

History and Culture of British Guayna

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Abstract – In spite of affirmations of pluralism, Caribbean family scientists regularly center on the Afro-Caribbean families and don't agreeably address the issues of the British Caribbean individuals, who have been living in the region for well over a century. It is indistinct from surviving writing whether individuals of British inception in the Caribbean have remained ethnically isolated or have mixed into the overwhelming Creole culture of the Caribbean. This paper looks at whether the British-Guyanese vary from the other Guyanese in their attitudes on marriage and perspectives on exogamy. The most normal purpose behind marriage and advantage from marriage for the British-Guyanese is utilitarian as opposed to romantic, when contrasted with the other Guyanese. The British-Guyanese hold progressively traditionalist perspectives on significance of marriage and perspectives on exogamy, however there were clear sexual orientation contrasts too regardless of ethnic association. These attitudinal contrasts about marriage recommend that a portion of the British -Guyanese qualities are not the same as that of the overwhelming Creole culture, which might be ascribed to their social characteristics. Henceforth the idea "Guyanization" has all the earmarks of being a continuous procedure as opposed to a finished marvel, in any event in the familial area of the British-Guyanese.

Keywords: Culture, Guayna, British

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1. INTRODUCTION

Guyana gives an exuberant research center to studying class, ethnicity and personality and how these marvels have impacted the nation's key culture and national security. The personality of a country can be characterized by that geographic, statistic, memorable, representative, cultural and institutional qualities that give a country state and its peoples an unmistakable and conspicuous equality with which they on the whole recognize, and by which others can recognize and characterize them. The personality of Guyana is a blend of and a subsidiary from its national, ethnic and cultural characters. The national character alludes to those components of nationhood, for example, its banner, national hymn, constitution, arrangement of government, geographic, ethnic and cultural components that consolidate to comprehend having a place and consider they to be Guyanese, and the world to distinguish their country state as Guyana (Danns, 2017).

National way of life as "participation in a group that can spare a person from the tensions of cutting out his own significant spot on the planet, particularly when the practical odds of doing as such are tiny. It is this conviction by its peoples in the participation of the country that gives Guyana its national character. Moreover, making a similarity between close to home personality and national character, Prizel contends

that it is the cooperation's with the outside world, specifically the acknowledgment or dismissal of "the other" that enables nations to build up a feeling of national uniqueness. Guyana's national character is conveyed in the aggregate memory and practices of its kin, its leaders and their foundations and produced on the iron block of its relations with different countries in the international condition (Danns, 2016). The nation's national personality assumes a pivotal job in empowering a comprehension of its vital culture. It definitively impacts on its vital decision making; outside approaches and proclivity to participate in threats toward defend its national advantages.

The cultural character of Guyana is a novel blend of subcultures of British, Indian, African, Chinese and Amerindian cultures. It is show in their norms, values, dialects, religions, food, music and different parts of non-material and material culture to which its peoples are partnered or can distinguish. Ethnic character alludes to the physical markers and cultural introductions and practices with which individuals from an ethnic group recognize, and Which gives them a feeling of having a place, recognizing their individuals as an in group and which distinguishes them from different groups in the society. Guyana has a multicultural personality and a multi-ethnic character. The nation's plural cultures have verifiably been gotten from its different ethnic groups; and, the characters of its ethnic groups have been individually characterized

by their cultures. There is in any case, cover among ethnic and cultural characters of the Guyanese individuals. There is likewise significant absorption and sharing among the different cultures which advanced after some time such that makes these not by any means restrictive to a specific ethnic group.

The most essential reality about class arrangements in Guyana is that they have been made or else prompted by the state systems, both frontier and post-provincial, and have experienced principal changes extra time. Class in Guyana is characterized not just on the bases of riches, pay and occupational accomplishment, yet in addition on the political and cultural status agreed those in the diverse dimensions of the class structure. The elements among class, ethnicity and culture are key components which consolidate to produce a character of the Guyanese peoples and their society.

The national way of life as characterized includes more than these three components. In this paper, the ideas personality and national character might be utilized reciprocally. It is perceived nonetheless, that Guyana's personality has not generally been equivalent to its national character. The emphasis on character gives a stage on which to break down class and ethnicity (Barrow, 2015). Guyana's vital culture advises its key decision making and national security conduct. The vital culture is thus gotten from its national personality but at the same time is formed by its class and ethnicity, elites and leaders among different elements.



Fig 1 Guyana Culture Framework

2. REVIEW OF LITERATURE

Despres, Leo (2016) [4] Understanding the roots of Guyana's personality, ethnicity and class requires center around the job of the colonial state. The colonial state is an arm of a bigger metropolitan state framework and a subcommittee for dealing with the

affairs of an exploitative majestic capitalist class. The state went before the society and was in charge of its arrangement. It was tyrant, severe and an ill-conceived bureaucratic arrangement of principle. The colonial state was mobilized and had of need to depend intensely on its police, volunteer armies, and military both royal and nearby to look after its ill-conceived rule. Guyana's character was that of a vanquished and surrendered a colonial area and was Spanish, at that point Dutch lastly British. A colonial society is a hostage society. It is a society that is fundamentally described by triumph, oppression and misuse of its peoples by a supreme power who at first in any event, might be culturally and ethnically unmistakable from their captors. In Guyana and the Caribbean islands, the Europeans found no modern, intricate, built up customary social systems like in Africa and Asia. The society that the colonizers found in the Caribbean comprised of little groups of to a great extent itinerant Amerindian clans who were somehow quickly devastated. The Amerindians in Guyana opposed subjugation and withdrew as a lessening minority to the remote inside regions to keep away from the Europeans. What came about was the setting up of a colonial state with no indigenous populace to run the show. European success and settlement was with an end goal to locate the legendary El Dorado, a city with huge amounts of gold and different valuable metals. Neglecting to discover El Dorado, the colonizers swung to cultivating yet neglected to pull in a work compel from the motherland or adequately oppress the Amerindians.

Lantis, Jeffrey (2015) [5] the stage was consequently set for the importation of subjugated and obligated peoples from Africa, Asia and different pieces of Europe. The imported peoples gave the ruled to the rulers, prisoners for the vanquishers and a society for the colonial state. Africans were imported from Africa and oppressed. With the annulment of subjection in British Guiana, Chinese and Indians were imported from Asia and Portuguese from the Cayman Islands and the Azores Islands and obligated. This automatic get together of peoples of various ethnic and cultural foundations spoke to a transplanted work compel that upon their entry were liable to unfreedom, harsh treatment and misuse. The key culture of the colonial state was worked around its order from the motherland to keep up strength in a manor framework that misused a hostage work to plant sugar, cotton, coffee and different yields for fare. A similarly critical component of this vital culture was the plenty of strategies and foundations that were created to shield the settlement from victory by other warring European powers and uprisings from the slaves and obligated peoples. Military strongholds, for example, Fort Kykoveral were key institutional components of this culture. Progressive governors of the state spoke to the majestic power in the province and were its foremost pioneer. The

state of British Guiana had no remote relations with different countries independent of supreme Britain.

Palmer, Colin A (2014) [6] the two had similar companions and foes in the international condition and the settlement was an expansion of the homeland. England needed to settle British Guiana's boundaries with its South American neighbors of Brazil, Venezuela and Suriname. The settlement with Venezuela in 1899 happened simply after the United States influenced Great Britain to regard Venezuelan sway as a country and settle the outskirt question. Individuals from British Guiana battled World War I and World War II as British fighters. The settlement had a character that was determinedly colonial, English, ethnically and culturally plural and class based, however no national personality of its own. To comprehend the rise and crystallization of the character, class and ethnicity of British Guiana it is fundamental to inspect the sorts of society that rose under the colonial state

3. RESEARCH OBJECTIVES

1. To know whether the personality of Guyana is a blend of and a subsidiary from its national, ethnic and cultural characters
2. To know whether the Culture is thus gotten from its national personality but at the same time is formed by its class and ethnicity, elites and leaders among different elements.
3. To Know the historical work of British Guyana

4. HISTORY OF GUYANA

The principal time frame is Plantation Slavery Society which kept going from the initiation of colonial principle to the annulment of bondage in 1838. Slave uprisings in 1763 and 1823 were the fundamental inner dangers to the security of the manor society. Manors were set up only with the end goal of abroad exchange and were not worried in any route with creating or propelling the province. The owners and chiefs of these ranches were foreigners and drifters who did not view the settlement as their home (Prizel, 2014). The colonial state authorities alongside the administrative class on the ranches framed an outward looking decision class. The importation of Africans as a subjugated work drive proclaimed the development of ranch bondage society. Slave estate society was exemplified by rank stratification framework dependent on race, and an inflexibly stratified social structure dependent on occupational status furthermore, isolated along race and shading lines. The fantasy of white racial prevalence was executed as a legitimizing account to legitimize the benefit and predominance of the English colonizers and grower class and the subjection of non-white individuals. Manors were

topographically independent and all out institutional structures. The slaves were viewed as an enlivened work drive and not citizens of the settlement and their cultural practices were characterized as crude and barbarian and debilitated. The Christian religion, English language and other English regularizing rehearses were proliferated to actuate consistence. The legitimate citizens were the White economically prevailing class and the colonial state authorities. The colonial state held in general control of the province and the representative controlled the state device. Liberation was a disagreeable arrangement among the plantocracy and was implemented by the super ordinate colonial state device.

The second time frame is Plural Society which kept going from liberation until the 1930s when mass fomentation for self-government and political independence was started. This period proclaimed the landing of all the distinctive ethnic and cultural groups that would forever offer character to the society. This period underlines the job of the colonial state as a class maker by freeing the slaves and intentionally bringing in other ethnic and cultural groups to supplant them. The principle interior security dangers to the plural society were work agitation including contracted and liberated work challenging working conditions and work relations, and ethnic turmoil between contending minority ethnic groups. The importation and indenture ship of new ethnic groups, Portuguese, Chinese, Indians and even few Africans prompted the crystallization of an ethnically and culturally plural British Guiana society. As a result of their whiteness or proximity to whiteness, the Portuguese and Chinese were liberated from ranches and together with the liberated Africans added to the citizenry of the colony (Moore Jr. Barrington, 2015). By the turn of the twentieth century, British Guiana with its colonizers and imported peoples was shading class stratified as pursues. At the highest point of the chain of command, senior government administrators, the grower class and best businessmen—all white and English-ruled supreme. Next were a Portuguese pioneering class associated with commerce, trailed by a hued mulatto bureaucratic class and the little population of Chinese occupied with restricted business ventures. Blacks shaped the majority of the urban low class, gave gifted work on the sugar estates and were a piece of the provincial peasantry. Through their obtaining of training they were managed a constrained proportion of upward portability in the showing calling and the common service. East Indians were arrangements on the estate and furthermore framed a rustic peasantry

5. DISTINCTIVE PHASES OF GUYANA

Nationalism in light of British colonialism grabbed hold of the colony. This nationalism denoted the dismissal of preceded with British colonial guideline to the plantocracy and the shading class elite of the

stratification request. The People's Progressive Party (PPP) was framed and as opposed to the desires for the colonial authorities won the primary races held under widespread grown-up suffrage by an embarrassing margin.

This party united the two overwhelming race groups by uniting the majority of common laborers East Indians and Blacks. The Peoples Progressive Party driven by East Indian dental specialist Dr. CheddiJagan and the Peoples National Congress (PNC) driven by Black legal advisor Forbes Burnham set their engraving on the brains of the colonized masses and the personality of their nation. Both mass gatherings from the very initiation distinguished themselves as socialist. CheddiJagan was marked a socialist and Forbes proclaimed himself to be a Fabian socialist. These liberal belief systems put them at chances both with the Britain the colonial ruler and with the region's superpower, the United States. England, willing to give up its provinces in the West Indies, was not restricted to the dynamic nationalism and journey for an independent statehood by the nearby government officials. The expectation was that the Westminster arrangement of Government furthermore, capitalist philosophy would be held. These nationalist leaders who were prepared in the metropolitan countries embraced Westminster Democracy yet dismissed capitalism as an appropriate belief system for nation building (Smith, 2013). In the light of the virus war with the Soviet Union and the consequent development of Cuba as a Soviet satellite in the region, the United States sharply contradicted any socialist or socialist impacts in the region. The Guianese nationalist leaders, specifically CheddiJagan, were viewed as representing a risk to the national security of United States if Guyana was conceded independence under Jagan's leadership

The Cooperative Socialist Republic Phase 1970 – 1985

The Cooperative Socialist Republic Phase is the stage in which the post-colonial national personality of Guyana is solidified. Prizel contends that the feeling of a nation and national character assumes an indispensable job in framing a society's view of its environment. It is a critical, if not main impetus behind the arrangement of an outside approach since national personality characterizes the parameters of what a country thinks about its national advantages at home and abroad. He further fights that a nation's national character is particularly an aftereffect of how it translates its history - beliefs and discernments that gather additional time and establish a society's system memory. Prizel reasoned that the national personality is liable to that layer of the nation that has the custodianship of the aggregate memory. The Burnham's PNC as the new rulers of the post-colonial state mechanical assembly were the purveyors and overseers of Guyana's "aggregate memory". They set about the errand of

characterizing the aggregate awareness so as to assemble another national personality.

The state ownership and control of the media made this errand less difficult. The normal history of enduring under subjugation, indentureship, manor misuse, and ethnic and cultural minimization gave the emotional, motivational and representative grist to manufacture the new nation's character. The route forward was to fabricate "My Guyana El Dorado, best of the entire world to me" (Snyder, 2016). The colonial pioneers and rulers did not locate the legendary El Dorado, a city made of gold and valuable metals. The new nation was going to fabricate an El Dorado out of the nation's inexhaustible, to a great extent unexploited natural resources. This El Dorado was the Cooperative Republic. The new rulers were building up another vital culture out of past encounters.

The Autocratic Democracy Phase 1992

The Cold War had finished, the Soviet Union had crumpled, the Berlin divider had fell and CheddiJagan was never again observed by the President Clinton's Administration as a danger to the national security of the United States. The Jagan stage had sworn to have a mixed economy and not to turn back the financial and different activities Hoyte's PNC government had consulted with the outside benefactor network which guaranteed considerable guide if free just decisions were held in Guyana. Clergymen of Finance were selected who kept the nation reliably in accordance with the conditionalities of the IMF/World Bank auxiliary modification programs. Seeking after socialism was impossible for the PPP if even it needed to. East Indians who shaped the party base were in no state of mind for such a belief system and unequivocally embraced private enterprise. The Black population, while disrupted by the adjustment in government and the somberness proportions of the monetary recuperation program, were additionally to a great extent tired of the more noteworthy financial hardships and undemocratic principle socialism had brought. President Cheddi Jagan amid his five years in office from 1992 - 1997 as Guyana's President changed little of the essential structure of authoritarian administration left set up by the PNC. The most critical change was the expulsion of Blacks from best positions in the open service, state enterprises and government and their substitution by East Indians. Blacks were underestimated and misled and were compared with the PNC and seen as adversaries of the PPP government. This inversion in the social request underlines the basic job ethnicity kept on playing in characterizing the national personality of Guyana. The paramountcy of the PNC over the government was superseded by the party paramountcy of the PPP.

6. IMMIGRATION AND DEMOGRAPHIC CHANGE

The sugar industry could have possibly endured if there was an overflow of work, which could be effectively constrained by some type of contractual pledge to the estates. With manumission, the new work compel was in a place of more prominent haggling quality. Notwithstanding, somewhere in the range, there would be a noteworthy statistic change in British Guiana. Somewhere in the range of 350,000 obligated laborers-contracted to take a shot at the sugar estates-were imported; and 70% of the immigrants originated from India. Utilizing information from the early Indian Guianese student of history, Dwarka Nath, Mandle figures the dimension of migration and the percentage breakdown from different countries over the period. In the beginning periods, Portuguese, Indian and African immigrants shaped the biggest groups (Thomas, 2014). A considerable percentage likewise originated from the West Indies, to be specific Barbados. Indians would make up the biggest percentage of immigrants. The immigrants would fundamentally change the structure of the work power, and they would coincidentally undermine the work market position of the ex-slaves. To be sure, Rodney noticed that the main flood of movement upgraded the work supply to the degree that the liberated Africans needed to desert the second general strike.

7. CONCLUSION

The nation of Guyana is experiencing a personality paradox. To start with, it is a law based nation state that is secured in the throes of lose-lose ethnic battle in which the decision party upheld by an ethnic lion's share resorts to their triumph at the ticket to slander, minimize and disempower a noteworthy minority ethnic group. Besides, it is an eventual market economy which is overwhelmed by state ownership and control. Third, its Constitution declares the nation a parliamentary majority rule government, yet it reveres a dictatorial official administration that can work exempt from the laws that apply to everyone else. Fourth, it is commanded by socialist political gatherings in power and in restriction while looking to seek after a capitalist way of advancement. Fifth, it is topographically situated in Britain and is circumscribed by neighbors Brazil, Venezuela and Suriname with which it has constrained contact. However, it is culturally and in different ways firmly associated with the Anglophone Caribbean. At long last, it is a nation wealthy in natural resources yet poor and immature.

FUTURE SCOPE

The further studies can be done to an independent nation state, to cooperative socialist republic, and now a liberal majority rule government on a state controlled capitalist way of advancement. Guyana is

surely not a nation that is prepared for, nor would it look for armed clash with different countries. It is presently farfetched whether it leaders and armed forces would be reasonably arranged to going up against an assault on its domain by something besides discretionary methods.

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