

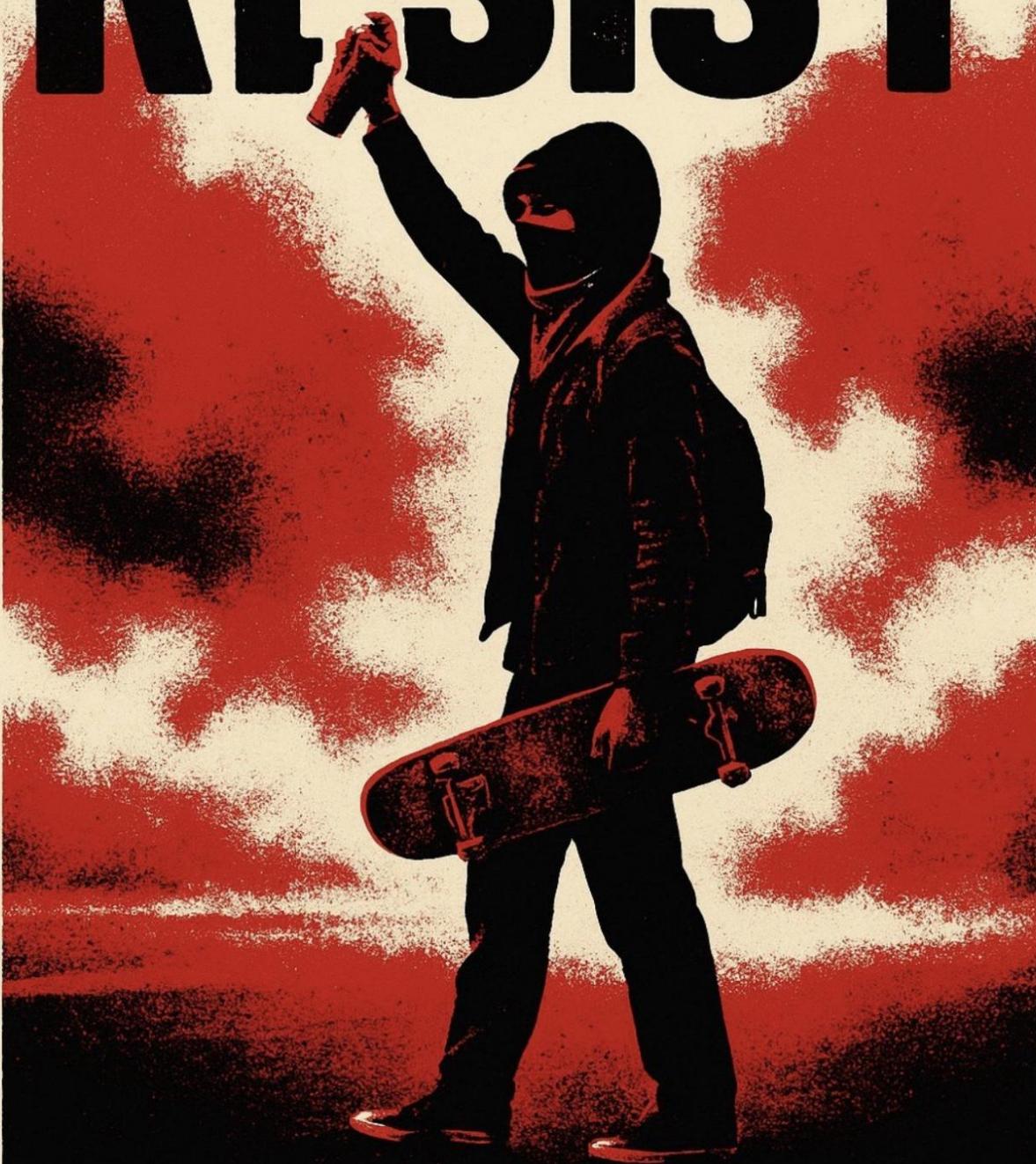
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BLS101W 708A

- For Evolutionary, Revolutionary Black Consciousness (Identity, Time, Space) you need to show who you are, what you stand for (what you refuse to endure or tolerate or to put in another way, who do you stand up for? What issues do you stand up for?) where you come from, where you're going, how you take responsibility for social change and contribute to collective liberation for all oppressed peoples on the planet, that you understand the particular times we're living in and actions you are taking to improve individual and collective conditions, and what psychological, emotional, physical, and spiritual space you and your team occupy.

IDENTITY

I am still trying to define myself as a person as I am growing. If I were to define myself it would be in a state of "becoming". I am currently developing myself as a person and new discoveries within myself are awakenings. My values are my virtues which are kindness and compassion for those around me. I also value grit and determination because that is my foundation for everything that I have accomplished in my life so far . I refuse to accept jobs that do not pay a livable wage i refuse to put my money into companies that fund genocide and contribute to the spread of imperialism. I speak up in conversation to my social circle social media and family for the people of Palestine and Sudan who are both suffering a genocide. I refuse to sell out my undocumented neighbors or my fellow students to agents of fear and hate. The least I can do is tell the stories of those who are oppressed.

RESIST



I was born in Guyana and lived there for 8 years of my life, with that said I am from the Bronx. I am an individual who has once lost his cultural identity and has since sought to regain it in a society that I have been forcibly integrated into without being cultivated. I am currently on the journey of going back to cultivate myself with the rediscovery of my background. My ancestors first arrived in Guyana in 1838. The British Created the indentured servitude scheme to answer to the workload demands of the sugar industry.

The Impact of Indian Indentureship on Guyana:

- Ensured the survival of the sugar industry.
- Other economic activities developed and largely responsible for the development of the rice industry
- Indian village settlement integrally associated with rice cultivation
- From the 1880's Indian immigrants displayed a high occupation of profile in a number of off plantation economic activities including barbers, tailors, carpenters, boat builders, charcoal makers, sieve makers, goldsmiths, porters, fishermen and small scale manufacturers.
- Immigrants and their descendants have made and continue to make tremendous strides in the social, economic, cultural, education, political and trade union fields. Some of them are leading sports personalities, entrepreneurs, educationists, politicians, and trade unionist. They are involved in every facet of life today
- Contribution towards a rich heritage in our multicultural and pluralistic society. Indian customs, values and traditions have survived
- Religions-Hinduism and Islam. Emergence of Mosques and Temples, languages Hindi, and Arabic etc.

Bronze replica of the Whity at Indian Monument Gardens:

Two ships, the *Whity* and *Hesperus* were chartered to transport Indians. The *Whity* sailed from Calcutta on the 13 January 1838 with 249 immigrants, and after a voyage of 112 days, arrived in Guyana on the 5 May. The bronze replica of the *Whity* was designed by Mr. B. K. Guru and is located in the Monument Gardens in Georgetown. This monument was built in 1988 to celebrate the 150th anniversary of the arrival of Indian indentured labourers to Guyana.



Indian Immigration Monument at Palmyra:

This 12x12 feet monument is sculpted in bronze and is a visual representation of ordinary Indian people in routine everyday life with each bearing a significant artefact as an ode to the continued traditions brought by forefathers from India translated to current livelihood and practices by Guyanese today.

The Monument was designed by Winslow Craig and Phlibert Gajadhar and In honour of the continued relationship between nations, this monument was gifted to the Government of Guyana by the Government of the Republic of India as a symbol of cultural and historical celebration.

National Archives of Guyana

Mission Statement:
To Acquire and Preserve all public records that are of value for administrative purposes and historical research

Presents:
Documentary Heritage of the Indian Indentured Labourers



National Archives of Guyana

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TIME

The time we are living in is an extremely fearful and hateful time in history where marginalized groups of people on Turtle Island (USA) are being blamed for Social and Economic problems by a fear mongering hateful group with a loud voice. They want to believe that our struggles, primarily living expenses, affordable housing, groceries, gas and the general cost of living which are systemic issues, are to be blamed on immigrants. I understand that my place in this society is to stand in solidarity with those who are oppressed. To stand in solidarity with those whose rights are infringed upon. As our society inches closer to authoritarianism and fascism we must stand in solidarity with each other locally and globally.





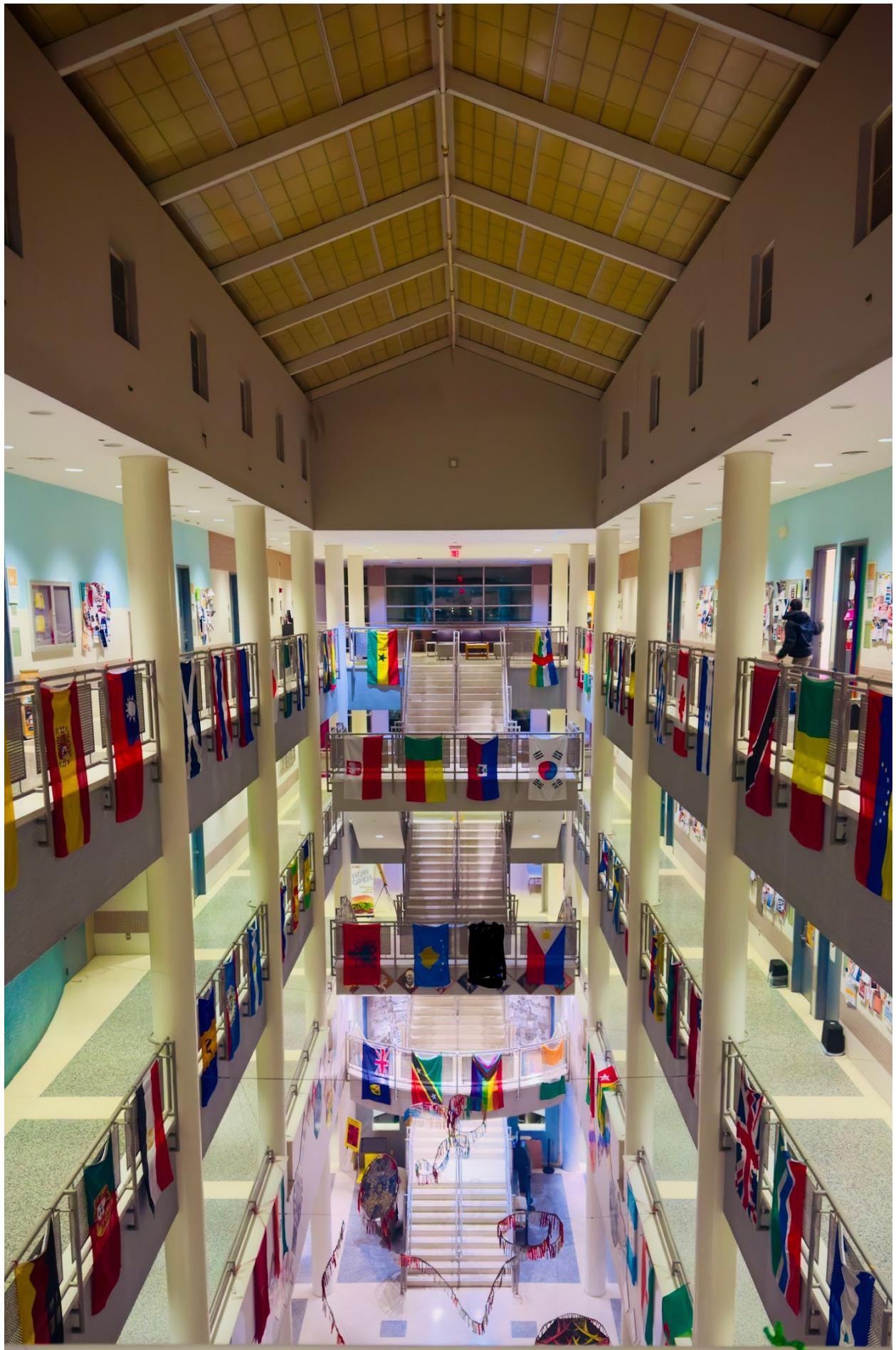
Physical Space

The space I occupy is the south Bronx originally known to be Munsee Lanape Land/Lanape Hoking. Lenni Lenape spans from southern New York State, New Jersey and a part of Connecticut respectively.



My Home is in the Bronx. I live in the Highbridge neighborhood. I work in the Bronx as well as a Proud student of Hostos Community College.





Mental space

The mental state I occupy is one of adaptability and growth. I have never considered myself as talented, however I have always had grit and determination to move forward and improve. Our Brains are like muscles we struggle with when lifting heavier weights and it signals to our bodies to become stronger over time. Learning new information is similar to that concept and we use it to liberate our minds and liberate our language.

Spiritual/Emotional Space

The Spiritual/Emotional Space I occupy is a state of peace, reflection and or shadow work which I use to deeply reflect and look at past experiences through different perspectives. My spiritual/emotional experience is getting to know myself and achieve a state of connectedness with who I am and who I believe I am. My Spiritual/Emotional space is resistance as I remember to preserve my identity in a world that is constantly changing. I remember to be empathetic to the people around that are struggling just as much if not more than I am.

How am I contributing to liberation?

I am contributing to liberation and fighting forms of oppression starting with myself and my social circle and family. The people around us are the ones that influence us the most. With that said my family, and friends do not conform to stereotypical ideas of what men and women should be. We are not emotionally numb or indifferent to the struggle of others, we value emotional intelligence and create safe spaces for each other to express ourselves, and we are each other's support system when toxic masculinity and internalized toxic masculinity says otherwise. In my personal relationship with my partner we split just about everything 50/50. We share our financial responsibilities, and we split cooking and cleaning. Neither one of us are deemed above each other. Furthermore I avoid supporting companies that profit off of genocide, war, and imperialism. My family, friends, and I all boycott amazon, target, starbucks, mcdonalds, nestle, and coca cola just to name a few. I mostly shop at small, local businesses that are owned by the people in my community. Ultimately I am against toxic masculinity, gender roles, capitalism , imperialism and war. I do not only vote with my pen, I vote with my wallet, and I work on myself to check my biases and continue to decolonize my mind. Liberation begins with the self and it is a life long multi-generational journey to achieve real change.