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# Master's Project: Identifying the Variation in Perceptions to Waste and Waste Management Behaviours in Albouystown (Georgetown, Guyana)

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**IDENTIFYING THE VARIATION IN PERCEPTIONS TO WASTE AND WASTE  
MANAGEMENT BEHAVIOURS IN ALBOUYSTOWN (GEORGETOWN, GUYANA)**

Final Project Report  
Presented by

Anita Wilson-Layne

to

The Faculty of the Graduate College

of

The University of Vermont

In Partial Fulfilment of the Requirements  
for the Degree of Master of Science  
Specializing in Natural Resources, Leadership for Sustainability  
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Committee:

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## **Abstract**

Albouystown is a community in Georgetown (Guyana) where the issue of improper waste disposal is so significant that the community oftentimes experiences excessive flooding due to drain networks being clogged with garbage from continuous littering by residents. This project explored how perceptions of and attitudes towards waste management in Albouystown have been shaped by and are rooted in structures, ideologies, dynamics and histories which are unique to the community. The project explored the benefits of promoting dialogue to investigate an existing community issue. Through this process, it became clear that systems of racial oppression and political marginalisation have negatively affected solid waste management systems and wider development in Albouystown. These community conversations have also helped to support the community in acting to overcome these challenges with a desired outcome of empowerment and sustainability for Albouystown.

## **Acknowledgements**

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## Introduction

Improper solid waste management has long been one of the most significant environmental challenges in Guyana, particularly in the capital city, Georgetown. The Guyana Country Cooperation Strategy 2010 – 2015 (PAHO, 2009) pointed out that the only waterborne sewerage system was serving a mere 7% of the national population in central Georgetown, and needed major rehabilitation. In addition to limited infrastructure and capacity for waste disposal, a high percentage of the population continue to exhibit inadequate practices to dispose of household waste, human excreta, and hazardous waste materials (Kaieteur News, 2011). The management of liquid and solid waste in Georgetown poses numerous challenges within the capital, especially with regards to environmental health and disaster management. In January 2005, the country experienced severe flooding across its coast, largely due to heavy clogging of drainage canals by solid waste; the heavy build-up of garbage and improperly disposed sludge caused sluices and outfall channels to become blocked, severely aggravating the water accumulation on the land (News, 2013). Several organisations have tried tirelessly to address these challenges by increasing waste collection frequency or through clean-up campaigns. However many efforts continue to prove futile and unsustainable (Hughes, 2013).

Albouystown is a community in South-Georgetown which exhibits complex social dynamics rooted in its rich history. Peake and Trotz (1999, page 80), in their description of the community, posited that, “to outsiders, Albouystown is the site of social *problems par excellence*. The first impression is a paternalistic perception that the area is poverty-stricken and needs to be helped by outsiders with the skills and resources to do so.” Development of the community has been limited, and proliferation of social challenges such as illiteracy, unemployment, poverty and crime have manifested, leading to the unconscious attachment of a label and stigma to Albouystown by non-residents. Albouystown is an area that has been labelled by outsiders, without an understanding of the complex history of inequity and systemic oppression, as little more than a den of thieves and criminal activities (Peake and Trotz, 1999).

The issue of improper waste disposal is also highly proliferated in Albouystown, and the community oftentimes experiences excessive flooding due to drain networks being clogged with garbage from continuous littering and illegal dumping (Admin, 2013).

Albouystown has become the best-known low-income urban community in Georgetown, resulting in it being the target of visits by numerous agencies and individuals representing private and governmental interests (Peake and Trotz, 1999). Further, it is one such community where several interventions aimed at curbing improper solid waste management have been focused over the years. However, the issue continues to be widespread throughout the community.

The common approach thus far employed by government and other entities in attempting to curb issues of solid waste management in Albouystown (and other communities) has been general and aimed at addressing the symptoms, rather than investigating and addressing the root causes of the issue. One of the government's major interventions, for instance, the "Clean-Up My Country" Programme of 2014-2015, addressed the symptoms of poor drainage systems and aesthetics of communities through employment and contractual arrangements with residents to undertake clean-up activities (Guyana Chronicle, 2014).

This project was intended to investigate the issue of solid waste management using a community-specific approach, through the exploration and amplification of dialogue on how the perceptions and adopted attitudes towards waste management in Albouystown have been shaped and are rooted in structures, ideologies, dynamics and histories which are unique to the community. Additionally, this project sought to explore strategies to address waste management challenges in Georgetown that are informed by the concepts of the "Iceberg Model of Culture<sup>1</sup>," a systems thinking framework can be used to investigate how elements within a system influence one another, and explore root causes as a basis for social change (Northwest Earth Institute, 2017; M. Smith, personal communication, 2017). The specific goals of this project were verbalised as follows:

1. To explore and understand the effects of community history and dynamics on the waste management systems and structures in Albouystown;
2. To engage members of two change-seeking groups in Albouystown (the Albouystown Women on the Move Group, and the Ambitious Future Leaders Youth Club) in

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<sup>1</sup> The Iceberg Model of Culture, developed by Edward T. Hall in 1976, compares culture to an iceberg and implies that culture and behaviours which are seen and exhibited are related to or caused by several constructs which cannot be seen, such as beliefs, values, motivations, worldviews, gender roles, etiquette, social or familial rules, etc. Therefore, it is important to examine these underlying layers to make sense of patterns of behaviour and consider appropriate leverage points for intervention.

conversations about power, privilege, oppression, poverty, culture, social injustice, and relationship to community and the environment;

3. To provide a platform for the sharing of individual stories as a basis for the strategizing and improving waste management at the community level;
4. To examine community engagement practices that might change the way public service officials engage with complex social-ecological challenges.

### **Methods**

One of the most deliberate intentions of this project was to build, maintain and track relationships throughout the entire process, and to ensure that the leadership I exercised exemplified solidarity. Axner (2017) posited that “building relationships is the groundwork that must be laid before anything else gets done on a project.” The common design of projects and programmes that I have been exposed to through my work as a government employee and Public Service Practitioner in Guyana (especially those aimed at promoting community change) has placed great emphasis on process and results. Very little attention, however, has been paid to the extent and quality of relationships developed. It was important that the methodology for this project was attentive to and tracked relationship building throughout the process, in order to ensure that I was participating in a process that didn’t replicate extractive and impactful practices and led to recommendations based on the wisdom and insight of those most impacted by the challenges that we were hoping to address.

As such, I committed to build relationships with a minimum of eight members each from two groups (the Albouystown Women on the Move Group, and the Ambitious Future Leaders Youth Club) that are currently led by visions of promoting positive social change in Albouystown and which have openly acknowledged many social structures within the community that have contributed to the many challenges currently being faced. My original methodological design proposed a series of semi-structured individual interviews with the participants around the issue of solid waste management in the community to include questions about their individual behaviours and practices and their perception of how the challenge of solid waste management developed and was amplified. I was met by reluctance to participate from many youth participants when I approached them with this proposal, and many shared sentiments that they felt they could

not make useful contributions to the process. Through these conversations it became clear that youth in the community were often overlooked and not engaged by organisations attempting to promote social change in Albouystown. At this point, I decided to alter the methodology to accommodate informal group discussions with several youths at a time, in an attempt to make the process more comfortable and accommodating to their participation. This methodological change was also done in response to the important feedback received on the assumed “voicelessness” of youth in Albouystown in previous projects and programmes.

Throughout the project, I conducted semi-structured interviews or group discussions with sixteen people from the two groups described above. Some of the conversations were recorded (with permission) and transcribed. Other conversations were tracked in a journal where I documented and tracked patterns as well as my personal insights and emerging questions based on the information and stories which were shared (Aronson, 1995).

Following the semi-structured interviews and discussions, I conducted a thematic analysis of the data to identify key learnings and patterns. The coded patterns were combined and catalogued into sub-themes related to 1) experiences around solid waste management, 2) the social construct of the community, and 3) the current movement towards social transformation and community change.

As a way of sharing the collective learning with the community, I had originally intended to work with the community to develop a theory of change rooted in the community’s awareness of the histories, structures and dynamics revealed through the earlier conversations and semi-structured interviews. The results of the thematic analysis, however, revealed that there already exists an informal theory of change within the community which, although not documented, the community of Albouystown is currently mobilised around achieving. As such, I shifted my attention to documenting and formalising the existing theory of change. The results of the thematic analysis in addition to further conversations with the participants were used to articulate a draft of a theory of change on behalf of the community.

## Results

The results of this project were threefold in nature. First, I experienced great expansion of understanding and knowledge of the connections existing between solid waste management in Albouystown and the systems and structures which have shaped the community's history and culture over the years. The outcomes of this were developed into a Case Study report on the process and findings of the inquiry and investigation conducted (see Appendix B), which can be shared across a wide arena, and it is hoped, will enrich the literature and understanding of real-life issues in Albouystown.

The second outcome of the project was the articulation of a draft of Albouystown community members' theory of change that was born out of an ongoing process of continued relationship and partnership with the Albouystown community (see Appendix D). Over the course of this project, I was able to work with the community to articulate the current shared vision of transforming social and environmental conditions within the community. This process not only helped me to practice being in solidarity with the community, but also aided in the enhancement of my leadership skills in the area of serving as a facilitator whose role is to guide a process rather than navigating its direction. The articulation of the theory of change has not only provided the community with a concrete document that explicitly outlines the vision and wisdom inherent in the Albouystown community, but it provides the community with a useful tool which can be used in approaching others and understanding necessary roles of collaboration towards the community's efforts.

Lastly, the documentation of the process and experience of investigating an environmental challenge existing at the community level has not only led to personal growth and development, but has also provided me with great insights into various methodologies and the importance of engagement in community change interventions. The experience of practically exercising many of the principles and theories learned through the Masters programme aided in the vast expansion of my leadership, as I was able to practice and track my personal embodiment, recognise areas where I experienced difficulties, and more importantly, work through several challenges greatly aided in the practice of leadership through conflict.

Participating in a process which was different from the usual approach I am often engaged in through my professional duties, although aimed at achieving similar outcomes, was a great learning opportunity for me because I was able to compare and contrast the two approaches, and was able to see great merit in, and appreciate the importance of dialogue and maximum community engagement in driving change at the community level. The personal journal posts, in addition to the results of the thematic analysis, were used to develop recommendations for Public Service Practitioners for improving community service projects and programmes. These recommendations have been drafted in the form of a memo to colleagues sharing advice on improvements which can be made that have been revealed to me throughout the project's process (see Appendix C).

### **Evaluation/Assessment**

Evaluation and feedback were critical components to this project, as they helped to enhance the learning process, and also pushed me to engage with complex and difficult questions which illuminated blind spots and critical areas of learning for me. Additionally, feedback was essential to ascertain how the process was accepted and viewed, and to highlight areas where changes could be made to improve the process.

The Project Studies Committee served as a useful form of evaluation and feedback throughout the progression of the project. The Committee provided valuable feedback and perspectives on the process and direction of the project as it unfolded. Further, the discussions which were held with individual Committee members, drawing from their insights and expertise, helped me to recognise some of my blind spots in moving forward in the project, and also aided me in highlighting key areas of learning and growth. Moreover, the Committee offered great guidance in steering through the process of identifying the Project's deliverables and the crucial next steps to be conducted, even as the physical Masters Project comes to a close, and navigating that transition.

Additionally, I learned much from the assessment process and feedback from residents of Albouystown who were participants in the process. In the initial stages, I gathered immense feedback from one participant (who also served as my introduction into the community) on the methodology which was to be conducted. This feedback, which came in the form of informal discussions, provided me with the insight that this methodology was not only new to the community, but was also one which was appreciated by the group because of the opportunities it

provided for the sharing of individual perspectives on an issue which was common to and affecting many. I also solicited feedback from one participant of this group through the testing of the Interview Schedule (see Appendix A) prior to beginning to conduct interviews. This test period highlighted the need for me to amend some of the questions in the interview to a more open-ended style, as this would allow for more conversation and sharing. Feedback was also requested post-interviews to ascertain from the participants how the experience of dialogue around an existing environmental challenge and social structures was to them. Many were able to indicate that verbalising and sharing their perspectives were a great learning experience for them, as they were able to make see and appreciate the interconnectivity of environmental and social phenomenon within Albouystown.

Finally, I also engaged in a rigorous process of self-evaluation throughout this process. Tracking was done through documentation in a personal journal where I not only reflected on the process undertaken, but also documented my thoughts on my self-examination of the learning I was exploring and the connections which were being made. The self-evaluation process largely helped me to critique my role as a facilitator throughout the process of driving community change utilising a new methodology, as well as the quality of relationships which were developed through the process.

### **Recommendations/Next Steps**

Although the Masters Project component of this project has been completed, there are still several next steps which are to be taken in my continued relationship with the Albouystown community in an effort towards social change. The theory of change can be further developed as additional members of the community are engaged around this process. One of the immediate next steps will be working with the additional members of the community to gather additional perspectives on the linkages between solid waste management and social structures in Albouystown. This next phase will be conducted in partnership with the original participants in the project who will be invited to serve as facilitators through the continued process, and might also benefit from further learning through continued dialogue across the community. This transition, I believe, is essential to emphasise that the community members are not only the drivers of social change in their

community, but also to ensure that the power of decision making remains and is sustained within the community.

Additionally, one of the next steps is working with the community in identifying potential allies in the quest for social change, and the sharing of the theory of change across networks. As the theory of change continues to develop, it will become clearer which partnerships and relationships need to be established in order to implement the theory. As such, I intend to work with the community in navigating through the establishment of these relationships, as far as possible. My recommendation for this phase, similarly, is that my relationship and role at this point will be more in partnership with the community, especially for the sharing of networks and expertise.

Finally, one of the next steps for me will be the sharing of my personal experiences and learnings through this process and methodology. This will include sharing the documents (Case Study and the Memo to Colleagues) as well as verbally sharing my experiences in informal settings. Further, it will be important for me to continue to document the process, especially as my role changes, and to work towards using the experience to draft recommendations for knowledge transfer and sustainability.

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## Appendix A

### Interview Schedule

*Identifying the variation in perceptions to waste and waste management behaviours in Albouystown*

- *Commencing the dialogues on the relationship between adopted attitudes, history and social configurations*
  1. How long have you been a resident in Albouystown?
  2. How would you describe the Albouystown community to someone who has never been here or heard of the community?
  3. How would you define the term “waste”?
  4. How would you describe the solid waste management practices in Albouystown?
  5. What are your waste management practices?
  6. Have you observed any changes in solid waste management practices in Albouystown since you have been living in the community?
  7. If you have observed changes, what are these and when did they occur?
  8. Apart from solid waste management, what other challenges exist in the community of Albouystown?
  9. Apart from solid waste management, have you noticed any other changes in the community over time?
  10. Do you see any connections between solid waste management and any other issues in the community?

## Appendix B

### Case Study of Albouystown: Solid Waste Management in Albouystown

#### Introduction

Albouystown is a southern-Georgetown community, often referred to as a slum or “ghetto.” The community comprises of sixteen (16) cross streets from Hogg Street to Coconut Walk, and is bordered to the north and south by Sussex Street and Punt Trench Dam respectively (Habitat for Humanity Guyana, 2014). Albouystown was formerly the front section of a vast coffee and sugar estate (Peake and Trotz, 1999); around 1839, the area was laid out and transformed into a housing settlement through the sale of lots to the working classes—freed Afro-Guyanese and later Indo-Guyanese in the post-slavery and post-indentureship eras (Peake and Trotz, 1999), and then purchased in 1958 by the Mayor and City Council of Georgetown for G\$1 (Habitat for Humanity Guyana, 2014). Afro-Guyanese still make up the predominant population of the community; the population has grown to approximately 4,883 people, of which approximately 3,099 (64 %)² are youth below the age of 30 (Habitat for Humanity Guyana, 2014).

#### Solid Waste Management in Albouystown

Improper solid waste management has evolved into a serious issue in the community of Albouystown over the past thirty odd years. As residents have described:

*“The problems of littering really have gotten bad over the past 30 years or so. We didn’t have all these problems here before; is only now the people get so dirty!”*

*“The younger persons especially love to litter. They throw their garbage anywhere, and you can’t tell them anything.”*

Littering and haphazard dumping are highly proliferated, and apart from being a health hazard, large amounts of garbage have compromised the community’s drainage system contributing to

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<sup>2</sup> Guyana National Population Census 2007

flooding in the area (News, 2013). When asked about the solid waste practices of people in the community, Albouystown residents remarked:

*“Strangers visiting the community for the first time are sure to be greeted by the evidence of the terrible littering that goes on here – the drains are overflowing with plastic bags and bottles, paper, and empty Styrofoam containers, and all kinds of other things.”*

*“If you can’t see with your own two eyes how bad the dumping is here, I’m sure you can smell the stagnant water in the blocked up trench!”*

*“The littering is bad here, but it’s not us alone. Many people come here at night and dump their garbage into our drains,”*

Albouystown usually experiences its highest volume of dumping following the Christmas season, as many households use their backyards or the parapet just outside their homes to discard items they no longer want. As one Albouystown resident described:

*“Every year when its Christmas time everybody “breaks up” their house, and all the chairs and carpet and everything else they don’t want goes right outside in the yard. I’ve never seen people change so many things in the house like Albouystown people....every year! And I know more than half of them don’t really have the money to keep doing it; it’s just to put on a show.”*

The solid waste management issue in Albouystown is compounded by the fact that the garbage collection systems in the community are unreliable, and the once weekly visit of the garbage trucks are inadequate to take away all the waste generated by the community on a weekly basis. Most yards possess only one (1) waste receptacle, despite the fact that most yards are comprised of at least three (3) households. When these shared bins become filled, they are left to overflow; the garbage collectors rarely take the time to gather the waste materials which have fallen outside of the bins, so much of this is just left in its position and eventually makes its way into the nearby drains, sometimes aided by stray animals. As one Albouystown resident described:

*“Garbage trucks does only pass like once a week, or whenever they feel like. And them people does only pick up what they want to pick up and leave the rest in the street.”*

Further, several small businesses exist in Albouystown, although the community is officially classified as a residential area. As such, the categories of waste produced by the community include industrial waste, and largely increases the volume produced on a daily basis above residential averages. Notably, the challenge of solid waste management in Albouystown is exacerbated by persons from outside of the community. Many evenings, business operators and individuals can be observed bringing bags of garbage into the community and dumping them along the streets and in the drains in Albouystown. As another Albouystown resident described:

*“People from outside the community always coming here and dumping their garbage in the nights. They think we don’t know.”*

### **Connections of Solid Waste Management to Social Structures and Systems in Albouystown**

The 1992 election was a significant event in Albouystown’s history, as the victory of the People’s Progressive Party/Civic (PPP/C) – a predominantly East Indian political party – over the People’s National Congress/Reform (PNC/R) – a predominantly African political party spurred great changes for the community. Prior to the elections, many political activists in favour of the then ruling PNC/R had emerged from the community and the Albouystown community was generally labeled as a PNC/R stronghold. Women recalled some tensions in the community immediately following the elections between Afro-Guyanese and Indo-Guyanese women in the community, and a temporary suspension of inter-ethnic exchanges between neighbours who lived even in the same yard (Peake and Trotz, 1999).

With the Albouystown community publically in opposition to the new government, and several political activists and groups emerging and actively working with the then opposition, PNC/R, the community entered a period of what many term as “political neglect.” Little to no attention was given to development in the community through government systems, and several social problems emerged, and have since proliferated for the community. These problems of everyday life are undoubtedly visible, including low and meager levels of education and employment of residents, poor quality of housing and standard of living, and high levels of truancy, domestic violence, drug abuse, delinquency and criminal activity. As an Albouystown resident described:

*“Things really got bad after the PPP took over. We were forgotten and cast aside. The Indian communities were given the money to develop, and things got better for them; Albouystown was left like the ugly stepchild.”*

The deterioration of social systems and underdevelopment of Albouystown resulted in state of depression among residents, who began to internalize this oppression and embody the assumptions and labels which were placed on them by outsiders of the community.

*“Persons began to call us so many names – poor, stupid, thieves, murders, dirty. Everything bad they called us. And we started to believe them...we started to be those things.”*

Albouystown is seen as a place to move out of once social mobility becomes possible (although not everyone who has done relatively well chooses to depart), and despite there being a number of well-placed and well-known former residents, achievements are applauded despite, not because of, the achievers having come from Albouystown (Peake and Trotz, 1999). This loss of community pride resulted in the emergence of behaviours and attitudes of neglect of the well-being of the community, including littering and poor waste management.

The election of the A Partnership for National Unity/ Alliance for Change (APNU/AFC) Coalition government into office saw some restoration of hope in the people of Albouystown, and confidence in the addressing of systems of oppression. This confidence has sparked a movement towards positive social change at the community level, and has potential to influence the improvement of solid waste management in the community. As one Albouystown resident described:

*“The change of government did something great for us; it made us believe that change was coming. I think the new day is coming for Albouystown.”*

## **Conclusion**

It cannot be denied that improper solid waste management is a very real problem in the community of Albouystown. This issue, however, is not an isolated one, and is deeply rooted in the manifestation of systems and structures of oppression and marginalization of the community over many years. An integrated approach which addresses these underlying issues and histories therefore is needed in an attempt to curb the issues of solid waste management in Albouystown.

## Appendix C

### **Memo to Co-workers on Improving Community Service Projects**

**To:** Preparedness and Response Department  
**From:** Community Based Disaster Risk Management Officer  
**Date:** November 12, 2017  
**Subject:** Recommendations for Improving Community Service Projects

I have recently been involved in a rigorous process of engagement with the residents of the Albouystown community through my Masters' Project. The intent of the project was to utilise dialogue to explore the variation in perceptions to waste and waste management behaviours, and the relationship between manifested waste management practices and the social dynamics within the community. This project bore similarities in intent to many of the projects and programmes our department usually executes, which is to influence positive change at the community level. The methodology which was utilised, however, was vastly different from those which I (and we as a department) commonly utilise in our programmes.

I have been able to note some areas where synergies can be derived through merging of the methodology utilised with our common approach. There are also several lessons which have been revealed to me through the tracking of the process, which I feel can help to enhance work in influencing community change.

As such, I have developed some recommendations which I hope to integrate into my work moving forward, and I wish to share these with you for consideration and awareness:

#### **1. Balancing Relationships with Process and Methodology**

It is equally important to ensure that the project or programme places attention on building and maintaining relationships, as it is to ensure that methodology is followed and results are achieved. Deeply rooting a community service project in the building of relationships can help to uncover useful information about the community's dynamics, structure and systems, which may not have been revealed without this step, and can help to positively enhance the project's outcomes. Furthermore, emphasis on relationships helps to ensure that we do not participate in practices that are impactful and extractive to those who we are meant to serve.

## **2. Flexibility in Methodology can be a useful tool**

Allowing the space for some variations in the methodology can help to improve the quality of the programme and its outcomes. Providing space for flexibility, especially in the methods used to engage community residents can promote the involvement and meaningful participation of more diverse groups of community residents, and, in turn, reveal more perspectives. It is also important to ensure that there is no unconscious exclusion of particular persons or groups by the methodology.

## **3. Be conscious of single stories and biases**

It is important to be conscious of stories and information that may have previously been told about a community you are working in, and to ensure that you do not allow these to paint any unconscious impressions of the community, or to guide the process of your engagements throughout the project.

## **4. Do not let pre-determined deliverables affect process**

It is important to ensure that the process is useful and beneficial to the community residents being engaged, and to avoid steering the process in any way towards pre-determined deliverables. Further, it is also important that the deliverables of the project/programme are useful to the community, and address authentic needs, while not participating in a deficit-based narrative about a community.

## **5. Seeking consent is important**

It is important to seek the consent of the residents/community-members in every stage of a project, especially in order to share their stories with others. Further, the consent process should include seeking consent to utilise recordings, photographs or any other form of media obtained in the programme in the production of any materials, as well as the replication and/or sharing of these with others.

I am open to having conversations with any of you on the project I would have conducted, and further discussions on these recommendations if you so desire so feel free to reach out to me. I hope that the department finds these as useful as I think they can be, and that they can help us in enhancing our programmes aimed at serving communities.

Kind Regards,

Anita Wilson-Layne.

## **Appendix D**

### **Albouystown's Theory of Change**

The Albouystown community is currently mobilised around a shared vision of building a community which is safe, empowered and sustainable, where all residents are deeply connected to the place and each other, demonstrate resilience and live fulfilled lives as residents of the community and wider Georgetown.

There are several changes which have been identified by the Albouystown residents as necessary in order to achieve the desired outcome of change. These required changes include the community being organised to access resources, and residents being empowered to live free from poverty and racial (and other) issues. The community has a great role to play in achieving this change, especially in organising as a unified system with a clear vision and direction for the channelling of resources. This will include collaboration and partnerships with organisations and individuals mobilised around similar goals, however it is important that the partnerships are mutualistic in nature.

The government has a responsibility to the Albouystown community (and other communities) to ensure that the residents are aware of, and are free to exercise their rights as individuals and citizens of the country. Additionally, the government plays a role in making available and providing resources to promote development at the community level. The relationships developed around the provision of resources by government has in the past taken the form of a parent-child relationship, especially with marginalised communities like Albouystown, in an effort to maintain and manifest systems of oppression. Essentially, for the desired outcome of Albouystown's Theory of Change to be achieved, the transformation of relationship between the government and the community is a required condition. Further, the government will have a critical role in empowering the community to access resources through equal partnerships, and in a manner where they are able to have a voice in the decision making for the allocation and utilisation of these resources.



**Albouystown’s Theory of Change:**

