

POLICY FORUM GUYANA

Living in Harmony with Nature and Society

TRAINING MODULES FOR CLASSROOMS AND COMMUNITY ORGANISATIONS

JULY 2020



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POLICY FORUM GUYANA (PFG)

The Policy Forum Guyana Inc. (PFG) was created in 2015 as a network of Guyanese civil society bodies whose membership includes human rights, gender, disabilities, faith-based, environmental, indigenous and youth organizations. PFG aims to promote good governance focusing primarily on accountability and transparency in the areas of climate change, elections and extractive industries.

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INTRODUCTION

The process of integration between coastal life and interior communities is becoming deeper with the younger generation drawn more and more into coastal habits, values and ways of doing things. This is true both for young people studying on the coast, and for those who remain in their communities.

In addition to indigenous people moving to the coast, the coast is also coming closer to the communities through better roads, social media, mining, and forestry as well as tourism activities. Integration is being driven at a pace determined by coastal rather than Amerindian interests. There are benefits in terms of better health, education and communication and more job opportunities in the public services, but the cost in terms of undermining traditional indigenous values and life-styles is severe.

Mining in particular is leading to a break-down in family relationships: men and youths are away in mining districts; farms are neglected; women are forced to assume wider responsibility for family life; strangers are moving through communities; new health problems are appearing, rooted in changes from a natural diet to purchase of commercial foods; an increase in illegitimate births— half-Amerindian babies, mostly without any paternal acknowledgement or support; an increase in discos and hard liquor and other drugs. The ill effects remain long after the mining operation and the cash inflow have ceased.

Indigenous people are unsure what parts of this process of integration to embrace and what to resist.

This Manual is a contribution to helping that discernment process. It seeks to provide educators, youth leaders, indigenous organizations and faith-based groups with tools to assist wise decision-making to ensure the protection and well-being of communities.

The Manual contains new materials as well as examples of effective activism over previous decades by communities, indigenous organizations and other non-governmental and governmental organizations. Another guiding principle in selection of materials was inclusion of lesson plans addressing relationships: relations with the natural environment; inter-personal relations; relations with strangers and inter-generational relations. Conscious of the on-going effects of Covid-19, materials used effectively in combatting earlier epidemics of malaria and alcoholism in indigenous communities are also included.

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A: PROTECTING THE NATURAL ENVIRONMENT

1. WHO OWNS NATURAL RESOURCES?

From ancient times it was clearly understood that all the resources that people depend on for life and livelihood, including forests, sub-soil minerals, oceans, beaches, fresh air, rivers (and in modern times we would add 'bandwidth') should be held in common and freely accessed by all people. They were known as 'the commons'.

The concept of 'ownership' as applied to commons is better understood as 'right of access to' rather than 'possession of', as used in relation to private property.

As private ownership of property grew the protections of the *Charter of the Forest* were eroded and the rights of the common people restricted to what could not be bought by a private person, a category of property that nowadays shrunk to virtual invisibility.

Ancient traditions in many cultures also hold that inherited assets, such as land, homes, artefacts and jewels should be handed down to the next generation with their value intact to be enjoyed in the same manner that the current generation enjoys them. Preserving value intact is achieved either by handing on the asset as it was inherited or ensuring that if sold, the full value of the asset is passed on in cash or invested in an asset of equal value.

When we apply these two traditions - 'the commons' and the inheritance tradition – to modern Guyanese context of oil, gas, gold and forests, Guyanese as a group are enormously wealthy. Taken as a whole, there are no poor Guyanese. Into that 'all Guyanese category' we must include the next generation. Do we then need to turn this 'no Guyanese are poor' from theory into practice?

Countries around the world are losing sight of the communal ownership of natural assets and of the inter-generational obligations attached to them. Instead, governments sell assets at devalued prices and use the money to meet public expenses that should be covered by taxes, leaving the next generation with neither the proceeds nor the property.

In order to ensure that the full value of the sale of mineral assets passes on to the next generation, it is being gradually accepted that all of the value of the assets sold must be placed in a special fund and recognized as the property of the next generation. In theory, while the Fund belongs to the next generation, the interest generated by investing the Fund belongs to this generation, as a Citizens' Dividend. The Citizens' Dividend in practice should then be shared equally among all citizens.

NATURAL ASSETS BELONG TO ALL GUYANESE IN COMMON



**Adapted from Goa Foundation, Goa, India “Without Intergenerational Equity, say goodbye to Civilization”*

ACTIVITIES

1. See videos on Natural Resources on accompanying flash drive.
2. Draw a map of the natural assets in your community.
3. List main natural assets (don't forget rivers) that belong in common to all members of your community.
4. How can the community ensure that everyone in the community benefits equally from the use of its resources?
5. How should natural resources be valued when the community is making contracts for their use by organizations/individuals outside of the community?

2. RESPECTING NATURE

MODULE 1: POLLUTION IS DANGEROUS TO HEALTH

CONTENT

“Human beings are the centre of concern for sustainable development. They are entitled to a healthy and productive life in harmony with nature.

ii) In order to achieve sustainable development, environmental protection shall constitute an integral part of the development process." UN Conference on Environment & Development

We are constantly changing the world around us. We build new villages and roads. We plant crops in new areas. We build new factories. We make things and we throw others away. These changes can be useful and help us to progress. They can also be very harmful to the world around us, which we call the environment. We can all damage the environment in small ways or serious ways.

Car exhausts pollute the air in congested cities. Exhausts contain lead which is bad for people's health. It also contains a gas called sulphur dioxide which harms plants and makes people ill. Sulphur dioxide also mixes with rain in the atmosphere which damages woods, forests and buildings when it falls to earth. Many trees die and fish die in rivers. The effects of air pollution spread far. The wind blows fumes hundreds of kilometers through the air. Acid rain created in one country then falls on other countries.

Water can be poisoned in other ways. Factories send out poisonous waste chemicals. Fertilizers used by farmers can also wash into rivers and streams. Mercury used irresponsibly in mining also kills river life.

Bad farming practices destroy the soil by removing all the trees which hold soil together. When it rains and there are no trees left, the soil washes away and nothing will grow. The timber industry creates the same effect when trees are cut down in large numbers.

Materials

- Pictures of degraded environment: rivers, forests, deserts.

Teacher's Activities	Students' Activities
<p>a. Choose a case study. Case studies may be undertaken in a cycle.</p> <p>Alternatively, the class may be divided into groups and each group look at a separate case study, asking the same questions.</p> <p>b. Read and discuss the above paragraphs on pollution.</p> <p>c. Following case studies, ask students to role play.</p>	<p>a. Discuss questions on case studies.</p> <p>b. Undertake role plays arising from case study: (i) the owner of the timber company (factory, mine), meets delegation from community. (ii) delegation of school children meet Ministry of Public Health.</p> <p>c. Write letters to owners of timber company (factory, dredge) telling them why chopping down trees is bad for everyone.</p>

Case Study 1

Changing Nature

A timber company is engaged in cutting down a particular type of valuable tree. In the process, many other trees are also destroyed in order to extract the few valuable ones. The effect of this activity frightens away the animals and birds which Amerindians used to hunt. Amerindians now have to travel long distances to hunt. They have to leave their families sometimes for a number of days.

Questions

- i. Is this timber company living in harmony with nature? Why/ why not?
- ii. Is the timber company doing anything wrong?
- iii. Do Amerindians have a right to hunt? Anywhere? Why/why not?
- iv. Why does it matter if animals and birds move away from an area?
- v. Role play: Owner of the mining company meets a delegation from community.

Case Study 2

Polluting the Water (1)

A factory which produces soap uses a chemical which produces a foul smell at a certain part of the process which spreads over the nearby village. When the process is finished the chemical ends up in the trench behind the factory giving it a bright green colour. Villagers are upset at the smell and afraid of the effect of the chemical on the trench.

Questions

- i. What can the villagers do about the smell and the polluted water?
- ii. Who is responsible for the problem: the Village council, the factory owner, the Ministry of Health, the EPA?
- iii. Do you think the villagers' rights are being violated?

- iv. Role Play:
 - A delegation of villagers and the owner of the factory.
 - A delegation of villagers and the Village Council.
- v. Students write letter to Village Council stating their concerns about the smell and pollution.

Case Study 3

Polluting the Water (2)

A gold-mining missile-dredge has turned a black-water river muddy and dirty. There are no fish any more. The Amerindian community who lives near the river no longer use the river for water to drink, bathe and wash clothes.

Questions

- i.. Who owns a river? Who controls how it should be used?
- ii. If the owner of the dredge pays the community some money would this solve the problem? Why/why not?
- iii. What can the community do about the problem?
- iv. Role play:
 - i) Representatives of Amerindian community meet dredge-owner.
 - ii) Delegation of Amerindians goes to Georgetown to visit schools: what would you tell the students about rivers?

CONTENT

Garbage includes all the things we have no use for. How we get rid of things we have finished with can be a big problem, because we may have too many things to get rid of. When we throw things away without thinking about what we are doing, we create health hazards. Rats and roaches breed in rotten food and food containers. Mosquitos breed in containers which hold rainwater, like cans and bottles. Acid and other poisonous substances leak out of batteries and metal containers, passing into the earth and into the water system.

Materials: Pictures of garbage dumps.

-Song: Rubbish in the River and music score on following pages, and selection on flash drive (Rights in Rhythms)

Teacher's Activities	Students' Activities
<p>A1. Read and discuss the above paragraph on garbage.</p> <p>A2. Make a list of all the things we throw away in the course of a day/ week after Christmas/ after a picnic/ after cleaning the yard.</p> <p>A3. How many of the things we throw away could become dangerous to our health?</p> <p>A4. Students list ways in which garbage can be safely disposed.</p> <p>A5. Suggest a list of ways in which students can improve the situation with respect to garbage disposal:</p> <ul style="list-style-type: none"> a) when a garbage dump is allowed to develop in a drain by a shop. b) when neighbours throw garbage on the roadside near homes. c) when a bottom-house garage starts leaving wrecked cars around the parapet. d) Listen to song 'Rubbish in the River' on accompanying flash drive. Teach students the song or invite community singer to encourage group singing. Prompt students to discuss sentiments expressed in the song. 	<p>A1 -A5. Implement the activities.</p> <p>B. Students listen to song and participate in group singing and discussion.</p>

RUBBISH IN THE RIVER

CHORUS

Mammy, don't throw out your rubbish in de river,
Mammy, don't throw out your rubbish in de gut-ter.
Pappy, don't throw out your rubbish in de river
Pappy, don't throw out your rubbish in de gut-ter.

1. Not so long a-go in Guyana, things were bet-ter,
People used to keep their premises clean.
Pointer broom to sweep out the dust and clear the lit-ter
An' back-yard fire to bu'n an' keep a clean scene.

CHORUS

2. What we seeing now is a different, different matter,
Everybody throwing stuff 'pon de road;
Sweetie paper, corn-curl packet and clothes in tatter,
An' pun de seawall, man, is 'councy by load!

CHORUS

3. Guyanese, we playing snail-fever never meet we!
Don't we know that TB is on the rise?
If we don't clean up, an' the nasty wata get we,
Is cholera and typhoid up to we eyes!

CHORUS

***Composed by: Bro. Paschal Jordan
(Rights in Rhythms-HRE Music for Schools, 2000)***

RUBBISH IN THE RIVER.

CHORUS:

Mam-my - don't throw - out your rub-bish in the ri-ver. gut-ter:

Mam-my - don't throw - out your rub-bish in the ri-ver. gut-ter.

2nd Time: in the gut-ter -.

1. Not so long a-go - in Guy-an-a, things were bet-ter - :

Peo-ple used to keep their prem - is-es clean. Point-er

broom to sweep - out the dust and clear the lit-ter, and

back-yard fire to bu'n - an' keep - a clean scene.

CONTENT

“State Parties agree that the education of the child shall be directed to the development of respect for the natural environment.” Art. 29 (e), Convention on the Rights of the Child (CRC), 1989

Loud, discordant sounds are dangerous to our physical and mental health. Noise pollution should be discouraged. Loud sounds in our domestic life and in modern technology are also dangerous. Power tools, jet engines and very loud music - to name a few - are stressful especially to both young and old persons suffering from illness as well as to able-bodied people. Recent studies have revealed serious loss of hearing among musicians and DJs who spend a great deal of time close to amplifiers. Some communities have taken action to prevent construction of airports which they believe would create an intolerable noise nuisance. This lesson aims to sensitize students both to the health hazards of loud noise and to stimulate them to take action to address the problem.

- Materials:** - Sheets of paper
 - Noise Pollution (lyrics and music below).

Teacher’s Activity	Students' Activities
<p>A1. Students to make three lists of noises which:</p> <ul style="list-style-type: none"> i) are pleasant ii) irritate them iii) which are frightening iv) which excite them. <p>They are then asked to discuss how many of the sounds are made by nature, how many are artificial, or made by people.</p> <p>A.2.</p> <ul style="list-style-type: none"> i) How many of the noises listed could be harmful to people. ii) What steps can be taken to ensure that such situations are avoided. <p>A3. Ask students to list three sounds which they believe infringe on the rights of other people.</p> <p>A4. What steps can be taken to ensure that the noise some people make does not affect the rights of others.</p> <p>A5. Students listen to song on flash drive.</p>	<p>A1 - A4 Implement as above.</p> <p>A5 Students join in with singing ‘Noise Pollution’, assigning individual or group roles for Chorus lines and ‘Rappers’.</p>

NOISE POLLUTION

Chorus

DO YOU REALLY WANT TO BE HEALTHY?
Do you want your ears to hear clearly?
Then now's the time to act wisely,
And stop noise pollution in our society

- **ONE MORE TIME!** **Chorus**
- **HEAR ME NOW! HEAR ME NOW!**

(RAP) 1

Boom! Boom! Boom! Oh No.
Noise Pollution in meh head. Oh No.
Me neighbor keep tu'nin' up he stereo
Drowin' out talkin' in me own home.
I go fuh a walk, 'pon de road
Minibus like a movin' disco
Noise abusin' de environment,
Pollutin' me life with distressment.

Chorus

(RAP) 2

Early in de marnin me peace disturb
I kneel down to pray kyant talk to me Lo'd
Me children kyant get to study at nights
Music tu'n up high 'till tun sheer noise.
Raising meh pressure, getting' me deaf
Hu'tin' meh head an' getting' me vex
Noise pollution is hu't an' pain
We better stop it now befo' we go insane.

Chorus

(RAP) 3 Boom! Boom! Boom! Oh no---
Ban dem boxes *fortissimo*
Boom! Boom! Boom! Oh no –
Keep dem boxes *pianissimo*
(*Ad lib....*)

Composed by: Paula Lowe (West Ruimveldt Primary, G/t), Paulette Nelson (Sixth Ave. Nursery, Bartica), Henry Rodney, St. Joseph's High, G/t) & HRE Group (Rights in Rhythms-HRE Music for Schools, 2000)

NOISE POLLUTION

F F/A B^b C F-F^b-B^b-C F F/A B^b
Do you real-ly want - to be health-y? Do you want your ears - to hear

c c B^b F D^m G^m
clear-ly? Then now is the time - to act wise-ly - and stop noise pol-

c₇
lu-tion in - our so-ci' - ty ---.

ACTIVITY

- Students list the forms of noise pollution in their classroom/school environment and/or community. Give or stimulate comments on what they think could be done about them.
- Students first listen to song: *Noise Pollution* and then sing along.

MODULE 3.2 IDENTIFYING EFFECTS OF NOISE POLLUTION ON HUMANS

Materials: Chart with sign language symbols.

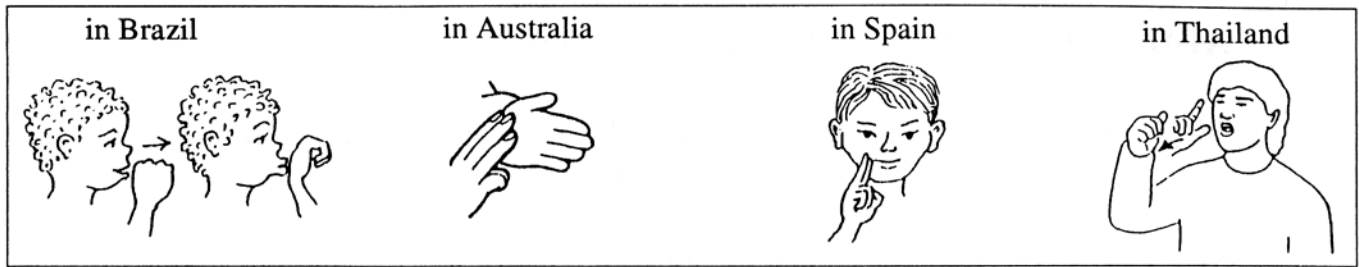
Teacher and Students' Activities

1. Teacher and students discuss by means of teacher's question "How we hear". Question should elicit such facts as: We are aware of sound through our sense of hearing.
 - the sense organ associated with hearing is the ear.
 - the ear has some delicate parts.
 - these parts can be damaged by loud sounds over a prolonged period, such as explosions and amplified sounds.
2. Teacher explains in simple terms how it is possible for deafness to occur.
3. Students cover their ears with their open palms and speak to someone at the other end of the room, and try to follow a conversation with that person. They tell how it feels not to hear.
4. At this point teacher introduces simple sign language symbols that persons who are deaf depend on. (See Sign Language Chart on next page.)
5. Students identify what can happen when persons deliberately make noise that affects others.
6. Teacher writes brief summary which students copy.

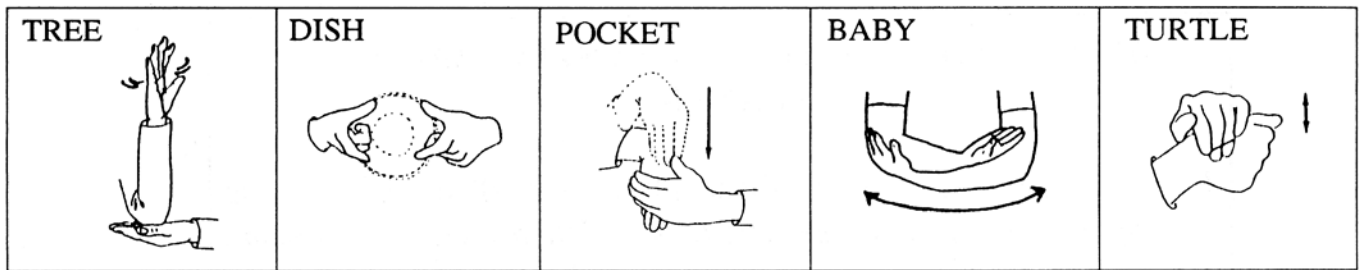
ACTIVITY

Students should write a short paragraph on "*What steps can be taken to assist students who are hearing-impaired*".

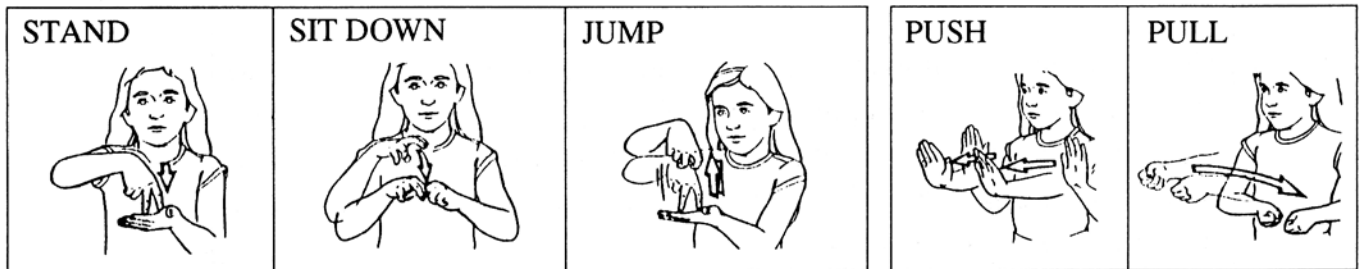
- Use **hand shape, position, movement, and direction** to make different signs. The expression on the face also adds to meaning. For example, here are signs for MOTHER:



- Try to **make signs look like the things or actions they represent**. To do this you can use a combination of **hand shapes and movements**.

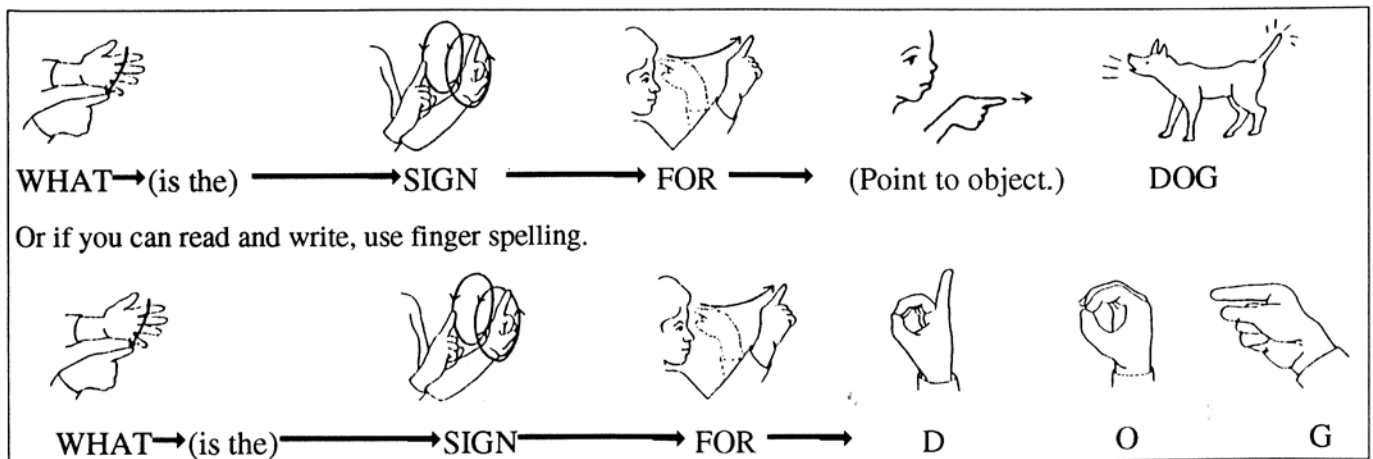


- Figure out patterns and series of similar signs for related things and actions, and for opposites. For example:



See other signs with fingers as legs on p.272.

- Learn new signs by pointing to things.



Source: Disabled Village Children, David Werner, The Hesperian Fdn. 2nded. 1988/1994.

Composting is the process where matter is broken down by the action of micro-organism (bio-degradable), e.g. bacteria and fungi, into simpler substances under controlled conditions. The result is a dark, earthy, smelly, spongy or fluffy material which enriches the soil for plant growth.

BENEFITS

- Composting reduces bio-degradable household waste by 50%, it is a waste management strategy.
- Compost improves sandy soil.
- Compost contains a high percentage of water, allowing soil to keep moisture during long dry spells.
- Compost improves the health of plants giving them the capacity to fight against diseases.
- Compost helps to maintain a stable pH (acid/alkaline) level of soils.
- Compost or "organic fertilizer" enriches the soil and has no adverse consequences for plant growth or soils. Chemical fertilizers are used for fast growth but destroys long term fertility of soils and destroys the environment.
- Many populations are turning to organically produced crops since they have been proven to aid both short and long-term health in humans.
- If municipalities / NDCs compost their biodegradable waste they can cut their budgets for waste management (collection, transport, disposal) significantly.

REQUIREMENTS FOR A SUCCESSFUL COMPOST EXERCISE

Bacteria and fungi are the main workers in a compost pile. These organisms are usually found in organic matter. The compost pile will work well if some basic ingredients are present.

Water

Composting materials need to be kept moist as a damp sponge. This means that compost heaps have to be constantly kept wet.

Food

Bacteria, like humans, need a balanced diet:

- Carbon rich materials (browns) like straw, saw dust, etc.
 - Nitrogen rich materials (greens) like food waste, weeds, poultry feathers, etc.
- 3 parts of "browns" to 2 parts "greens" can produce an ideal compost product.

Oxygen

When bacteria have access to oxygen (as well as moisture and a balanced diet), they break down material faster, give off heat to kill weed seeds, and don't create bad smells. Keep air spaces open by turning the compost with a garden fork or other appropriate tool.

Particle size

Bacteria works faster if their food is in small pieces. It would be good if large pieces are shredded.

WHAT TO COMPOST AND WHAT NOT TO COMPOST

Although the compost process relies on biodegradable material, not all such materials should be composted. Below is a table showing materials that could be composted and materials that **should not** be composted. At the end of each material there is a letter “**C**” and “**N**”. The **C** represents those materials that are carbon rich called “browns”, the **N** represents Nitrogen rich materials called “greens”.

Materials to Compost	Materials Not to Compost
<ul style="list-style-type: none">• Leaves N• Grass C• Food scraps N• Weeds N• Wood waste C• Wood Ash N• Straw C• Rice Hulls C• Garbage N• Agriculture manure N• Newspapers C• Human / animal hairs N• Poultry feathers N	<ul style="list-style-type: none">• Chemically treated wood products C• Disease plants C• Human waste N• Meat, Bones, Fatty food waste N• Complex weeds (eg. Morning Glory) N• Pet waste N

DISCUSS

- Does your school have a designated area for composting?
- Does the community have a designated area for composting?
- Are families with adequate garden space doing composting?

HOW TO MAKE COMPOST

There are *two* major compost systems: large scale - involving several tons of municipal/ community waste, or small scale - backyard / household systems.

Materials for Composting on small scale (households, interior schools)

- Household (45-gallon or smaller) bins
- Wooden or concrete boxes (3 feet x 3 feet x 3 feet)
- Garbage bags (medium size)

Various Methods

- Bore holes in the bins and place a mixture of kitchen waste, grass and yard sweepings until $\frac{3}{4}$ full. Sprinkle a mixture of liquid cow dung and cover drum tightly. Place horizontally on ground and roll same weekly to expose all of the waste to oxygen. The compost will be finished in 5 months. (Fig. 1, below)
- Use a double or triple compartment, open wooden or concrete box built with air spaces. Place a mixture of same materials in one compartment. Mix with pitch fork and transfer waste to the second and third compartment once every 14 days respectively, while wetting compost material with liquid cow dung. Compost should be ready within 5 months. (Fig. 2, below)
- Place the same raw material mixture in a black plastic bag, tying the sealing end and placing same in a warm environment. Product should be ready within 6 months. (Fig. 3, below)
- Dig a trench 3 feet by 3 feet deep by any length, and place house hold material in it, covering the trench with the same earth that is displaced. Compost should be ready within 7 to 8 months. (Fig. 4, below)
- Make a heap with layers of "browns" material and alternate with "greens" material and placing the same animal sludge between layers until a height of 4 feet is reached. The pile should be wetted every 7 days and the material raked and turned every 14 days. Product should be ready within 4 months.

ACTIVITIES

- Sketch an area in your school yard or community where healthy composting can be done.
- Draft a manageable project, at school or within the community, involving students or club members to do efficient composting.
- Develop a draft work plan, itemizing resources (people, materials) & estimated time periods.
- Discuss if such a project can be carried out voluntarily and who benefits.

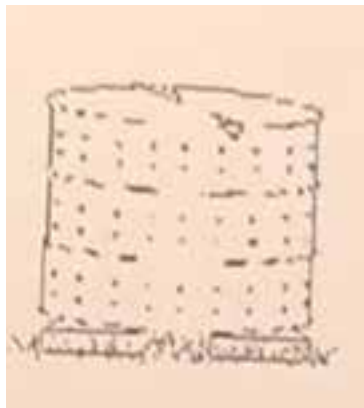


Fig. 1



Fig. 2

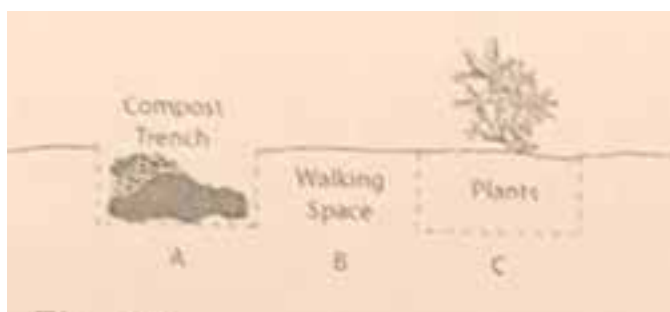


Fig. 3

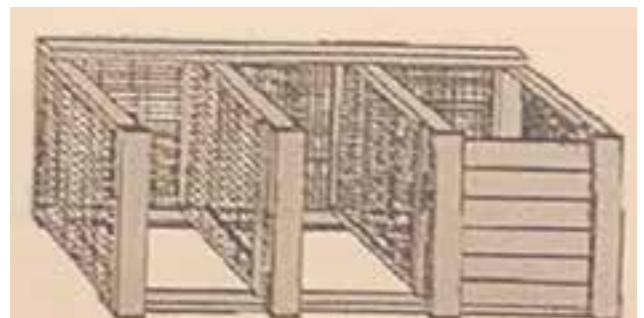


Fig. 4

The Compost Process

Once all elements are in place - pile size, carbon/ nitrogen materials and moisture - the process starts with the "resident" micro-organisms beginning to consume nutrients in the raw waste so that they multiply rapidly and temperature rises in the process. That heat rise continues until all the nutrients are consumed. Temperature begins to fall, compost is about complete but there should be a "curing" phase. Compost is ready to be filtered and packaged for the garden/field.

FOLLOW UP ACTIVITIES

- Make posters based on the *benefits* of effective Solid Waste Management using information from Appendix 1
- Share & mount these posters on notice boards of schools and community public spaces.

BACKYARD BURNING

On the coastland of Guyana there has been the general custom to burn waste in “backyards” of premises. "Open burning" as it is called had been the second most preferred option of disposing waste (kitchen, yard sweeping, plastics, tins, cardboard, etc.) after littering and dumping on roadsides, in open spaces, on abandoned lots and in water ways (drains, canals).

In interior communities, given the negative impacts of global warming alongside the expansion of tourism, it is also imperative to plan for effective solid waste management.

HOW BAD IS OPEN BURNING?

The amount of toxins (poisonous gases) released from the uncontrolled burning of waste at low temperatures in backyards and fields depend on the composition of the waste being burned, the temperature of the fire and the supply of oxygen. The major problem is that it is rarely carried out at high enough controlled temperatures to destroy toxic substances. Under calm weather conditions toxins released during burning can remain at dangerous levels in the air and near to the ground for long periods, creating high amounts of contamination.

Toxic gases released in the Environment can contribute to the following:

- Aggravate respiratory and heart illnesses leading to kidney and liver failure.
- Inhalation of small amounts can cause headaches.
- Small particles entering the lungs are associated with bronchitis and asthma, especially in children and elderly persons.
- The ash may contain minerals, metals or elements such as asbestos, lead and mercury which when inhaled can also cause severe illness. If deposited in the garden, eating these vegetables can have adverse effects on both humans and animals.
- These releases/particles contribute to global warming.

REVIEW AND DISCUSS

- List examples of household, school and community waste materials.
- What are the advantages to separation of these types of waste materials?

FOLLOW-UP ACTIVITY

- Find out if there is an effective programme in the community to prevent open burning.
- Are the alternatives - REUSING, RECYCLING, COMPOSTING - to backyard burning practised by householders and community members?

B: LIVING WELL

1. THE IMPORTANCE OF THE INDIGENOUS COSMOVISION

The following extract from the Wapichan spiritual traditions in the Rupununi areas of Southern Guyana provides glimpses of importance of living well with nature. It is a cosmovision in which to live well is to recognize a spiritual realm one cannot see and which sustains the material world one can see.

The aim of this section is to help teachers and religious leaders to discuss this dimension in indigenous communities.

IMPORTANCE OF WAPICHAN SPIRITS

All of the Wapichan territory is populated by spirit beings and so all of our traditional lands and resources are sacred to the Wapichan. We believe strongly that we must respect spirits, including the grandfather spirits of the animals, birds and fishes. Some areas with tapiki (spirit masters) including powerful beings such as Aro Dokuzu, Bakuru, Dozuku etc. should not be disturbed. We know these places are shokorodin ba'o (sensitive areas) and we treat many as akaa kikizai 'no-go-areas'. They are found in the forest, savannah, mountains, bush islands and creeks. Proper respect for these spirits and their homes is essential for the well-being of our communities and the health and abundance of our game and fishes. Lack of respect can cause a person to shokordan amazada (offend the spirits in a place).

To restore Wapichan culture to an acceptable degree the following must be sought:

- Full respect for the sensitive and spiritual places in Wapichan.
- Safeguard our sacred medicinal sites from harmful use and destructive development.
- Teach our young where these sites are and why they must be respected.

We will do this by :

i) Minimizing disturbances of no-go zones, including places with water spirits, tree grandfathers, mountain spirits and bush island spirits in line with our customary laws.

ii) Respecting secret knowledge and the sacredness of these sites (keep things private and personal).

iii) How to do this:

- Getting guidance and ritual protection of elders and aitapainao (knowledgeable people) when we go to these sites.
- Only aitapainao and moruranoa may go to the highly sensitive sites.
- Keep outsiders away from these sites.
- Raise awareness among our youth about the sacredness and importance of these sites.
- Keeping settlements, jeep roads and similar structures away from these sites and their surroundings.

CUSTOMARY LAWS

1. No go zones must be respected by everybody.
2. Iapainao should blow over persons visiting these sites.
3. Give offerings to the spirit masters.
4. No burning pepper or roasting quail in sensitive sites.
5. Do not construct hunting, fishing or gathering camps near these sites. Before entering a sensitive site, people must burn their eyes with pepper.
 1. Women with monthly flow, sickly people and small children should avoid these sites.
7. Do not throw limes or purple potatoes in places occupied by kadorara.
8. No setting of fires.
9. No body visiting the homes of the amazada tapikinao can take anything away, even broken pots, or make any marks on the walls, rocks or nearby trees or leave any object except an offering.
10. Upon leaving the place, visitors must bid good-bye, leave the place clean and leave calmly.
11. Do not mock these sites. Failure to respect may result in sickness and misfortune.

WaiWai

- Hunter doesn't eat his own kill out of respect for fact that it may be one of his ancestors.
- Festivals are celebrated by dressing as plants and animals.

Say prayers before hunting or chopping down a tree.

DISCUSS

1. How can Wapishan and Wai-Wai beliefs be better understood by young people?
2. How can religious beliefs and practices be protected?
3. What role should a school system play in supporting cultural values?
4. Who should be responsible for protecting sacred sites?
5. Which of the religious practices are most relevant to young people?

2. INDIGENOUS ARTISTIC SYMBOLS

All peoples from time immemorial have expressed themselves through 'art' – using, for example, drawings, drumming, dance, songs, and other forms. It is acknowledged that art (inspiration) and religion (spirituality) are inter-connected. Interpreting Indigenous symbols whether carved on rock, painted on faces or handicrafts have led to deeper insights, in the quest to understand underlying cultural and spiritual beliefs.

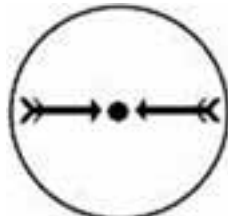
Early geologists, explorers and missionaries to Guyana recorded many sightings of indigenous petroglyphs, symbolic of animals, plants, fish and birds. Similar representations have been recorded by anthropologists across the borders of Brazil, Venezuela, Suriname and French Guyana, as well as in Caribbean areas such as Aruba, St. Vincent, Puerto Rico and Cuba.

In the 1970s, Guyanese archaeologist Denis Williams examined the various classes of rock carvings - geometric, anthropomorphic, phytomorphic and zoomorphic - particularly in the South Rupununi Savannas and the Upper Essequibo Rain Forest. He recorded that the Aishalton petroglyph complex based on excavations yielded not only carved tools classified as "scribes, gouges, groovers and polishers" but also included individual types of motifs representing three petroglyph classes. Moreover, as stated "remarkable amongst these is the punctuated (pit-and-groove) boulder which, in E. California and Nevada archaeology, has been estimated to date c. 5,000 BC- c.3,000 BC."

Examples of indigenous motifs world-wide with attributed meanings/interpretations.



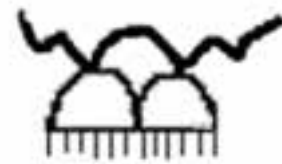
Life



Protection



Hope



Change



Transformation



Ritual dance



Happiness,
Speed, Purity



Courage,
Wisdom,
Strength



Homecoming
– return of a
warrior

ACTIVITIES

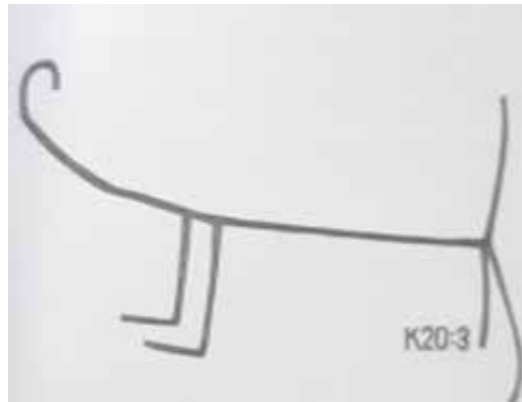
Below are examples of early drawings found on rock carvings in a number of indigenous communities, examined mainly from the Upper Essequibo and South Rupununi areas, which forms part of the *Guiana Shield*.

Note: Oral and written traditional studies describe, for example, indigenous fish traps as ingenious 'signposts' to regulate the exploitation of exhaustible food resources.

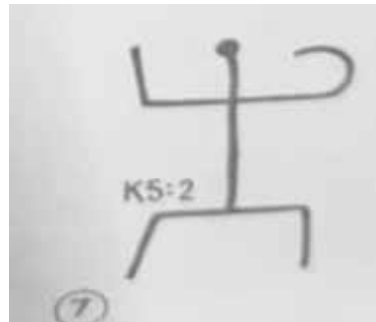
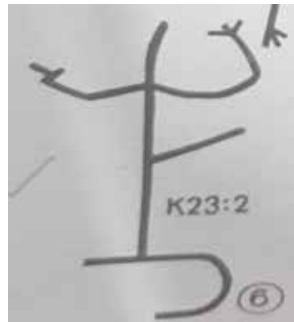
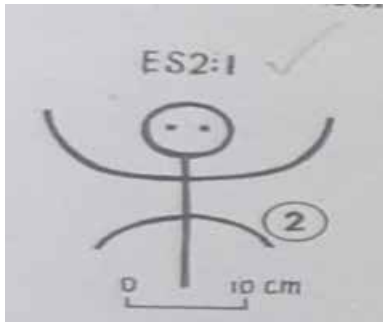
1. **IDENTIFY:** The geometric motifs (rings, concentric circles, squares, rectilinear spirals) attributed to human, plant and animal life.
2. **EXAMINE** the symbols provided below with the aim of:
 - a. Identifying some specific sites.
 - b. What they signify.
 - c. Suggesting a caption for each of them.



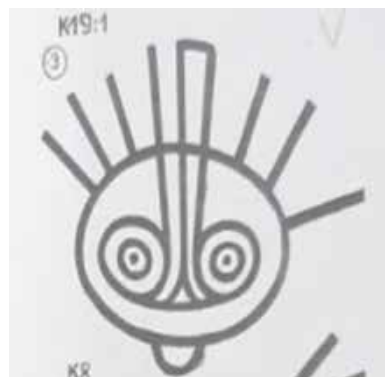
Petroglyph Motifs: Rupununi Savannahs



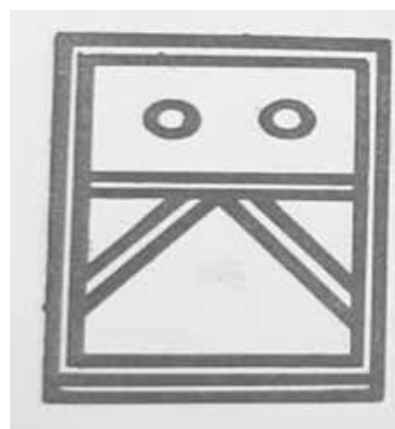
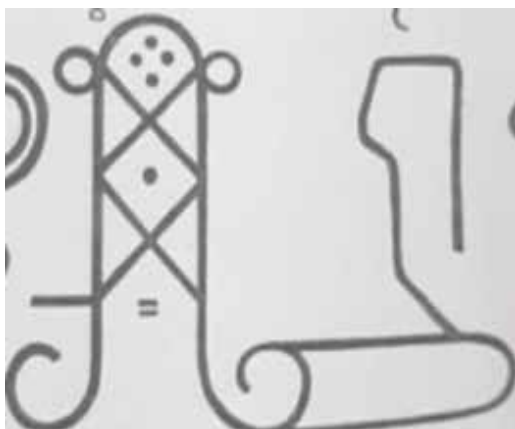
Petroglyph motif: Kassikaityu River



Petroglyph Motifs: Essequibo and Kassikaityu Rivers, Guyana



Indeterminate Petroglyphs motifs: Kassikaityu River (Wai Wai, Wapisiana)



Fish Traps: Kassikaityu River

C: COMBATTING SEXUAL VIOLENCE IN COMMUNITIES

1. PREVALENCE OF ABUSE IN RELATIONSHIPS

Abuse can happen in any relationship; in heterosexual relationships, the male or the female could be the perpetrator, and it can also happen in same-sex relationships. Abuse can include threatening to break someone's confidence and 'out-ting' someone who is lesbian, gay, bi-sexual or transgender.

Sex with someone who doesn't want to, or someone who has not given their consent and permission, is rape. It does not make a difference whether the people know each other or not, or what relationship they have. If a woman has sex or does something sexual with another man or woman who didn't want to and didn't give consent, this is 'sexual assault'. It might have a different name, but the crime and the consequences for both the victim and the perpetrator are still very serious.

Rape does not have to involve physical force – threatening violence, or having sex with someone who is incapable of consenting (for example because they're drunk or asleep) is rape.

A person should never have to do something sexual that you don't feel comfortable with, even if many of your friends are comfortable with similar situations.

Pornography can give young people an unrealistic expectation of what sex is like, which can in turn have a damaging effect on their lives and relationships.

Teenage Relationship Violence

Abuse in relationships is never acceptable and evidence shows that relationship abuse among young people is shockingly prevalent and this must be addressed. Guyana and the Caribbean generally have some of the highest rates of teenage relationship violence. A range of surveys have revealed that:

- The majority of girls and a third of the boys reported experiencing controlling behavior.
- Around half of the girls thought that control was an integral aspect of an intimate relationship.
- A quarter of both girls and boys reported instigating partner control or perpetrating at least one emotionally abusive in their relationships.

How Prevalent is Sexual Harassment & Abuse in Guyanese Schools

At the present time no clear guidelines are available with respect to sexual harassment in Guyanese schools. Most schools have some rules e.g. older male students not being allowed in vicinity of younger females classes; students not being within a certain distance of each other, but no school to our knowledge has an effective and comprehensive strategy for addressing this problem. Teachers and administrators are often on the defensive due to the difficulty of identifying sexual harassment which is frequently disguised as fun or flirting, leaving them unsure when to intervene.

Masculinity

Despite the incidence of sexual harassment and sexual violence in schools, it is often obscured and

disguised by being named as something else, classified as ‘physical violence’ or the more popular term, ‘bullying’.

Masculinity comprises techniques which are triggered when adolescent boys, in groups rather than individually, feel the need to re-assure others how virile they are. This is not about sexual desire but about exercising control over the world around them. This is done through techniques that involve dominating females, either physically or by ridiculing any signs of sensitivity or kindness in interactions with girls.

By dominating girls, boys defend themselves against the ‘fag’, or ‘anti-man’ image, increasing their social status and forging bonds of solidarity with other boys, who police one another’s behavior to ensure it remains sufficiently masculine.

‘Touch’ means different things to boys than girls. What starts as flirtatious touching – grabbing, holding, pretending to attack etcetera - often ends up as asserting the boy is powerful and dominant and the girl weak and submissive. Boys will touch each other only in rule-bound environments (such as sports) or as a joke to imitate ‘fags’ or ‘anti-men’. Same sex touching puts boys at risk of being called ‘fag’ or ‘anti-man’. Touching also affirms a social hierarchy – superiors touch subordinates, invade their space in a way subordinates don’t do to superiors.

Coping with Sexual Harassment: Girls’ Response

A girl’s status is often associated with the boy she dates. Girls often willingly emphasize sexual availability or physical weakness to maintain boys’ attention, joining in with masculinity practices by smiles and giggles. Girls have to be careful about seeming knowledgeable or familiar with sex, because of the fine line between this and being branded a ‘slut’. Most girls quietly put up with compulsive displays of masculinity, preferring to ignore it in silence.

Girls touch each other in ways in which boys do not touch boys. Girls will touch girls in any social situation. For girls cross-sex touching is part of a continuum of cross-sex, same-sex touching.

Girls invest far less in femininity, than males do in masculinity, and for this reason often adopt masculine dress, attitudes and talk. Referring to girls who adopt ‘tough’ practices as ‘tom-boys’ adds to the confusion, instead of defining girlhood as tough and powerful. In this way girls move in and out of masculine identities, thereby challenging the commonsense understanding of masculine as the sole domain of men.

Gender Orientation

Sexual harassment cannot be adequately covered without reference to gender orientation, homophobia and related issues. However, since these issues are not addressed elsewhere in the school’s curricula, the lesson plans included in this Handbook are inadequate to do justice to the issue as a whole. However, we trust that the fact of their inclusion will be seen as knocking on a door whose opening is long overdue.

Homophobia (*dislike or hatred of gay people*) in young people is the fear of and the reaction to gay or gender-questioning young people, or those who do not conform to gender norms. People generally have little understanding of these identities and are often simply reacting to someone seen as ‘different’. Most prejudice-based bullying takes place at a time when young people are unsure of their own developing identity. It often reflects an anxiety within young people as we continually receive confusing messages from society about what it means to be ‘a man’ or ‘a woman’ and a ‘boy’ or a ‘girl’ plus stereotypes of what it means to be gay, lesbian, bisexual or trans. It’s important to bear

in mind that homophobic bullying affects everyone, not just those who may identify as lesbian, gay, bisexual or trans. Any young person who seems different can become a target.



Teachers have a duty of care to nurture and develop values such as empathy, understanding and respect for every pupil and towards every pupil. Teachers can help change the culture in their own classroom whilst Schools' Welfare, Trustees PTAs and Head-teachers can bring about whole school change by 'leading from the front' with confidence and conviction. The following lesson plans and Guidance will hopefully guide teachers towards creating an inclusive school which will help prevent all forms of bullying and harassment while challenging name-calling and creating a safe space for disclosure.

TIPS FOR TEACHERS AND FACILITATORS

Guidance

- Helping students recognize what a healthy relationship looks like, and which behaviours are abusive and not consistent with a healthy relationship.
- Encouraging students to re-think their views of violence, abuse or controlling behaviour in relationships.
- Improving understanding of what constitutes rape, sexual harassment and abusive and controlling behavior.
- Building understanding of consent, and in particular the responsibility of the seeker of consent to ensure that the other person has the freedom and capacity to give it.
- Empowering young people to avoid, challenge and report sexually violent or abusive behavior.
- Directing young people to places for further help and advice.

Key Messages

There are a number of **key messages** that young people need to understand and believe:

- The person seeking consent is responsible** (ethically and legally) for ensuring that consent is given by another person, and for ensuring that the person has the freedom and capacity to do so.
- In healthy relationships both parties respectfully seek agreement from one another, **regularly check that consent is still being given** and respect one another when it is not.
- Agreement that is brought about by **wearing the other person down**, intimidation, physical threats or emotional threats **is not consent**.

- **Pressuring someone** to have sex or take part in sexual activity (i.e. groping, sexual touching, sending a nude selfie) who doesn't want to, or hasn't given their consent **is never acceptable** for any reason.
- **Abuse is never OK** – blaming abuse on anger, jealousy, alcohol or the other person's behaviour is not acceptable.
- **It's not just physical violence**, like punching or kicking, **that makes a relationship abusive** – if you are threatened with violence, have no say over what you wear or who you see or speak to, or are constantly criticized, it is still abuse.



Do's



Dont's

(You may want to work with staff and pupils in your school or organization to come up with your own list – or to use this list as part of a staff-training exercise.)

DO's

– Celebrate difference in all its forms

Cherish diversity differences in your pupils and make it absolutely possible for any pupil – regardless of their sex, sexual orientation, gender identity, race, religion, faith, disability or special educational need to thrive in your school environment. Test it. Ask pupils what the barriers are – and break them down one by one.

– Ensure the school curriculum contributes to preventing all forms of bullying

Use your education curriculum **to equip pupils to keep themselves and others safe from bullying** with the knowledge, understanding and skills they need to recognise and challenge prejudice in all its forms.

– Listen

Be ever alert to behaviour and attitudes in your school community. **Be a talking school** where anyone can speak out and feel supported if they face prejudice, discrimination or bullying.

– Challenge all forms of prejudice

If we genuinely care about the well-being of all children and young people then it's vital not to pick and choose which type of prejudice matters most. **All forms of prejudice should be tackled** – and that includes verbal comments and harmful attitudes related to sexuality and gender.

– Lead from the front

There are always individual teachers that are passionate about tackling bullying but they need the support of a strong, **united Senior Leadership Team** that takes all forms of bullying seriously, and are **not afraid to take risks and challenge the status quo** for everyone to feel safe and included.

– Ask what would make a difference

Every incident of bullying is an opportunity to learn or do something differently. Consider what needs to change or even better, do something before bullying happens. What would it take for anyone to be able to walk into this school or organisation and feel valued and supported?

– Involve the whole community

This is everyone's issue. **Make sure that pupils, parents and carers, staff and the wider community all know that you take a strong position when it comes to tackling bullying,** whether it happens in school or online. Make sure your anti-bullying policy includes tackling prejudice-based bullying and is shared far and wide.

– Create forums for support and discussion.

Help pupils to **set up their own equality groups** in school. These groups should then influence school direction and strategy in relation to prejudice-based bullying

– Set clear ground rules for any anti-bullying lessons

These should include taking a **nonjudgmental approach**, listening to one another, making no assumptions, avoiding offensive language and, keeping the conversation in the classroom.

Make Yourself Available

Young people should not be encouraged to make personal disclosures in lessons. It is useful to make yourself available after the session to talk to those who might not have felt comfortable talking in front of the group, and offer specific advice if needed.

DONT'S

– Assume you know what's going on

In schools there is **so much that goes on under the radar.** Take time to survey pupils and staff whether they think the school environment is keeping all pupils – and staff safe.

– Exclude anyone from sex and relationships education

Don't just assume that all pupils are heterosexual and looking forward to becoming a husband and wife combo with children. This won't reflect the families that your pupils come from – and will isolate young people that have other plans and desires.

– Lose sight of who is most important

Never plan your sexual harassment activities based on the sensitivities of teachers and/or the perceived sensitivities of parents, rather than the needs of pupils.

– Go for short-term solutions to long-term problems

Children and young people who are bullied **want the situation to change long-term.** That means taking time to understand whether the behaviour is just down to an individual (who will need support to change) or influenced by a wider culture of prejudice and disrespect.

(*The original modules "Everyday Ordeals" and "Combatting Sexual Violence" benefitted from reading about the work done in North American schools led by Nan Stein and the Wellesley Centre for Research on Women along with the UK campaign: "Disrespect NoBody".)

2. SEXUAL VIOLENCE IN INDIGENOUS COMMUNITIES



The extent and nature of sexual violence is described in the Video ‘*Combatting Sexual Violence*’ to be found on the flash-stick accompanying this Manual. Use sensibly and sensitively. Given the context/age/maturity/... you may decide to have separate (Male/Female) viewings and group discussions for all sections or for some only.

TEENAGE RELATIONSHIP ABUSE

Objectives:

By the end of this session teenagers will be able to say:

- *I understand and can explain what is meant by the term ‘relationship abuse’.*
- *I understand and can identify the different types of abuse that can be present within relationships.*
- *I have some ideas about how to get help with relationship abuse.*

Activity 1 Understanding Relationship Abuse

Start by facilitating a group discussion by showing a short video (such as ROC’s “*Everyday Ordeals*” on accompanying flash drive) or where there are no facilities for videos start a discussion about the everyday circumstances in which abuse occurs. While most abuse in relationships is carried out by men against women, it is important to let the group know that abuse can happen within any relationship.

As the group is discussing these points, it is important to clarify and explain that emotional abuse is just as serious as physical abuse. The impacts of emotional abuse can also be very long-lasting.

Key points to ensure the group understand relationship Abuse are listed below:

- Relationship abuse happens when one person hurts or bullies another person who is or was their partner or who is in the same family. **The perpetrator of such abuse is always responsible; no one else is to blame.**
- It can happen **between people of any age**, nationality, race or family background, including young people.
- It can happen between young people who are going out together, living together, have children together or are married to each other. It can happen either when people live together or separately.
- Relationship abuse can also happen **after a relationship has finished.**
- In heterosexual relationships, while women are disproportionately the victims of abuse, **men** can also be victims of abuse and can **often find it harder to seek help.**
- Abuse **can happen in same-sex relationships** and may have its own unique characteristics. For example, it could involve threatening to 'diss' someone as lesbian, gay, bi or trans. Or it could also involve pressuring someone to 'prove' their sexual orientation or gender identity.
- Abuse within relationships is often a **repeated pattern of behavior.**
- It often includes several different types of abusive behaviour, including physical, emotional, sexual and financial abuse.
- People use both physical and emotional abuse to control other people they have a relationship with.
- Make it clear that controlling behaviour is strongly associated with physical violence – people who use controlling behaviour are likely to go on to use violence or are already doing so.

Activity 4 Understanding Controlling Behaviour

This section builds on the previous discussion to explore how people might use the following controlling behavior (cf. **Resource A**).

- *Checking people's phone and controlling who they can talk to.*
- *Telling people what to wear*
- *Pressuring people to send a nude foto*
- *Monitoring the time spent out of the house*
- *Physical violence.*

If young people suggested that there are circumstances in which such behaviours are acceptable, such as if their partner has cheated on them before and they check their phone because they don't trust them, make sure that the group understand that it's never acceptable to use controlling behaviours in any circumstances. It is essential to mention that some countries have created a new offence of controlling or coercive behaviour in intimate or familial relationship, meaning that such behaviours can have serious legal repercussions.



Activity 5: Warning Signs and Asking for Help

Explain that this section focuses on the warning signs of an abusive relationship and what students might be able to do to help someone who is being abused. A list of warning signs of potential abusive behaviours are listed in **Resource A Resource A below**.

Discuss questions (you could show them on the board or produce discussion prompt sheets):

- *What warning signs might indicate that someone is in an abusive relationship?*
- *What other warning signs can you think of that might mean someone is being abusive to their partner?*
- *What stops people asking for help?*
- *Why might someone who is being abused find it difficult to leave an abusive partner or take other action to protect herself?*

Think about the practical, emotional and other possible consequences of leaving or taking action. Violence can sometimes escalate when a relationship ends, so victims should seek advice on how to do this.

Make sure that young people are aware of the organizations which can offer help and advice, especially if they are thinking about leaving an abusive relationship.

In groups, ask young people to have a discussion about things that friends and family might do to help someone who is being abused. Take feedback and make a list.

Bear in mind that this can be a very complex situation – it might be that they believe a friend they really care about is abusing another friend they really care about

Only begin such a conversation if you feel you have time to do justice to the discussion.
(See also **Resource B**)

The extent and nature of sexual violence is described in some detail in the Video '*Combatting Sexual Violence*' to be found on the flash-stick accompanying this Manual.



RESOURCE A

Warning Signs of Controlling Behavior

Manifest predominantly by men and boys that can precede abusive and violent behavior in relationships are:

- extreme jealousy
- anger when you want to spend time with your friends
- isolating you from friends and family
- trying to control your life (how you dress, who you hang out with and what you say)
- humiliating you, constantly putting you down
- threatening to harm you or to self-harm if you leave them
- demanding to know where you are all the time
- monitoring your calls and emails, threatening you if you don't respond instantly
- excessive alcohol drinking and drug use
- explosive anger
- using force during an argument
- blaming others for his/her problems or feelings
- being verbally abusive
- pressuring you to send sexual texts and images of yourself
- sharing any sexual text and images of you with their friends

Resource B: Dealing with Disclosures

A young person may disclose that domestic abuse is happening in their home because they are hearing or witnessing the abuse of their mother/father/domestic help or other family member. It is possible that they may also be experiencing abuse directly. Either way, what they are experiencing can be harmful to them. Any disclosure- of domestic or sexual abuse should therefore be treated as a potential child protection concern.

If a young person starts to tell you about something that might indicate potential abuse, listen but do not ask for detail. You need to let them know as soon as possible that if they tell you something that might cause concern, you will have to tell someone else, under no circumstances agree to keep it a secret.

Do not ask probing questions. When listening, try to make sense of what you are being told:

- are they being harmed?
- are they currently at risk?
- is anyone else at risk?
- do they need medical attention?
- what are their overall needs?
- what is important to them?

3. SEXUAL HARASSMENT IN SCHOOLS

How Prevalent Is Sexual Harassment in Guyanese Schools?

The short answer to this question is that we don't know. However, numerous studies from other countries report 4 out of 5 students being the target of sexual harassment at some point during their school lives – up to 85% of females and 75% of males. Despite the absence of scientific studies however, 'common knowledge' sources in Guyana suggest the situation here is not dissimilar.

Most schools have some rules e.g. older male students not being allowed in vicinity of younger females classes; students not being within a certain distance of each other, but no school to our knowledge has an effective and comprehensive strategy for addressing this problem. Teachers and administrators are often on the defensive due to sexual harassment frequently being disguised as fun or flirting, leaving them unsure when to intervene.

With these cautionary notes in mind we should take note of the results of a series of academic studies undertaken in US and UK schools and others commissioned by girls' magazines such as *Seventeen* and *Bliss* on different aspects of sexual violence.

- Two-thirds of students have been targets of sexual comments, looks and jokes.
- Over 50% report having been touched, grabbed or pinched in a sexual way.
- More than one-third have been the target of sexual rumours.
- 10% of students have been forced to do something sexual other than kissing.
- 30% of girls and 24% of boys reported that they were sexually harassed often.
- Nearly 50% who experienced sexual harassment felt very or somewhat upset afterwards.
- 38% of the cases involve teachers or school employees.
- Other people are present at two-thirds of the incidents.
- Students have come to accept sexual harassment as a fact of life in schools, resulting in significant under-reporting.

Despite the incidence of sexual harassment and sexual violence in schools, it is often obscured and disguised by being named as something else, classified as 'physical violence' or the more popular term, 'bullying'. The natural inclination is to respond to sexual harassment by punishing transgressors, suspensions, bans or bar them from involvement in sports. This approach is understandable, but inadequate. We must firstly begin by acknowledging that the sexist culture saturating our society thoroughly penetrates our schools and begin from there to address sexual harassment more holistically.

Unlike sections 1 and 2 as above which contain activities oriented as much to the community as for use in schools, the material in this section is focused more on school-based harassment. For this reason the activities are set out as Units. This Part contains two kinds of Units: some focus on perceptions of whether boundaries have been crossed and what that means. The second group is more oriented towards discussion of what are some consequences of not obeying boundaries (i.e. rules and laws).¹

UNITS

Unit 1	Measuring Personal Space People have a right to their personal space, i.e. not to be made uncomfortable or feel threatened by the presence of others.
Unit 2	What Is A Boundary? A boundary separates what is permitted and not permitted. Crossing boundaries has consequences.
Unit 3	Boundaries & Friendships Degrees of friendship; close friends and fringe friends. We choose the boundaries of our friendships.
Unit 4	Flirting or Hurting – Part 1 Telling the difference between harassment and flirting is not easy. Need to know the intentions and feelings of people involved. Hard to make general rules.
Unit 5	Flirting or Hurting - Part 2 (Video Clips) Examples of harassment/flirting
Unit 6	Are Rules the same in all circumstances?
Unit 7	Says Who? Sexual myths and stereotypes

Unit #1 Measuring Personal Space

Objective: Students understand the concept of ‘personal space’ and begin to respect it.

Introducing the Activity

1. Divide the class into groups of three. Each group should have both male and female members who are not friends with each other.
2. Each group is provided with a paper on which is written:
 #1 Walker (name).....
 Partner who walks towards #1.....
 Measurer.....
3. Explain the three roles that each will play in turn:
 - i. The person who walks towards the person standing still.
 - ii. The person standing still.
 - iii. The person who measures the distance.
 - iv.

Materials i. Tape measure (or length of string) for each group

Activity

The walker starts at a good distance walking towards the standing person. When the standing person feels his personal space is being invaded or uncomfortable by the presence of the walking student s/he says ‘Stop’. The walker immediately stops and the third person measures the distance between the toes of the two persons.

At the end of the exercise the averages are calculated for

- Male walking towards female:
- Female walking towards male:
- Female walking towards female:
- Male walking towards male:

Group Discussion

(Perception questions)

- Have boundaries been crossed? How do we know?
- What do we notice when people of the opposite sex walk towards each other?
- Was the distance greater or smaller when the word 'STOP' was said?
- Why do you think this is?

(Law & Order Questions i.e. consequences of crossing boundaries)

- How could you tell when either student was feeling that his/her personal space had been invaded?
- What responsibility does the standing person have to tell the other person to stop?
- What responsibilities does the walker have even when the standing still person has not asked them to stop?
- Apart from saying 'stop' in what other ways do people normally indicate their space is being invaded?

Unit #2 What Is A Boundary ?

Objectives

- *To define boundaries - working from the geographical to the personal.
- *To define the meaning and role of boundaries in student relationships and experience.
- *To introduce boundaries as a theme in literature, and social studies.

Materials

Distribute a copy of "What is A Boundary?" to each student and ask them to answer the questions. This activity can also be done in small groups, or as a full class discussion. Introduce the activity by noting that nations have a boundary which anyone outside needs permission to cross.



Questions on Hand-Out

Discussion Session : What Is A Boundary?

1. What are the boundaries in this school? In this classroom
2. How do people set boundaries for you
3. What boundaries have your parents set for you?
4. How do you recognise you have crossed a boundary ?
5. Are boundaries the same for all people?
6. Laws are a kind of boundary, discuss:

-What are some of the things young people are forbidden by law to do because they are not old enough?

-Make a list of laws and regulations (drinking, driving, getting a tattoo, owning a gun, work, inherit property, open a bank account). Write down ages along with restrictions. Do they agree with the age-related restrictions?

- Why is 'Social Distancing' an important boundary to protect against COVID-19?

Unit #3 Boundaries & Friendships

Objective: Help students understand the elements of a good friendship and to distinguish between the various kinds of friendships they create.

Defining 'Fringe Friends': friends at the far end of your friendship spectrum; an acquaintance, someone you just met or don't know very well.

Materials: Provide each student with copies of 'Fringe Friends' Hand-out/work sheet.

Introduce Activity

Think of someone you have or have had as a fringe friend. What do you allow fringe friends to do with (or to) you? Look at the list below. Choose 'yes', 'no', 'maybe' e.g. if you lend money to a fringe friend, circle 'yes' to that question.

Instructions

- All students answer all 18 questions on the hand-out ('yes', 'no', 'maybe') (10 mins)
- After finishing, students should move on to the 6 'follow-up' questions. (10 mins)
- Organize a class discussion based on the 1 question below.

Unit #3 Fringe Friends - Work-Sheet

Male..... Female.... Age.....

Do you allow your fringe friends to

1. Visit your home	Yes	No	Maybe
2. Walk to school with you	Yes	No	Maybe
3. Eat lunch with you	Yes	No	Maybe
4. Borrow your cell phone	Yes	No	Maybe
5. Borrow your clothes	Yes	No	Maybe
6. Borrow your money	Yes	No	Maybe
7. Know your secrets	Yes	No	Maybe
8. Hug you	Yes	No	Maybe
9. Kiss you	Yes	No	Maybe
10. Take out a photo of you	Yes	No	Maybe
11. Hold your hand	Yes	No	Maybe
12. add you to Facebook	Yes	No	Maybe
13. Have sex with you	Yes	No	Maybe
14. Shove you	Yes	No	Maybe
15. Tease you	Yes	No	Maybe
16. Yell at you	Yes	No	Maybe
17. Tickle you	Yes	No	Maybe
18. Hit/slap you	Yes	No	Maybe

Follow-Up Questions:

1. What is the difference between a fringe friend and a trusted friend?
2. How can a fringe friend turn into a trusted friend?
3. How can a trusted friend turn into a fringe friend?
4. If a friend of yours started to hang around with somebody who you didn't trust what actions can you take to warn your friend of your suspicions?
5. What would you do if your friend was being abused by another friend?
6. What would you do if your friend abuses someone?

Class Discussion:

- Were your answers influenced by whether the friend was male or female? Give some examples.

Unit #4 Flirting or Hurting – Part 1

Objective:

- To differentiate between flirting and harassment as well as the intentions and the feelings of the people involved.
- To introduce the idea of third party by-standers having responsibilities.

Particular Aims

- Raise student awareness about the kind of sexual harassment which take place all the time.
- To discern the fluid line between flirting and sexual harassment.
- To encourage open student discussion of a complicated topic.

Prepare three lists on big sheets of newsprint or a chalkboard with Headings and Sub-headings. The first sheet is headed “*Verbal or Written*”, the second “*Gestures*” and the third “*Physical*”.

The sub-columns on all three sheets are headed “*Flirting*” and “*Harassment*”. Anticipate during discussion that a third column, headed “*Depends*” may be needed.

Ground rules:

- Everybody listens when someone talks.
- Don't mention personal names when speaking of a particular incident.
- Don't gossip, be malicious afterwards about what you hear in this discussion.

Instructions

In this exercise students will talk about how they interact with each other and what they observe, how they make sense between what is sexual harassment and what is ‘flirting’. Students are the best observers themselves as to behaviours in school. Observe other students behavior - who they hang with, cliques, etcetera. Observe how behaviours can differ, depending on where students are - in classrooms, hallway, toilets or playground or whether there are adults around. In this discussion students will be asked to draw on all the things they already know and see. They are the experts.

First, students will focus on verbal and written exchanges, then on gestures – such as winking, waving and other ways to communicate without speaking or touching. Secondly students will talk about physical interactions. For each category discuss examples of flirting, then examples of sexual harassment. Everyone may not agree. What's important is for students to start talking. Begin: Can anyone give an example of a comment that's flirtatious and nice? Think not only about boy/girl interactions but also girl/ boy, boy/boy, girl/girl.

Students go through lists, one at a time.

- Students' answers are written under appropriate columns.
- Students are encouraged to stay with specifics they know in school settings, rather than hypothetical or non-school situations.
- If disputes arise, ask for basis of opinions and put answers under “maybe”.
- If one behaviour falls under both headings “flirting” and ‘harassment’, note this by drawing an arrow from one column to the other.

Points To Note

- Students will interrupt and have lots of disagreement. There is no need for them to find a consensus. This is a complicated subject so expect to be confused and to hear different opinions. People who have suffered from sexual harassment will define it differently from people who haven't experienced it.
- Boys may say that girls are asking to be harassed by the way they dress. Both males and females dress to look good and feel good about themselves. People may want attention, but there are different types of attention.
- Students might say, "*But how do we figure out which is flirting and which is harassment?*" Don't people tend to silently figure out whether they should make a particular remark? Students and teachers need to keep talking and organizing open discussing, always being sensitive to intentions, feelings and interpretations of each other's words and behaviours.
- Behaviours are what's being interpreted, not what the law says.

Homework Activity

Crossing The Line: A Short Story

Ask students to write a short story about a time when flirting between students crosses the line into sexual harassment. Instruct them to try to base their story on a real incident they have seen in school, using **false names**. They should not be asked to resolve the conflict in their stories.

- Students should be encouraged to draw on the flirting v harassment discussions.
- Characters can be any age or gender.
- Include where and when the incident is happening, characters names and appearances.
- Include character's dialogue, thoughts and feelings.
- Since both flirting and sexual harassment usually occur in public include other people who see what is happening.
- End story with target of harassment saying "I don't know what to do", or "What can I do?"

Unit #5 Flirting or Hurting - Part 2

Activity

- Choose some clips from the DVD "*Fear, Force & Resistance*" - from accompanying flash drive
(hotel room scene – basketball court – change school clothes – party scene – walking down street – phone conversation (being macho).
- Ask students to identify the behaviours that happened to Lisa and John in the DVD which could be categorized as 'harassing' or 'flirting':
 - a) between her and other girls / him and other boys;
 - b) between her and boys / him and girls;
 - c) behaviours that happened in public with other youths or adults watching; and
 - d) behaviours that happened in private with no witnesses or by-standers.

Unit #6 Are rules the Same in All Circumstances?

Objectives: Illustrate difficulty of making hard and fast rules about harassment

Help students realize:

- i. different people have different values;
- ii. standards of behaviour ought to be the same for both sexes;
- iii. the need to expose double standards arising from the gender of actors/ recipients.

DISCUSS:

The difference in the ways males treat males, females treat females, males treat females and females treat males. Ask the students to think of being a recipient of the behaviour, not just the perpetrator (the person responsible). As seen in previous exercises, sometimes a behaviour done on a male by other males is seen as joking, but the same behaviour done to a female by males might be seen as harassment. Or perhaps there is no difference. This activity helps students see the different values held by the students in the classroom, and allows educators to set standards of conduct regardless of sex.

Read each of the listed behaviours and decide if the thinking is 'no big deal', 'against school rules', or 'against the law'. Answers should be circled in each of the four columns 'male to male,' 'female to female', 'male to female', 'female to male'.

Discussion Questions To Follow Unit #6

- What difference does it make if the behaviour occurs in school or elsewhere?
- What's changed about the behaviour if it happens in private or in public?
- Does age make a difference in how you answered the chart?
- Does gender make a difference in how you answered the chart?

Unit #6 Are Rules the same in all circumstances?

Work-Sheet 1

Behaviours	Males to males			Males to Females		
	No Big Deal	Unacceptable	It Depends	No Big Deal	Unacceptable	It Depends
1. Calling someone a swear word or using street language						
2. Mocking someone's appearance						
3. Calling someone 'fag' or 'gay'						
4. Calling someone a pervert						
5. Making fun of private parts						
6. Grabbing butts						
7. Groping body parts						
8. Pulling Down Pants						
9. 'Chuckling & 'Shoving'						
10. Fondling / 'Stinky'						
11. Kissing/ Making out						

Unit #6 Are Rules the Same in All Circumstances?

Work-Sheet #2

Behaviours	Females to Females			Females to Males		
	No Big Deal	Unacceptable	It Depends	No Big Deal	Unacceptable	It Depends
1. Calling someone a swear word or using street language						
2. Mocking someone's appearance						
3. Calling someone 'fag' or 'gay'						
4. Calling someone a pervert						
5. Making fun of private parts						
6. Grabbing butts						
7. Groping body parts						
8. Pulling Down Pants						
9. 'Chucking' & 'Shoving'						
10. Fondling / 'Stinky'						
11. Kissing/Making out/						

Unit #7 Says Who ?

- Allow student 10 mins. in pairs to answer the 16 sexual harassment questions.
- Allow 20 mins. to discuss answers.
- Allow 10 mins. for students in pairs to work on the "What Can I Do?" hand-out and discuss their answers for a further 20 mins.

Read each Statement. Check 'A' if you agree with the statement or 'D' if you disagree.

A	D	Statement	A	D	Statement	A	D	Statement
		1. Sexual harassment is just having fun.			6. Boys cannot be sexually harassed by girls.			11. If sexual harassment happens in your school, is it the responsibility of the school?
		2. If I'm being sexually harassed by an adult in school, there's nothing I can do.			7. If a girl wears a short skirt or tight jeans, she is asking to be sexually harassed.			12. When a girl says 'no', she really means 'yes' or 'maybe' or 'later'.
		3. If no one sees me being harassed, there's nothing I can do because he will just say I'm lying.			8. Girls' bodies are the only thing that matters to most boys.			13. If a girl says she is being sexually harassed and the boy says he's only fooling, then it's not sexual harassment.
		4. If I've flirted with the person in the past, then I asked to be sexually harassed.			9. A boy who claims he has been sexually harassed is a nerd, wimp, sissy or 'wuss'			14. Sexual harassment isn't a serious problem in school since it only affects a few people.
		5. Girls cannot sexually harass other girls.			10. Writing dirty things about someone on the bathroom wall at school is sexual harassment.			15. If you ignore sexual harassment, more than likely it will stop.
								16. Boys are sexually harassed as often as girls.

D. CONFRONTING EPIDEMICS

Regrettably, thousands upon thousands of indigenous people in the Amazonia region are dying as a result of COVID-19. In Guyana, currently the situation is not as serious as other countries, but could become so. This is not an isolated example. Whole communities have been wiped out by different epidemics over the past three hundred years. Indigenous people have no natural immunity to viruses. Apart from the loss of people, epidemics which often attack the elderly first, rob indigenous communities of ancestral wisdom. The young in the future won't know, for example, anything about their cultures and customs. The term 'epidemic' is used to describe not only threats to community survival of a health nature but also social practices or habits that have similarly severe consequences.

Apart from epidemics such as COVID-19, dengue and HIV, social epidemics are also responsible for decimating indigenous communities. Alcoholism, in particular, has been responsible for widespread deaths and impoverishment in communities.

Rather than simply hope these epidemics will pass us by, or that governments will provide adequate medical supplies, communities must take steps to become more self-reliant in terms of protective measures.

The materials that follow were developed in collaboration with indigenous communities to support campaigns to address malaria and alcoholism in the Upper Mazaruni and the Pakaraima Mountain communities in the 1990s. Indigenous artists and writers, Christian leaders and social organizations developed both the materials and the activities. Both campaigns were very effective and will hopefully reinforce the idea that self-protection by communities is always the first step to confronting social or health threats.

1. AMERINDIAN COMMUNITIES FIGHT FOR SURVIVAL AGAINST MALARIA

In addition to the traditional scourge of tuberculosis, the 1980s witnessed an upsurge in the incidence of malaria. Entire communities in the Rupununi and the Upper Mazaruni, in particular, were affected by this epidemic. Their various Reports comprise initial records of the painstaking work of interior residents to help stop the spread of malaria. Their efforts are valiant, given the serious communication problems in the interior. Almost 80% of these communities were without postal service; air service irregular and costly and travelling by river and road arduous and hazardous.

It was confirmed that between January to August 1985, 3,686 persons had contracted malaria. By the end of that year the annual figure had risen to 7,600 according to the Pan American Health Organisation (PAHO). PAHO/WHO made a public call on the government to declare a state of emergency and mount a major eradication programme. Since malaria was not

perceived at the time to be a serious problem for the coast, official action was oriented more to prevent malaria being re-established on the coastland rather than to alleviate Amerindian misery.

By June of 1986, malaria had affected just over 16,000 persons. 5,267 of these cases were of the falciparum type, the more virulent, life –threatening of the two found in Guyana. In 1987 the total number of cases reported between January and August was approximately 17,000 of which over 60% were falciparum cases.

Through the assistance of church and human-right related organizations abroad, three-quarter million anti-malaria tablets were distributed from early 1986 to early 1989 to 36 Amerindian communities. This first phase of the anti-malaria programme was only successful because of the dedicated and hard-working health workers in the interior, under the supervision of Anglican and Roman Catholic church leaders.

In consultation with PAHO, 55,000 copies of an educational leaflet on Malaria were distributed over nine of the ten regions during 1987 and 1988. This was made possible by an initiative comprising 12 coastal organizations, including trade unions, the Guyana Medical Assoc., the Guyana Pharmacists Association, the Guyana Consumers Assoc. and the Gold and Diamond Miners Assoc. and distributed through the co-operation of priests, church workers, medex, CHWs and also pilots.

By the end of 1989, after consultation with many Amerindian leaders, a third phase of the anti-malaria programme was started in conjunction with the Mazaruni Christian Council and the Pakarimas/Rupununi Catholic Church. This comprised distributing mosquito netting to 62 indigenous communities across Regions 7, 8 and 9. 45,000 yards of muslim and nylon netting material was obtained cheaply from a cotton mill in Lancashire, was parcelled out to community teams mainly of women who sewed, distributed and collected donations to off-set costs of materials and transportation. Each community was encouraged to choose a name using the indigenous language for their project.

The following communities took part in the malaria eradication programme:

Region 1 - North West District

Warapoka, Waramuri, Hosororo, Kamwatta, Moruca

Region 2 - Pomeroon

Akawini, St. Monica, Kabacaburi, Wakapao

Region 7 - Mazaruni

Kurutuku, Isseneru, Serinamo, Issano, Kaburi (72 miles), Micobie, Campbelltown, Tumatumarie, Princeville, El Paso

Region 8 - Pakaraimas

Paramakatoi, Kurukubaru, Monkey Mountain, Tuseneng, Itabac

Region 9 - Rupununi

Karasabai, Tiger Pond, Tipuru, Yurong Paru, Annai, Wowetta, Surama, Apoteri, Yupukari, Katoka, Massara, Kwamatta, Yakarinta, St. Ignatius (Lethem) Kumu, Quarrie, Aishalton, Karadanawa, Achiwib, Baishairun, Maruranau, Awarewanau, Shea, Sand Creek, Rupunau, Weriwau, Sawariwau, Katoonarib, Potarinau, Shiriri, Katuur, Mazatuna, Parikwarnau, Shulinab, Meriwau, and Akuto Pono (Gunns Strip- Wai-Wai country).

Extracts from some of these Reports received are included. All the Reports were accompanied by detailed lists of households needing nets as well as meticulous recording of contributions made by families (see examples below). These reports tell a story of survival.

In many instance, particularly in the deep South Savannahs and the Parkarima areas, community leaders safeguarded their contributions until the religious leaders visited that community, which was only once or twice per year. In a community when visit was made only once for the year, that community had the responsibility of handling over a large sum of almost \$18, 000., a sum of money that that community may never have handled before.

The co-sponsors of the project, which by then included the leadership of Amerindian communities were able to sponsor the 2nd Conference of Amerindian Peoples. Delegates set up the Amerindian Peoples Association (APA), drafted an interim Constitution on the initiative of the Rupununi delegates, and elected an initial Steering Committee drawn from the five major Amerindian areas.

The following excerpts from Reports from the Communities provide an insight into the capacity for self-organization, ingenuity and determination of the communities to combat malaria. The COVID-19 pandemic is going to require similar levels of self-directed determination.

EXTRACTS

WARAPOKA MISSION, Waini River, North West District (Region 1)

“ocho-ha kai ya-k-ka ha -tae” (A Better Tomorrow)

“We have distributed thirty-two mosquito nets to those who are malaria victims. We have chosen this name for our Group because if we cooperate in the right way we will overcome malaria. Thirty-two people sleep under mosquito nets along with others who have not. Those desperate ones who are presently sleeping under nets for the past month do not have malaria. This is good news. Ten ladies sew the nests in two days - hand-sewing. I think the people cannot overcome this disease because of the lack of good nutrition. Malaria prevailed for the past three years so the people have little food (cassava) to depend on. Another problem is that we do not have a microscope. The Health worker takes twelve hours to go with smear for testing and twelve hours to return. It takes a week to get results for people here.

Our contributions are slow because people have very little money. There are a few jobs here. People in the community have to paddle miles, over a night and day in order that one may obtain a little income.

Our community is small, only 45 families. Some people are beginning to return from the Venezuela border. The children in our community are malnourished.”

Einaam

KABAKABURI, Pomeroon (REGION 2) “yuwau - takwana mosquito net

April, 1991

“Approximately 90% of the material will be made into bed nets as most families in this community use beds. Very few people use hammocks. Hammocks are used by the men who work in the wood grants in the Upper Pomeroon and Aripaco Creek.

The nets will be limited only to the Mission community until the riverain families join the group and more materials could be obtained. Families from the river are eager to have mosquito nets, but we need to have an accurate idea to how much more material to requisite. The numbers of families to date who have benefitted from the programme are 35.

Persons who received nets expressed their gratefulness. Others would like to have as mosquitoes are plentiful in the area and with the growing number of gold and diamond miners leaving and returning to the area, malaria is likely to become a communicable disease. Miners return ill with the disease.”

KURUTUKU - CUYUNI RIVER 1990

“We are a small community, approximately a hundred persons. It is a very difficult community to reach. You have to shoot many rapids (about 22) to get to us. Our community is not healthy. About 80% of the adults have had malaria. We have no medical people here. We do not know what a doctor or nurse looks like. We try to stay healthy by the grace of God.

We have no sewing machines here and if we can get the ready-made nets quickly it would help us to preserve our energy. We estimate we would need 13 large, 9 medium and 19 small ready-made nets. When again will we be in touch?”

Edwin

ITABAC VILLAGE, IRENG RIVER, NORTH PAKARAIMAS (REGION 8)

“The nets (material) which you sent to us are very good. People are beginning to sleep under nets. They said that the netting are keeping out mosquitoes from coming to trouble them. So many people are still left without nets.

The people who sewed the nets are Adina, Abesinta, Celestina, Elizabeth, Margaret and Lucita. Our Chair is Aristo, Treasurer –Lucille and Secretary Cecilia.

The sewing people were working with their hands, sewing with needles. They did not work with machine. There was one machine but they did not lend it. So we use our hands to do our mosquito net project. Cutting was done in the Church and sewing in the village.

On working on the nets, we use our local foods, like pepper, cassava bread, and we drink cassiri.”

YURONG PARU (Region 9) “toowamra wehnanto” (freedom of sleep)

“Seamstresses: Patricia, Eugenia, Stella. Helpers: Claudette, Jillian, Eunicia, Theda, maria, Philomena, Angelina, Bertilla, Gabriela, Joanita, Delicia, Winifred.

Chairman/ Memory: John Treasurer: Percy

The problem we encountered was with the sewing machine which could not work properly. This machine was lent to us by the ex Toshao which was supposed to be used until the nettings were finished. The leader of the sewing group, Sister Patricia decided to go to Rukumuta/Marayeka for another machine belonging to her mother-in-law. The machine was lent to us. We warmly appreciated this help and in return gave the lady one large netting free.

The building: At first, workers used the school where desks and floor could be used for measuring and cutting, this was difficult during school hours and so the Chairman of the group arranged to have a vacant teachers quarter to use as the place for sewing. This was used until the sewing was finished.

We would sew for two days, and then we would go to the farm to look for food. A lot of the sewing was done by hands and needle.

The distribution of nettings took place on 20th May. The buyers were in some way feeling peculiar over:

- 1) Unsatisfactory and unsuitability of the ready-made nettings sewn by the sewer.
- 2) Shortage of cash to contribute for the large, medium and small netting required by families.
- 3) Materials needed in raw cloth to sew by themselves as to their requirements.

The Chair of the group told the people that they could still make the nets and loose them up and re sew them according to their needs.

Free nets were offered to labourers and droughers who toiled the farthest distance to get to Yurong Paro

with thirty pound bales on their backs. Here is a short poem.

“Pena mahsa yaami ya utarumatipi	Ekaremekiuya siriri miriri wenipal
Enipe enaapi.	Taribai uyashanton eparipuya patapai
Ennir mahsa ya uyuna praman	Taribai toowarmar wennanapirai.”

WOWETTA VILLAGE NORTH RUPUNUNI (REGION 9)

“April 1991

Of the seventeen families (with 51 children) we have listed to date our needs are for 23 large nets and 28 small nets. We will form a group to sew the nets. Our problem is transportation. Apart from myself, I do not know of any other member from this community who would have the opportunity to visit Georgetown.

12th April 1992

A year has passed and I am sorry I couldn't get into Georgetown. Things are tough here. Contributions are slowly coming in. As you know there is no work in these parts to get money. People here do not have cassava. We are suffering a lot. Some of our old people got the netting cloth. The malaria has eased from since then. There are no more cases.”

Ewell

QUARRIE, Rupununi (Region 9)

“The sixteen families of Quarrie requested 28 large nets. Two, sometimes three hammocks can be slung under one large net... and the children sleep well under the nets. The Quarrie community is very poor, no sewing machines. We had asked for ready-made nets through our friends. These were provided and the residents, despite their hardships each contributed \$200 towards a net over a four-month period.

Transportation is one of the gravest problems. Everything is now brought from Georgetown as Brazilian goods are very expensive and the exchange rate is unfavourable to us. But goods cannot be brought from Georgetown unless we can find a pay load for the return flight. It is difficult as few traders come up now. And if we do not find someone to bring up goods, we have to pay \$20 to \$25 per pound.”

Matthew

RUPUNUNI: SOUTH SAVANNAHS (Region 9)

29th August 1990:

“So far on the mosquito net project we have four centres either set up or on the way to same. It is time to get up the bulk material. As numbers go, I think three rolls of the material will be a good start if it is possible to get it up. It seems GAC is once more flying and also handling cargo. I hope so, as the charter flights and cargo are changing so high.

06th May 1991:

So far we have received enough made-up nets as models for the four original centres which have all been given instruction sheets and record books as well as net length and thread with

which to work out the best method of making. One large area had not been included originally while the system was being worked out. The area has since been supplied with patters, etc.

The centres are at the following villages:

Aishalton	supplying	Karaudarnau, Achiwib, Baishairun
Maruranau	“	Awarewanau, Shea
Sand Creek	“	Rupunau and Weriwau
Sawariwau	“	Katoonarib
Potarinau	“	Shiriri, Katuur, Mazatuna, Parikwarinau
Shilinab	“	Meriwau

Aishalton has four church-owned treadle machines. All other centres are working with borrowed hand-machines when they are found.”

Britt

KONASHEN (GUNNS STRIP) (Region 9) WAI-WAI COMMUNITY AKUTO PONO

“1991 March

Co-ordinator –Janet, Machinists –Wachani and Nellie, Cutters: YCI Challenges.

Our population is a total of 186 people both of Wai-Wai and Wapishana : 74 adults and 112 children.

The first day was spent trying to develop a good pattern. The box shape was favoured, however it was thought the sleeve style was more economical with the netting material. The first net was sewn by box style which went well. Janet and Karen the sewed a sleeve style net for her small son. We noted the sleeve to be a little difficult and it didn't really work on the one side. Alterations were made. The netting was complete after one day and we were happy with it as the seams were strong and solid. A larger pattern would have to be developed for adults.

The adult box style was cut and developed. Wachani sewed the netting after the people tacked the seams. 11 were sewn that second day. People brought music and there was quite a happy atmosphere. After 10 days 70 mosquito nets were completed.

During the time Rheha, one of the seamstresses, went into labour and delivered a little girl, 2 kilos. She had no cloth to wrap the baby, so her new baby was wrapped in the muslin mosquito netting. We decided to name our project after her daughter Adel.

2 A CAMPAIGN TO COMBAT ALCOHOLISM

Activities

- Topic 1 is chosen to be read aloud. The group or class then compare the details of the story with their own experience in families and communities of how the role affects families in terms of the significance of money.

Topic 1: *The Significance of Money*

A bottle of rum costs \$1,000. Next year a bottle of rum may be \$2,000. or \$10,000. Two bags of rations for the home may be \$20,000 To buy a bottle to celebrate, when that is more than the wife has got to buy food for the week, is robbing yourself and the family. "Have you lost your senses? When you come back home late at night, stupid, bruised perhaps, with empty pockets, quarrelsome and incapable, what sense is that? Who is better off as a result of such stupidity? Only the thief and the disco-owner, the (boat) pilots and drink industry."

"The Land if it is cultivated carefully, will not be taken away. You will not be hungry. Live on your farms more. Teach your children to love the land, for the sake of its Maker who gave it to us for them. The centre of the people's lifestyle is the land, not the rum shop. Why neglect the land, the real treasure? Why encourage others to say that 'you don't use the land, so you don't deserve it'.

Gold keeps its value while money losses its value. Why not leave enough gold in the village lands for "rainy days"? Gold keeps its value better than the money keeps its value in the bank or in your pocket. So why grab the gold and diamonds and have none for your grandchildren? Why take it all out now, and make your family poor tomorrow."

Some Questions to start Discussion

See Poster # 1 *Drinking may rob you of more than your senses*

- What changes has money made? If you work for money you neglect your farm but you have to buy food. Without money you drink paiwiri, with money you drink rum. Do you buy goods or alcohol?
- Organize a role play around effects of alcohol:
 - o Man and wife arguing over money
 - o Men teasing other man who won't spend money on drink
 - o Young boys misbehaving.
- Have groups design their own posters for use in school, church or elsewhere.

**DRINKING MAY ROB YOU OF
MORE THAN YOUR
HEALTH AND SENSES!**



Topic 2: *Who Pays?*

“He himself has gone out to enjoy a night with his friends. But the family are already afraid of what is going to happen when he comes home drunk.

How does his WIFE feel? She wants to believe in him, but she begins to disbelieve. She loves him, but now she sees he doesn't love her *enough* to break off this thing and throw it away. She has tried to invite his friends to a party and welcome them with every kind of gladness, but it was an awkward thing, the way he and they were in such a hurry to get through. 'Let's go to the shop' and they went without even thanking her for the good meal. She begins to hate them, blaming them in her mind for what they are doing to her husband.

.....Worst of all, she has noticed the change that at first she refused to see. He is different, rough, rude and quickly angry. He used to be so kind, but now? It is what her mother warned her about, but she loved him so much and wouldn't listen. Now she is afraid.

And the CHILDREN? Maybe that is worse, because he used to besurely he still is?... such a proud father. But he doesn't seem to see what he is doing to them. How puzzled the elder one was when he behaved so strangely. By now that one is old enough to have realized what is the matter. 'Don't worry, dear' I used to say, "he doesn't mean it, he still loves you. Tomorrow when we go out fishing he'll want to have you in his woodskin, and I'll have the baby with me in the old boat'. But I can see the child is ashamed of her *old* school uniform, and they both cry when there's no supper. They need a father to be proud of, strong and sure of himself, whom they can trust, but this drunk man, with his clothes all muddy, falling all about, his stupid broken talk, is all they have. What sort of father is that for the children?"

Some Questions using Poster #2: *Who Pays?*

- o What can we do to stop alcoholism breaking up families in this way?
- o What can grandparents do?
- o What role can neighbours play?
- o What role can the church community play (with empty places besides them in church)?
- o Do drinking habits automatically pass on from father to son even though children don't like to see their father drunk?
- Role play the scenario of a wife trying to discourage her husband from going off with friends.
 - o What can women together do to make it difficult to access too many 'drinks'?
- Organize role play of domestic scenes generated by alcohol.

WHO PAYS?

Sorry - there's no money for any new clothes

Where's my Daddy?

nothing to eat

MOM
I'm Scared of him!

DRUNK again?

I can't stand it much longer!

YOUR LOVED ONES
PAY THE FULL PRICE
WHEN YOU DRINK TOO MUCH
FOR THEIR SAKE - SAY NO



TOPIC #3

SOME DRINKERS NEVER REACH HOME

Read this Story

Some ended their lives on their way home only because they were drunk and incapable. Some were drowned by drunken drivers. Some were drowned because the “sailor” or “pilot” in the dredge fell asleep after last night at the disco, or because they hadn’t really gotten over *their* night there. Things like that do happen.

Often the drinkers are responsible for accidents to others, not just themselves. We read of many ‘accidents’ in pits, on the river, on the roads. How many are the result of alcohol isn’t known. Any night it might happen to you, or because of you. A drunk person is a big risk to himself and to others.

There are wives, still in and out of hospital, years after being horribly brutalised by a drunken husband. There are still young adults that were child victims of evil-doing by drunken fathers (or mothers) who can neither forget nor forgive a terrible attack by a parent they loved and trusted. There are still stories of Kanaima deaths at the hands of young men, who learned that atrocious evil when they were too drunk to refuse.

So, when drunkenness still causes such shameful tragedies among people who are outwardly so upright, helpful and trusted in their villagers, why is it that so much “blood-money” is earned by the drink shops? Does it continue because we are too cowardly to tell them the truth?

Activities

- o Make a list, *giving numbers only*, of all the known accidents or deaths in the community that involved the use of alcohol or seemed to be connected with alcohol.
- o Design a poster on accidents causing deaths or injuries by excessive drinking.



SOME DRINKERS NEVER
REACH HOME

E. FAIRNESS AND PROTECTION

1. OVERCOMING PREJUDICE, INTOLERANCE AND RACISM

CONTENT

"All rights apply to all children without exception. It is the State's obligation to protect children from any form of discrimination and to take positive action to promote their rights. This means all children, irrespective of race, colour, sex, language, religion, political opinion, national, ethnic or social origin, property, disability, birth or other status."

Article 2, Convention on the Rights of the Child (CRC), 1989

Prejudice takes many forms and is the basis of discrimination. Prejudice influences the way we see categories of people. All men, for example, are supposed to be tough, and to dislike domestic work; native peoples are considered to be uniformly 'primitive'; girls don't play rough games; Jews were once all thought to be crafty and tight-fisted.

Attitudes of this kind are called prejudices. They are sustained by traditions, religious and cultural values. Without understanding a particular person, assumptions are made about their character or their behaviour, based simply, for example, on their nationality, race, religion, sex, or political beliefs. These attitudes then lead to discrimination actions against people. The most common form discrimination takes is to exclude people. Discriminatory behaviour starts with children being 'left out' for whatever reason.

Intolerance is a lack of respect for practices and beliefs of others. It does not accept difference and can lead to people being treated unfairly because of their religious beliefs and sexuality or even in the way they dress or groom their hair. Such attitudes can lead to verbal or physical violence.

Racism is defined as the belief that each race or ethnic group possesses specific physical characteristics (such as skin colour and hair texture), skills or talents that distinguishes it as inferior or superior to another group.

Racism can take different forms in different countries, according to historical, cultural and other socio-political factors. It is often times linked with 'power' – the ability to have authority and control and to put things into action.

Recent research has shown that race is an 'imagined entity', with no biological basis, there is only one race: the human race.

MODULE 1 *Overcoming prejudicial attitudes based on gender*

Materials: Paper for making lists.

Teacher's Activity	Students' Activities
A1. Instruct students to make two lists of things they do and do not do because they are boys/girls, things they would like to do but can't/won't because they are girls/boys.	A1. Make two lists of things they do and do not do because they are girls/boys.
A2. Discuss Lists. How many of the items listed refer to social pressure rather than biology.	A2. Make list of things they would like to do but can't, or won't, because they are girls/ boys.

FOLLOW-UP ACTIVITIES

- Identify a list of steps which can be taken to reduce gender prejudice in the classroom or school environment.
- Identify the types of prejudices in the Cartoon in Appendix 3.
- Using Cartoon: *The Future of the World*, discuss how young people in Guyana can work against prejudices and intolerance in their situation.

MODULE 2 *Rules and Practices can Discriminate*

Content

All organisations, including schools, foster attitudes and prejudices which are discriminatory, particularly to people with disabilities, girl children, and to racial minorities. The following exercise is intended to make students aware of some of the forms such discrimination may take.

Objective: Helping to develop a skill in students to discourage intolerance.

Teacher's Activity

A1. Encourage students to make a list of any rules or practices, or anything about the way school activities are carried out which can be prejudicial to female students.

A2. Discuss the answers.

Students' Activity

A1. Students make list of any school rules or practices which can be prejudicial to female students and discuss listing.

FOLLOW-UP ACTIVITY

Encourage students to make recommendations for changing either rules or practices which would better ensure more equal treatment for female students.

MODULE 3 PARTICIPATING EQUALLY AND MAKING RULES

“No restrictions may be placed on the exercise of these rights other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security, public order, the protection of public health or morals or to protect the rights and freedoms of others.

Arts. 13, 14, 15 *Convention on the Rights of the Child (CRC)*

This module introduces the concepts of fairness and protection. Rules enable all the players in a game to be treated fairly. They also prevent people getting hurt. Rules also act as a guide to how to do things we may not be familiar with.

Children normally respect laws and rules only because they are imposed by adults or by stronger people over weaker people. This does not lay a good foundation for understanding democracy. By democracy we understand a system of government which recognises and accepts the need for rules and limits in order that everyone is treated fairly and their rights respected. Introducing children to the concept of rules which ensure they are safe and treated equally, lays the foundation for them to develop democratic inclinations in the future.

UNDERSTANDING HOW RULES CAN ENSURE FAIRNESS

Teacher's Activity

A1. Have children make lists of rules to cover a variety of situations (homes, school, library, cinema, cricket, traffic lights, litter, not interrupting others when they are speaking, etc.).

A2. Discuss the lists; write them on the chalk board.

B1. Have class discuss two situations:

i) When rules do not apply to everyone. e.g. certain students are never required to wear uniform.

ii) When rules are made and changed by a small number of people rather than everybody who is affected, e.g. one person makes the rules of a game, but they do not apply to her/him, whenever s/he plays.

C1 Encourage children to imagine they could create all the rules everyone would live by. This exercise could be undertaken in groups, each group making rules for a particular category of persons. At the end the groups could discuss why they have made these rules.

Students' Activity

A1. Make lists of rules governing different situations as outlined by teacher.

A2. Discuss the lists with the class.

What purpose do they serve in each case?

B 1. Discuss consequences of rules not applying equally to everyone.

- Discuss consequences of one person making all the rules

C1. Students think and discuss the rules they could create which everybody would have to live by. Would they make any special rules for:

- the way people of different races relate to each other?
- people with lots of money,
- people with no money at all,
- the police,
- elderly people.

FOLLOW-UP ACTIVITY

- With help from the school teacher or musicians from the community organize music sessions, using, for example, relevant Guyana HRE Citizenship songs as suggested below (Ref. Appendix 4 and Flash Drive)..

**Young People*

**Take Care of the Children*

**Nah Lick Them Pickney*

**Don't Waste Your Time At School*

MODULE 4 **LEARNING HOW RULES CAN SOMETIMES BE UNFAIR**

Materials

- Mahatma Ghandi's story
- Dr. Martin Luther King's story

Teacher Activity	Students' Activities
<p>A. Read Ghandi's Story, or have different students read it.</p> <p>B. Read Martin Luther's story, or have different students read it.</p>	<p>A. Answer the following questions:</p> <p>I Do you think peaceful protest was the right choice for Ghandi? Why?</p> <p>2. Would the opinion of people around the world have been so sympathetic if the Indians had used violence against the British?</p> <p>3. Can you name any unjust laws which existed when Guyana was a colony? Do you know of any peaceful efforts to have them changed?</p> <p>4. How did Mahatma Ghandi die?</p> <p>B. Students should answer the following questions on Martin Luther King:</p> <p>i. Why is "non-violence" a good way of fighting for your rights?</p> <p>ii. What does 'segregation' mean? Does it exist in your community or village? What form does it take?</p> <p>Why is segregation a violation of human rights?</p> <p>iii. Research and List the things Dr. King mentions in his speech "I Have A Dream" which promote a just society?</p> <p>iv, Dramatise a part of the speech which appeals to you.</p>



DR. MARTIN LUTHER KING'S STORY

Born in Atlanta, Georgia, Dr. Martin Luther King was a clergyman and civil rights leader. He was America's most prominent champion of equal rights for black Americans. Dr. King was an eloquent speaker who preached non-violence. He advocated and practised peaceful resistance to injustice, a strategy he adopted from Mahatma Ghandi.

Dr. King's involvement in the civil rights movement began in 1955 when he lead a boycott to end segregated seating on public buses in Montgomery, Alabama.

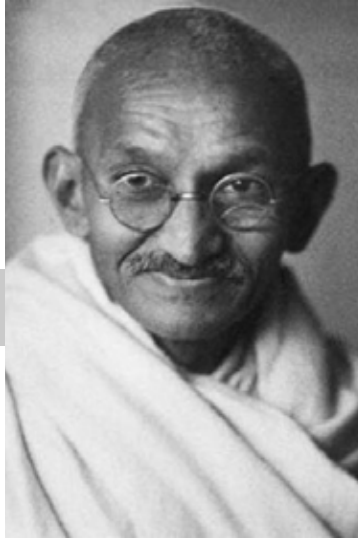
As the leader of the Southern Christian Leadership Conference, which he helped to form in 1957, Dr. King organised and led demonstrations, sit-ins, and boycotts across America. He was tireless in urging black Americans to fight for their rights through peaceful means. He was jailed several times for his human rights activities on behalf of the black people of America.

In 1967 Dr. King also became a leading figure in the peace movement, working on behalf of many Americans of all colour who wanted an end to the Vietnam War.

Through his championship of civil rights issues, Dr.King helped to bring about the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. He wrote a number of

books, including *Stride Towards Freedom*, *Strength of Love*, and *The Trumpets of Conscience*. He made many moving speeches about the rights of all humanity. One of his most memorable speeches, in which Dr.King reiterates his dream of a peaceful, just world, is often quoted by oppressed people around the world. He was awarded the Nobel Peace Prize in 1964.

Dr. Martin Luther King was assassinated on April 14, 1968, in Memphis, Tennessee, where he had gone to support striking sanitation workers. In 1983, the United States Congress voted to make his birthday, January 15, a national holiday.



MAHATMA GANDHI'S STORY

The Mahatma (Great Soul) gave a new meaning to non-violence. He said that anything gained through violence was not worth having.

Born Mohandas Karamchand Gandhi in Gujarat, India in 1869, he qualified as a lawyer in England before practising in South Africa. There he experienced racial discrimination for the first time. There were laws to stop people without white skin from doing many things, such as becoming a lawyer or travelling in the first class compartments of trains. Gandhi saw that many black people in South Africa were poor and they were treated badly by the whites. He organized protests and went to prison fighting against injustice.

From the beginning of his life as a protester Gandhi was directed by his deep religious convictions. He believed that violence was always wrong.

Gandhi returned to India in 1915. There was a great poverty among the Indians too. The British were ruling India harshly, taking taxes that the people could not afford, preventing Indians from ruling their own country, discouraging their industry and using force to control the people.

In 1930 Gandhi chose an issue to protest that at first did not worry the British because it seemed so minor - the tax on salt. Salt can be taken from sea water but in India all salt was made and sold by the British government who made money out of it. Gandhi said that the salt belonged to India and that he would break this law.

First, he asked to discuss the issue with the head of the British government in India, the Viceroy. The Viceroy refused, thinking it was unimportant. Then, on 12 March 1930, when he was sixty years old, Gandhi set out with his followers to march 322 kilometers from his home to the sea to make salt. For twenty-four days the people of India and the rest of the world followed his progress. The anticipation was intense. On 6 April, with thousands of onlookers Gandhi walked into the sea and picked up a handful of salt. This act of defiance was a signal to the nation. All along the coast of India people made salt illegally. He wrote, "I want world sympathy in this battle of Right against Might." A month later Gandhi was arrested and tens of thousands had been put in prison.

Gandhi and the people of India spent many years protesting before the British finally left. They continued to march, to refuse to cooperate, and to stretch British resources by allowing themselves to be imprisoned.

Finally, India achieved success in 1947 when the British gave up their rule and India became independent.

APPENDIX 1

BENEFITS OF PROPER SWM

- ❑ Improvement in the general health of the community, reducing occurrence of diseases.
- ❑ Improvement in sanitation at home due to proper storage of kitchen and yard waste.
- ❑ Learning to purchase only those goods that are needed and quantities that are necessary, families can conserve scarce financial resources.
- ❑ Avoiding certain high risk activities e.g. back-yard burning, householders can help minimise incidences of ailments caused by such activities.
- ❑ Families in their own ways can contribute to the fight against global warming.
- ❑ When householders separate, reuse, and recycle materials at home, they assist village/ municipal authorities in saving resources spent in transporting and disposing such waste.
- ❑ Proper waste management can improve the aesthetics or beauty of neighbourhoods by removing all accumulation of waste from the environment.
- ❑ An effective waste management programme can prevent the blocking of sluices, kokers and drainage canals that contribute largely to floods.
- ❑ By producing compost ordinary citizens can improve their financial earnings. Composting can also enhance communities' self sufficiency; and because compost is *organic fertilizer* it can be used to promote organic farming

APPENDIX 2a

WHAT ABOUT HAZARDOUS WASTE

Solid waste does not include hazardous waste, but this type of waste is generated daily and the population come into contact with such waste. It is very important that something is said about hazardous waste materials.

Materials are considered hazardous if they have one or more of the following properties :

Symbols



Characteristics

Examples

Cleaning Fluid: Flammable/combustible: can easily be set on fire Fuels, some cleaning fluids and furniture polish.

Ammonia: Explosive/reactive: can detonate or explode through exposure to heat, sudden shock, pressure or incompatible substances. Bleach, ammonia



Bathroom Chemicals: Corrosive: Chemical action can burn and destroy living tissues or other materials when brought into contact. Battery acid, bathroom cleaners, pool chemicals.



Pesticides, Mercury: Toxic: Capable of causing injury inhalation cause cancer, genetic mutations and foetal harm . Lead, or death through ingestion, Some toxic Mercury substances

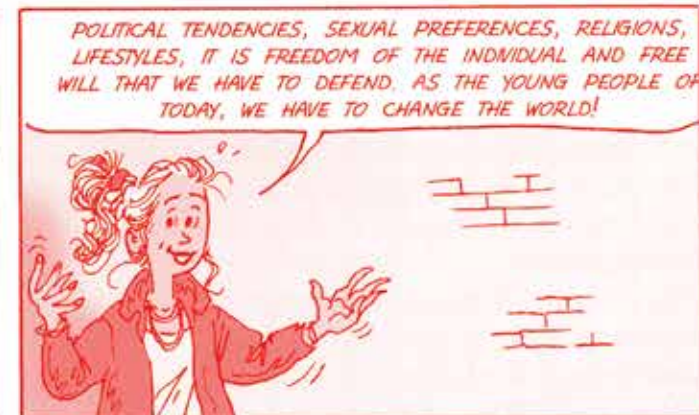
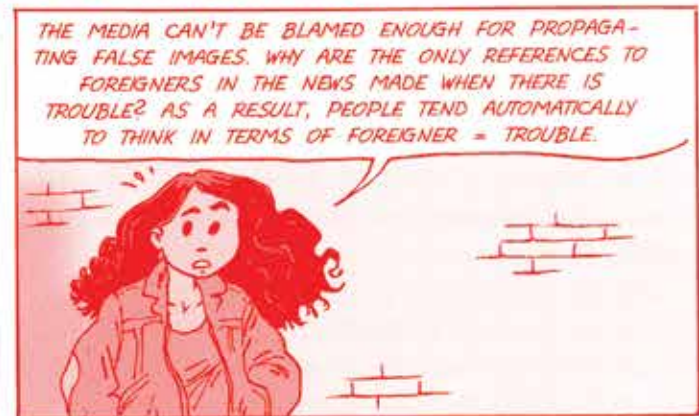
APPENDIX 2b

Alternatives to Hazardous Household Products

Products	Alternatives
Aerosol Sprays	Choose manual-pump products, liquid or paste cleaners, stick or roll-on deodorant.
Air Freshness:	Open the windows, simmer cinnamon and cloves on the stove; use natural <i>potpourri</i> of dried flowers or herbs.
Brass/Copper Polish:	Paste of vinegar, salt and flour or lime, water & salt solution.
Carpet Deodorizers:	Sprinkle baking soda or corn starch over carpet. Vacuum after 30 minutes.
Drain Cleaner:	For stains use equal parts of vinegar & baking soda. Use baking soda, and vinegar. Wait 15 minutes then pour boiling water.
Hand Cleaner:	Rub hands with vegetable oil, and soap and water.
Mosquito Repellent:	Burn citronella candles: plant sweet basil, marigolds around patio and house.
Moth Balls:	Store clothes clean and in air-tight containers.
Toilet Bowl Cleaner:	Baking soda , vinegar
Roach Spray:	Bay leaves, cucumbers, boric acid, borax and brown sugar.
Pesticides :	For ants sprinkle cream of tartar, red chilli powder or dried peppermint where they enter. For roaches, use equal parts of baking soda and powdered sugar. For fleas, use flea combs, or herbal flea powder, and personal hygiene.
Rusty Bolts/Nuts Removal:	Use carbonated beverage.
Silver Polish:	Warm water, baking soda, aluminium foil
Window Cleaner:	Vinegar, corn starch and water.

APPENDIX 3

Future of the World



YOUNG PEOPLE

CHORUS

**Young people, you can be what you want to be,
Young people with dignity, in every society
I know, young people, you have the ability
To be models of decency and not of delinquency.**

1. Take a good look around and see
Are you happy with your community?
When you walk the street in any place,
Old cussin', young cussin', in every race.

CHORUS

2. The use of coke and other drugs like these
Would surely ruin your real identity.
Your life will be a road full of misery,
And shame to your family.

CHORUS

3. The time has come for everyone to see
That you are young people of integrity,
And since you are in the majority,
Your contribution is of the greatest necessity.

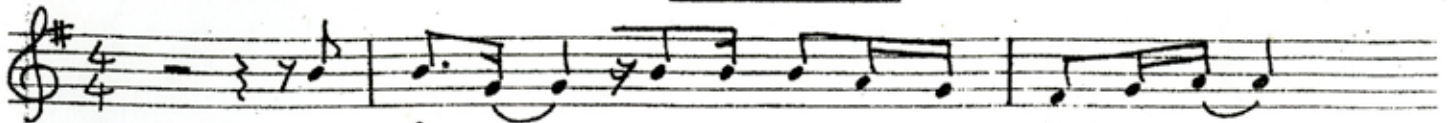
CHORUS

Composed by: Tyrone Arjune

Anna Regina Community High, Essequibo

((Rights in Rhythms, HRE Music for Schools, 2000))

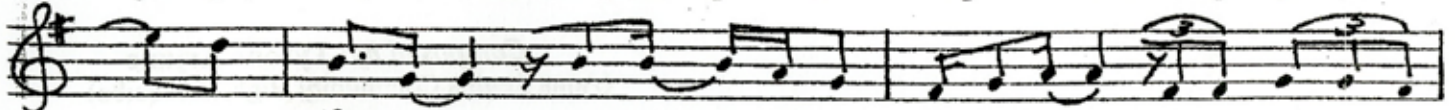
YOUNG PEOPLE



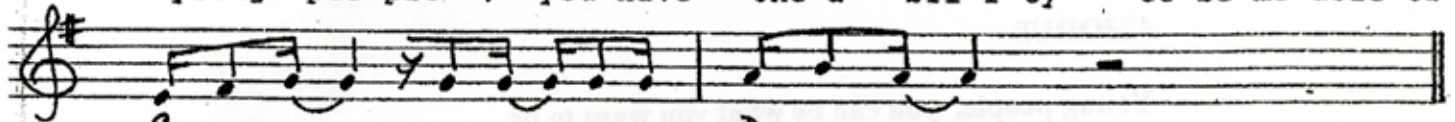
Chorus: Young peo-ple -, you can be what you want to be -:



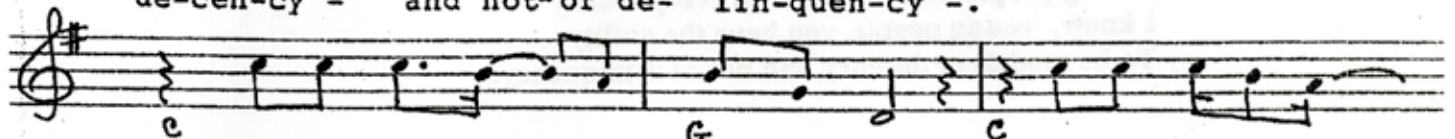
young peo-- ple with dig-ni-ty - in eve-ry so- ci-e-ty -, I know-



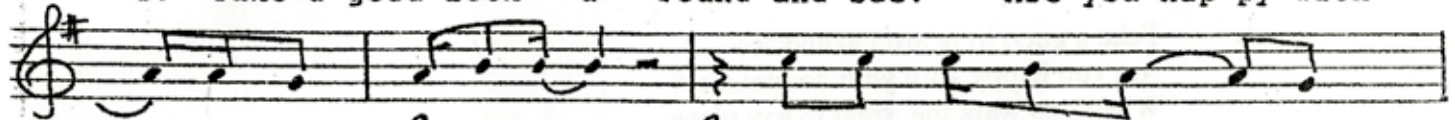
- young peo-ple -, you have - the a- bil-i-ty - to be mo-dels of



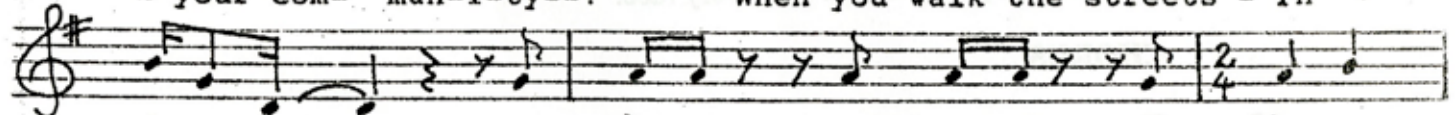
de-cen-cy - and not-of de- lin-quen-cy --.



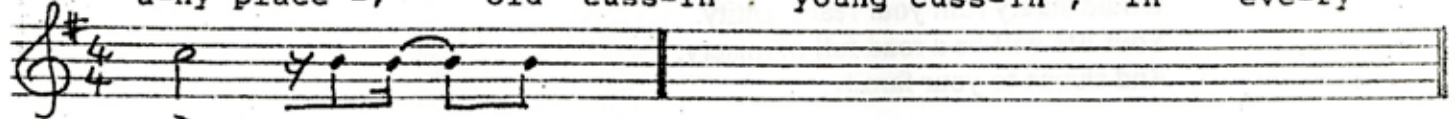
1. Take a good look - a- round and see: Are you hap-py with -



- your com- mun-i-ty--? When you walk the streets - in



a-ny place -, old cuss-in'. young cuss-in', in eve-ry



race! (I say -, young)

TAKE CARE OF THE CHILDREN

- 1 You've got to take care of the children.
You've got to take care of the children.
You've got to see them grow,
You've got to see them grow,
Not as the wild grass,
But as you tender a plant.

- 2 You've got to love the children.
You've got to love the children.
Teach them right from wrong,
Teach them right from wrong,
Not when the bad comes,
You're the one to be blamed.

- 3 You know the children are our future,
And they all won't be the same.
And when the evil surrounds them,
Who's to blame? Who's to blame?

- 4 You've got to guide the children.
You've got to guide the children.
Let them grow intelligently,
Let them grow intelligently,
For there is no place for illiteracy.

(You've got to take care of the children
Repeat Verse 1)

Composed by: Paula Lowe
(West Ruimveldt Primary, Greater Georgetown)
Rights in Rhythms, HRE Music for Schools, 2000

TAKE CARE OF THE CHILDREN.

Flowing

D Em Asus4 A7

1. You've got to take care of the chil - dren.

2. You've got to take care of the chil - dren - - - - -

G A7 D Bm G A7

you've got to see them grow - - - - . You've got to see them

F#m Em F#m

grow - - - - - , not as the wild - grass - - - - ,

G A7 D Em Asus4 - A7 D - Em Asus4 - A7

but as you ten - der a plant - - - - .

Bm Em Bm

3. You know the chil - dren are our fu - ture, and they

Em F#m Bm Em Bm

all won't be the same - - - - . And when the e - vil sur - rounds

A Bm Em Asus4 - A7

them - who's to blame? Who's to blame - - - - ?

D Em Asus4 A7 D

4. You've got to guide - the - chil - dren. You've got to guid

Em Asus4 A7 G Em F#m

- - - the chil - dren - - - - ; let them grow in - tell - i - gent -

Em Em F#m Em

ly - , let them grow in - tell - - - i - gent - ly - - - , for there is no -

F#m G A7 D

place - for il - lit - er - a - cy - - - . You've got to take - care ... etc.

APPENDIX 5

LIST OF VIDEOS AND EXTRACTS ON ACCOMPANYING FLASH DRIVE

TOPICS	DURATION (Mins.secs.)
Keep our Rivers Alive – Panamazon Basin	3.24
The Amazon Rainforest & Why It's So Important	11.12
The Indigenous World View v Western World View	5.26
Laudato Si' Animation for Children	4.08
Laudato Si' Animation - General	4.55
GY Prep for Pan Amazonia Synod	4.21
Guardians of the Earth Rally	2.53
Story of Solutions	9.06
MAN	3.35
Guyana – The Gold Rush (UN) (UNEP)	7.36
Gold at the Amazon's Expense	3.07
Gold Miners in French Guiana	7.59
China's African Gold Rush -Ghana	25 mins
Healing Mother Earth	11.36
Escaping Tea Gardens	8.0
Fear, Force & Resistance	13.35
Everyday Ordeals	14.10
Combatting Sexual Violence in Communities	12.16
Songs-Rights in Rhythms	11.00
Extract: An Indigenous Cosmvision	
Extract: Who Owns Natural Resources	
Extract: Indigenous Artistic Symbols	

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- 11 *Cartoons*, European Communities, 1998, extracts.
- 12 *Rights in Rhythms*, MoE-NCERD/GHRA, 2000, extracts.