to newspapers saying, “Why doesn’t Government build a school or a hospital in our village or town.” And the same people complain if rates and taxes are increased. We must pay for improvements in the community.

For real progress there must be close co-operation between the local government and the tax and rate payers. A good citizen gives his full co-operation by paying his rates and taxes promptly. If we cannot afford to buy new clothes, school uniform and a new bicycle, we must do without them. We have to wait until we have earned the money with which to purchase them. Similarly, we must pay for the services we get.

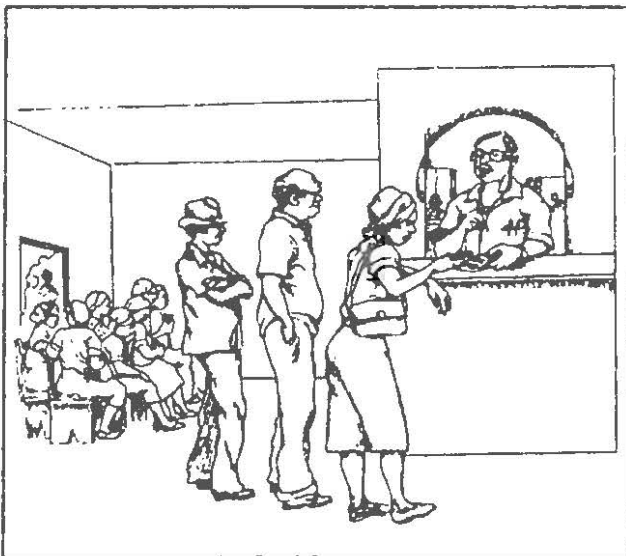


Fig. 6.7 Collection of revenue

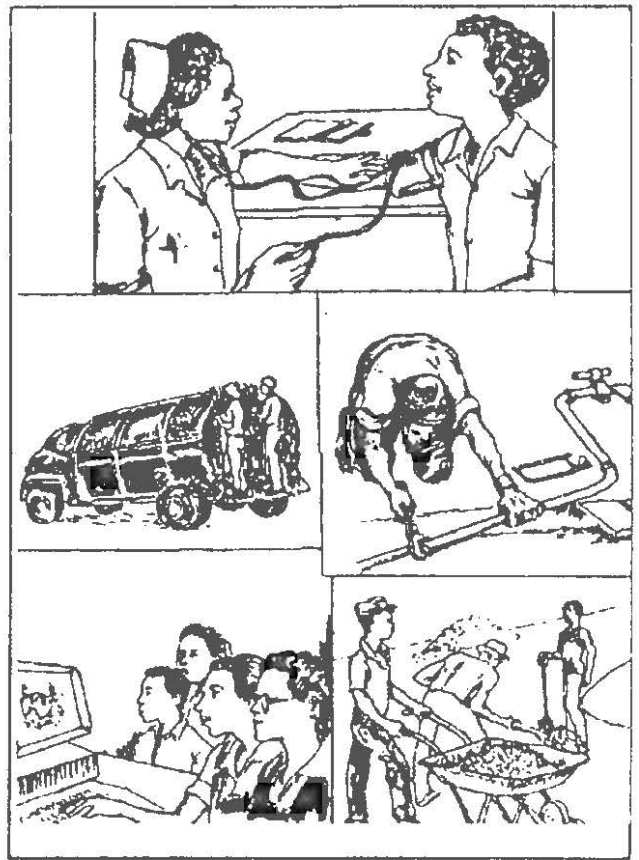


Fig. 6.8 Some services provided from revenue collection

Activities

Work by yourself.

1. Find out the
 - (i) different ways in which your Local Government or City Council obtains money.
 - (ii) amount of rates and taxes collected for the past year.
 - (iii) amount spent on services for the community.

2. Make a list of five suggestions which you would like to see included in a notice which is to be sent out to people in your town or village telling them to co-operate with your local government.

Show your work to your teacher.

Civic responsibilities

Read this with your teacher.

In this chapter, so far, we have been dealing with the responsibilities of the Local Government to the community — to all of us.

We too, as members of the community have several responsibilities. We may refer to all of our responsibilities to our community and country as our **Civic Responsibilities**. It is the civic responsibility of every citizen, for example to :

- vote at local and national elections,
- obey laws,
- accept the full share of the responsibilities of organised group life,
- put the welfare of the group above personal gain,
- work to right injustices and wrongs which any group or individuals suffer,
- pay rates and taxes promptly,

Children and youths on the whole have several personal and civic responsibilities which they should demonstrate if they wish to build a democratic and happy society. They must learn to :

- assume responsibility,
- make choices and carry them out to the best of their ability,

- share their ideas with others,
- share generally with others,
- receive the same treatment and not ask for, or expect favouritism,
- abide by group rules,
- accept the consequences of their own actions.

At the school level, children must accept the responsibilities to :

- care for all public and private property,
- care the books, keep bags, benches, desks, tables, floors and walls clean.

As citizens of our community, it is our right to share in all of the services. The right to play; the right to be protected from those who would want to harm us are all ours to enjoy because our local community leaders seek to provide them. We sometimes feel that our communities owe us something and that we owe them nothing. The late American President, John F. Kennedy once told his countrymen this, **“Ask not what your country can do for you, but what you can do for your country.”** This is good advice for us.

If we only concern ourselves all the time with obtaining from our community what we need and do not try at the same time to do something for the good of our fellow citizens, we might cause our community to break down eventually.

Outside of our school environment, we need to care our parks, bridges, libraries, museums and artefacts. When we assume and observe these civic responsibilities, we help to make our community and country a better place. The leaders of the community have accepted that they have a responsibility too. Many of them help to organise self-help projects such as village clean-up campaigns, providing play-grounds and the digging of drains.

Dialect	- style of language spoken by a particular group of people eg. each Amerindian tribe has its own dialect.
Dual control	- two authorities having equal control.
Elections	- selection of a leader.
Emancipation	- freedom.
Environment	- all things around us especially all the conditions that surround a person, animal, or plant, physical features etc.
Etiquette	- good manners, rules that society has set up for the proper way to behave in dealing with other people.
Extra-curricular	- activities outside the normal school programme.
Folklore	- beliefs, traditions, customs that people pass on from generation to generation.
Goals	- broad statements of anticipated achievement.
Government	- persons in charge of a country or state.
Hydropower generation	- the force of water can be harnessed to generate electricity.
Independence	- the state of not depending or being control by another state eg. governing oneself.
Indentureship	- to be on contract for a specified period eg. 3 years.
Indigenous	- the first to arrive and settle.
Informal	- not according to rules; or not in the usual form or mode.
Insurrection	- the act of revolting against authority.
Land mark	- a building, tree etc. that helps one to find or recognise a place because it is easily seen.
Local government	- how towns and villages are governed.

Mashramani	- Amerindian word for celebration after hard work.
Mission statement	- a statement to guide the Ministry of Education in achieving their goals.
Missionaries	- persons doing religious work.
Motto	- phrase or sentence of expected performance of pupils and teachers.
Non-renewable resource	- a resource which is not replaceable. Minerals generally fall into this category eg. oil, bauxite, gold, etc.
Ordinance	- an authoritative decree or direction.
Organisation	- arrange in a system; or act or process of organising.
Orphans	- children whose parents are dead.
Passive resistance	- a form of protest eg. go slow.
Philosophy	- the vision or belief of the school.
Plantations	- large acrfes of farm lands.
Prevalence	- generally existing.
Prevocational	- concerned with one's occupation.
Privileged	- a special right or advantage.
Rationale	- reason.
Renewable resource	- one that can be used and reused or once used, can be restored or regrown within a reasonable period of time eg land, forests, water, marine life (fishes) etc.
Respectively	- separately on in turn.
Resources	- anything in the environment that can be made useful by man to satisfy such needs as food, clothing and shelter.

- Revenue** - collecting money.
- Services** - the needs of the communities.
- Society** - people who live in a country.
- Standardise** - confirm to a standard.
- Structure** - stages; the way in which the organisation is planned.
- Town council** - administrative authority of a town.
- Tradition** - custom handed down from one generation to another.
- Tropical crops** - crops which can grow only in hot countries.
- Udenominational** - managed by private persons.
- Unique** - only one of its kind.
- Values** - beliefs or ideals (the moral values of a nation).
- Vocational** - occupations which deal with trade.
- Voluntary** - given of one's own free will; by choice.



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