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Chapter 1 : Plantations, the Americas | www.nxgvision.com

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History[edit] In the 16th century, slavery was becoming common across the Americas, particularly in Brazil. Slaves were shipped overseas from Africa via a massive Atlantic slave trade network. In Brazil, most worked at sugar plantations and mines, and were brutally tortured. However, slaves started to escape. According to legend, among them was Aqualtune, a former Angolan princess and general enslaved during a Congolese war. Shortly after reaching Brazil, the pregnant Aqualtune escaped with some of her soldiers and fled to the Serra da Bariga region. It is believed that here, Aqualtune founded a quilombo, or a colony of Quilombolas, called Palmares. Palmares was one of the largest quilombos in Brazil. The inhabitants used African style forges to make metal plows and scythes to harvest fields of corn, rice and manioc and created agricultural forests of palm and breadfruit. Palmares was behind many raids of Portuguese ports and towns. Lisbon, seeing Palmares as a direct challenge to its colonial status, declared war on the Quilombolas. Twenty attacks on Palmares failed. But the constant attacks wore down Ganga Zumba, and in he agreed to stop accepting new slaves and move out of the mountains to safety. Colonial forces continued the relentless attacks, and in the end Zumbi was unable to cope. In 1695, the Portuguese finally destroyed Palmares and killed hundreds of its citizens, ending the glory days of the Quilombolas. Zumbi and Palmares survived only as symbols of resistance. Rediscovery[edit] Other quilombos had emerged during the age of Palmares and the Aqualtune Dynasty. The fleeing slaves had befriended and allied with Brazilian natives. They interbred, and today most of the Quilombola population is part African-Brazilian, part Indian. Quilombos were mainly located deep in the jungles, far from European influence, and after the fall of Palmares, all the quilombos either went into hiding or were wiped out by Europeans. Most of the Quilombolas remained hidden so successfully it was assumed they had been destroyed or died out. They dropped farming at the risk of being discovered and continued the agricultural forest practice. The Quilombolas adopted a lifestyle that was a cross of Portuguese and Indian culture, as well as their traditional African culture, to make a colourful cultural blend. Until the 1930s, the Quilombolas were a totally unknown race and assumed extinct. However, in the 1970s, deforestation reached their lands. Loggers, assuming them to be squatters trying to steal property, forced them off their land at gunpoint and unwittingly stole their land. Nobody believed they were really surviving Quilombolas until the 1980s. Enraged ranchers claimed they were squatters pretending to be Quilombolas to get land and make a quick buck. Eventually, they were accepted as Quilombolas, but ranchers still kept stealing their land. The most avid supporter of the Quilombolas was Chico Mendes, who argued for the preservation of the jungle and its native people, including the Quilombolas. Quilombola Land rights[edit] You can help by adding to it. August Constitution: Regional and national organisations working to fight racial discrimination formed an alliance in that played an important role in the grassroots political action that resulted in Article 67. Black militants across Brazil demanded reparation and the recognition of the detrimental effects of slavery, including preventing black communities from accessing land. They capitalised on the perception that there were very few quilombos and that it would thus be mainly a symbolic gesture in order to get it into the Constitution. Redefinition - [edit] Throughout the second half of the 20th century and the early 21st century, hundreds of black peasant communities in Brazil began the legal process for official recognition. They are situated across the whole of the country, in urban and rural locations, in forests and even on islands. There are those that consist of just a few extended families and others that number thousands. The land claimed by these communities totals about 4.

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Chapter 2 : [Peasant women and agrarian life in Latin America].

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Plantation agriculture was at once linked to the emergence of world markets for tropical staples, and to the control of an abundant, cheap, and disciplined labor force secured by direct or indirect compulsion. Slavery, indentured or contract labor, sharecropping, and tenancy concentrated laborers in commercial crop production, reduced their bargaining power, subjected them to lowered standards of living, and imposed a strict labor discipline enforced by a hierarchical staff of supervisors. A clear distinction existed between powerful owners, who generally claimed European descent, and a subordinate, and racially and culturally distinct, labor force. Over the course of its evolution, plantation agriculture transformed tobacco, coffee, bananas, cacao, cotton, and, above all, sugar cane from luxury items into articles of mass consumption. The development of the plantation was shaped by colonial rivalries between European powers, the expansion and diversification of markets, growing productive capacities, and changing sources of labor supply and forms of labor control throughout this international socioeconomically complex world. Plantation production developed along the coastal lowlands from Brazil to Chesapeake Bay and throughout the Caribbean islands where soil, climate, and ease of transport facilitated large-scale production. The sparse indigenous populations in these regions, unaccustomed to settled agriculture and European diseases, provided insufficient labor and were replaced by imported workers. Later, with changes in transportation, production technologies, and market patterns, plantation production spread along the coastal lowlands of Peru, Ecuador, and Central America and to inland regions of Brazil, the United States South, Mexico, Colombia, and Argentina. Throughout these zones, the plantation degraded environments, disrupted preexisting cultural norms, and eliminated competing forms of economic and social organization. Historically, sugar was perhaps the most important plantation crop and the one that developed this productive form to the fullest. Beginning in the eleventh century, growing European demand stimulated the spread of sugar production westward across the Mediterranean to the Atlantic. By , refineries in Venice, Bologna, and Antwerp established a colonial relationship between producing regions and dominant importers. The adoption of Arab production techniques, especially irrigation, transformed cultivation and allowed intensification of land use. In the fifteenth century sugar mills in southern Spain and Portugal turned to African slaves as a source of labor. Nonetheless, the sugar industry in the European Mediterranean was characterized by small-scale production and diverse ways of organizing land and labor. This pattern of sugar cultivation was extended to Madeira, and the Canary Islands in the Atlantic. Sugar remained a costly luxury product. The decisive break with the Mediterranean pattern came in Brazil. Ideal climate, together with unlimited supplies of fuel, land, and at first indigenous and then imported African servile labor, established the characteristic pattern of American plantation agriculture. Powerful *senhores de engenho* the masters of the mill monopolized access to river courses in order to grind their own cane and that of dependent cane farmers who themselves often employed large numbers of slaves in a complex division of labor that combined sugar cultivation and manufacture. African slavery, fertile soil, and improved milling techniques promoted large-scale production. Brazil dominated world production as sugar reached growing numbers of European consumers and became a significant source of colonial wealth. In contrast, tobacco was an indigenous American crop. It required no large investment to start up, and it could be cultivated successfully on a small scale. Nonetheless, by the s rising European demand for tobacco stimulated concentration of land and labor in the Chesapeake Tidewater region as wealthy planters achieved economies of scale at the expense of native peoples and European smallholders. Initially indentured Europeans provided labor, but after the s changing patterns of migration in combination with local conditions resulted in a shift to African slave labor. Tobacco was grown on small scattered plots and required skilled labor working under close supervision. Its labor force was smaller than that for other plantation staples. Nonetheless, ownership of

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land and slaves was the key to success. Recurrent depressions in the tobacco market drove out smallholders while big planters were better able to survive hard times and reaped disproportionate benefits from upswings. The slave-owning gentry dominated the Chesapeake tobacco region until the 1770s when the War for Independence disrupted access to markets, and tobacco was no longer profitable. Planters turned to general farming as better and cheaper tobacco was produced on the western frontier. With the expulsion of the Dutch from Brazil in 1654, the Caribbean emerged as the center of sugar production. Rather than directly organizing production, the Dutch offered slaves, technology, credit, and access to Dutch markets to British and French planters. By the 1760s the consolidation of large estates and massive importation of slaves eliminated the European yeomanry and indentured labor. The West Indies were transformed into "sugar islands," with majority populations of African descent. They became the cornerstone of imperial politics and were at the heart of the transatlantic commercial complex linking the African slave trade, European manufactures, and livestock, lumber, fish, and grain from North America. Almost one-third of the slaves transported during the course of the entire African slave trade were imported to the British and French Caribbean between 1650 and 1800. In Saint Domingue, the richest colony in the world, nearly half a million slaves produced more wealth than all of British West Indies and allowed France to compete with Britain in international politics and trade. World demand for sugar, coffee, cotton, cacao, and later bananas resulted in the extension and diversification of plantation production. The railroad and steamship opened new areas to cultivation and linked them more firmly to international trade. Paradoxically, growing world demand for key agricultural commodities expanded plantation slavery in certain regions even as the international slave trade was being suppressed. The first railroad in Latin America and the introduction of modern milling and refining technologies in Cuba increased the scale of production and transformed the relation between land, labor, and capital. The expansion of the slave cotton plantation allowed the United States South to dominate world production and fueled the Industrial Revolution. In Cuba, slave labor was obtained legally and illegally through the transatlantic slave trade while American and Brazilian planters obtained the majority of their labor through internal slave trades. Cuba, Brazil, and the United States were the last countries in the hemisphere to abolish slavery, the United States being engaged in the civil war. By the second half of the nineteenth century, plantation agriculture spread beyond the Americas. Java, India, Ceylon, the Philippines, Australia, and South Africa, among others, emerged as important centers of plantation production. With the introduction of the refrigerator ship, bananas became an important plantation crop in Central America, Columbia, and Ecuador. At the same time, coffee, cotton, bananas, and other plantation crops began to be produced on a significant scale in a variety of nonplantation arrangements of land, labor, and capital for an expanding and increasingly integrated world market. Slave emancipation and growing demand for plantation products initiated a search for new sources of labor. In many places, state-sponsored immigration provided an alternative source of labor. Italian colonos replaced African slaves in the Brazilian coffee zone. In the lowlands of the Andes and Central America labor was recruited from highland peasant communities. The demand for labor sharpened conflicts between plantations and smallholders and shaped racial, ethnic, and cultural diversity throughout the plantation zones. By the 1850s large-scale international migration ended. A variety of forms of sharecropping, tenancy, contract labor, and wage labor prevailed. The plantation monopolized resources and eliminated alternative economic activities. Workers were exposed to seasonal employment, and, where labor was insufficient, regional inequalities created local sources of migrant labor. Conversely, technical innovation, the growing scale of production, and capital investment transformed plantation ownership and financing. Local planter classes were increasingly subordinated to or eliminated by corporate capital as plantations were integrated into production, marketing, and financial networks dominated by transnational enterprises. The plantation lost its distinctive character and came to resemble other forms of large-scale capitalist agriculture.

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Chapter 3 : Quilombola - Wikipedia

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Either singlehanded assessment would be based on an overly idealized and individualized conception of the man. Certain images persist in my brain and in my breast: And yes, the visionary who may or may not have lost the courage of his convictions, but who, fortunately, recorded them in his many books over which we are now free to establish our own kind of intellectual ownership. Here I will explore the roots of his development and politics in an earlier critical turning point: The rebellions were essentially fuelled by a combination of acute economic distress and the diffusion of radical anti-imperialist ideologies both Marxist and nationalist throughout the Americas, especially along the well-worn paths of border-crossing workers, seamen and soldiers. A number of more specific reasons have been given for the outbreak of the riots, and in particular the most sustained, destructive, and widespread of these, the rebellion in Jamaica. There were estates of all crop types on the island in , including sugar and 94 banana properties. A survey of all properties recorded a total of 2, barracks accommodating a maximum of 22, persons in 8, rooms, fewer than half of which were judged to be in acceptable condition. Of the 2, barracks, had no latrines and others were unsanitary. Only about 1 of every 8 barracks was supplied with water, either piped or drawn from wells; 38 percent made no provision at all, and about half received water from open rivers and ponds. In addition to generalized immiseration, joblessness and political disfranchisement, the economic and social frustrations specifically experienced by returning war veterans and repatriated workers from U. This was especially true in the context of the heightened political consciousness enjoyed both by the returnees, who had suffered racial discrimination and militaristic and bureaucratic-industrial labor relations in their various forms of service overseas, and by Caribbean locals who had been exposed to and stimulated by the ideas of Marcus Garvey and other anti-colonial champions. The returning war veterans and migrant laborers, an overwhelmingly male group, felt that their experience of military and labor service overseas had furnished them with irrevocable and conclusive proof of manhood and that they were now entitled to full citizenship and membership in the Jamaican political and property-holding community. It was inconceivable to them that they might be expected to retreat back into positions of propertylessness, political disfranchisement and social dependency upon their return. Most of the returning migrants had aspirations to be more than dependent workers and invariably tried to establish themselves as peasant farmers or independent artisans. Many of them bought land and settled mainly in those rural parishes dominated by peasant cultivation or with mixed sources of livelihood, exacerbating the high densities and ecological stresses in these areas and displacing local rural people, who were pushed towards Kingston and suburban St. Heightened expectations of political and economic empowerment, the characteristic bottlenecks and impediments experienced in attempts at small-scale commercial farming in a context of plantation monopoly, land hunger among those with little or no land, and rural and urban working class destitution all combined to produce a powder keg of frustrations that eventually ignited. Mary, the sugar workers of Westmoreland, St. The old plantocracy had been challenged for some time on its own turf agribusiness from two fronts: Leading descendants of this class would secure for themselves the leadership of the new political parties and trade unions formed out of the rebellion, ultimately edging out both popular often Garveyite working-class leaders and middle-class Marxist movement ideologues. The two converged upon the mid-center, Norman Manley from its left and Alexander Bustamante from its right. The center that they occupied was fraught with compromise and class conciliation: As a result, the country experienced spectacular growth, with gross domestic product increasing at an annual rate of 7. Much of this growth occurred from investments in manufacturing, tourism and most significantly bauxite mining, as both local and foreign investors but especially the latter took advantage of the generous incentives being offered by the government. Once the initial boom period was over, the negative impact of disconnected, enclave-type development on a

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dependent economy manifested itself in myriad ways Bernal, Moreover, the combination of bauxite mining in the countryside and this kind of industrial development in the urban areas led to massive rural-to-urban migration, unemployment and lumpen-proletarianization. A new urban capitalist class had developed, dominated by the Jews, the Lebanese and the whites, and to a lesser extent by the Browns and the Chinese Stone, The Jewish subfraction played the dominant role, exercising a level of control far in excess of their numbers: Jews numbered less than 0. Seven of the 21 Families were Jewish, of whom fourâ€”Ashenheim, Henriques, DaCosta, and Matalonâ€”accounted for twenty-two of the forty-seven corporate boards for and stock exchange companies. The bauxite-alumina companies themselves operated as a capital-intensive raw material-export enclave within the rural environment, employing less than one percent of the Jamaican labor force. The overwhelming majority of those employees were semi-skilled or skilled, unionized, male workers from outside of the communities that had been disrupted. These enclaves also pulled in an expatriate, white managerial elite whose lower and middle ranks were slowly replaced over the years by brown and black Jamaican men Beckford, In parallel economic terms, the bauxite-alumina subsidiaries had limited linkages with the national economy, contributing only 8. All the industry exports were in raw or semi-processed form. One element of the modernizing trend that was to clearly distinguish itself in the post-independence era was the development and expansion of a new professional and clerical middle class constituted through social mobility out of the black peasant and working classes on the basis of educational and professional qualification. These were primarily the children of peasants, who could not claim legitimacy on the basis of family background, and more often than not, could not claim legitimacy on the basis of colour. Nevertheless, by reaffirming the basic values of the traditional middle class â€” this educated elite was eventually able to legitimise itself. In the meantime, the socio-cultural and political dynamics of the Jamaican society in the post-independence period, led to a decline in the number and relative power of the post-war traditional middle class. As Keith and Keith point out below the demands this fraction would make on the government would be new ones. These frustrations had been given new expression during the s through militant and radical-nationalist intellectual and grassroots cultural and social movements which had facilitated and reflected the growing politicization of urban-based male youth in particular. This was an atmosphere and underlying set of demands to which the PNP could not remain oblivious. By the same token, the heterogeneous and divided character of the subordinate classes stymied any potential there might have been for the development of a focused, revolutionary working-class force. Other writers have confirmed the unprecedented growth of a black entrepreneurial fraction under Manley, among them, Stone The government also nationalized all bauxite lands with full compensation and acquired an interest in the mining and alumina operations. In a nutshell, the reforms undertaken by the government, some of them relatively bold, were variously aimed at multiplying the domestic retention of bauxite earnings, expanding the productive base and strengthening national control over the economy, increasing real wages, reducing poverty and raising levels of social protection, literacy and culture. It was a program of state-led development in alliance with the industrial fraction of local capital. Get articles and upcoming events delivered every month.

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Chapter 4 : David Nicholls (theologian) - Wikipedia

See, e.g., David Lowenthal and Colin Clarke, "Common Lands, Common Aims: The Distinctive Barbudan Community," in Malcolm Cross and Arnaud Marks (eds.), *Peasants, Plantations and Rural Communities in the Caribbean* (Leiden: Royal Institute of Linguistics and Anthropology, ; Guildford: University of Surrey Dept. of Sociology,) Google.

Knight, *Modern Caribbean*, ch. Goslinga, Dutch in the Caribbean ; R. Genovese, *From Rebellion to Revolution*; E. Cuba and Haiti in the age of revolution Did the United States do more to help or to hinder the emergence of an independent Haiti? Ros, *Night of Fire*; C. Fick, *Making of Haiti*; A. Carpentier, *Kingdom of this World* How have archaeologists contributed to knowledge of Caribbean history? Buisseret, *Port Royal*; J. Hardman, *French Colonial Archaeology*. Examine the debates among historians about slavery and economic change in Britain, or in the Atlantic World. Pietschmann, *Atlantic History*; D. Tomich, *Through the Prism of Slavery: Patters of Development, Culture and Environmental Change since* , ch. Genesis of a Fragmented Nationalism, 2nd ed. Mimi Sheller, *Consuming the Caribbean* , a postmodern perspective; G. Heuman, *The Caribbean* For primary sources in the library, see D. Geggus, *Caribbean Collections at the U of F*. Blackburn, *Overthrow of Colonial Slavery*; E. Genovese, *From Rebellion to Revolution*; S. Fischer, *Modernity Disavowed*; E. Shabuddeen, *From Plantocracy to Nationalism*; M. Economics, *Politics and Culture*. Wilmot, *Adjustments to Emancipation*, G. Ferrer, *Insurgent Cuba*, H. Hoetink, *The Dominican People*; F. Moya Pons, *Dominican Republic*; A. Cambeira, *Quisqueya La Bella*; R. Wallace, *British Caribbean*; A. Tuttle, *West Indies Federation*. The works of Marcus Garvey; C. Lowenthal, *Dominican Intevention*; C. Ayala, *American Sugar Kingdom*.. Gibbons, *Calypso Trilogy*; G. Bettleheim, *Caribbean Festival Arts*; M. Gates, *Afro-Caribbean Religions*; A. Pollak-Eltz, *Cultos Afroamericanos*; S. His Work and Impact. Klass, *Singing with Sai Baba*. Desmangles, *Faces of the Gods*; H. Laguerre, *Voodoo and Politics in Haiti*; A. Diederich, *Papa Doc*; L. McCarthy Brown, *Mama Lola*. Oostindie, *Caribbean Ethnicity*; D. Lowenthal, *West Indian Societies* ch. Hoetink, *Cbn Race Relations*; M. Harris, *Patterns of Race in the Americas*; D. Nicholls, *Haiti in Caribbean Context*, ch. Cox, *Caste, Class, and Race*; M. Smith, *Plural Society in the W*. Tannenbaum, *Slave and Citizen*; H. Klein, *Slavery in the Americas*; L. Foner, *Slavery in the Americas*. Memmi, *Colonizer and the Colonized* Cases: David Howard, *Coloring the Nation* D. Paquette, *Sugar is Made with Blood*, A. Ferrer, *Insurgent Cuba*, and V. Nicholls, *Haiti in Cbn*. Klass, *Singing with Sai Baba*; M. Wilson "Reputation and Respectability" Man 4 Reddock, *Women Plantation Workers*; J. Beckles, *Centering Woman*; B. Bush, *Slave Women*; M. Smith, *Negro Family in Br. Guiana, and Matrifocal Family*; A. Burton, *French and West Indian*; L. Chevannes, *Learning to be a Man*. Guiana ; Hilary Beckles, *V. Kempadoo, Sun, Sex and Gold*; L. Perez, *On Becoming Cuban*; R. *Tourism and Temptation in Cuba*; R. Robinson, *Is Tourism a Viable Strategy?* Gmelch, *Behind the Smile*; S. Gmelch, *Tourists and Tourism*; J. Maerk *Turismo en el Caribe*; F. Babb, *The Tourism Encounter*.

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Chapter 5 : Theories of caribbean societies | Amanda McDonald - www.nxgvision.com

Jean Besson, "Symbolic Aspects of Land in the Caribbean: The Tenure and Transmission of Land Rights among Caribbean Peasantries," in Malcolm Cross and Arnaud Marks (eds.), *Peasants, Plantations and Rural Communities in the Caribbean* (Guildford: University of Surrey and Leiden Royal Institute of Linguistics and Anthropology,),

Before studying for ordination, he was tutor at the University of Cambridge and the Workers Educational Association – David Nicholls was married to Gillian Sleigh from until his death. Although they had no children, their household was augmented by a Macaw called William Paley , named after the philosopher. Aspects of the Thought of J. Figgis and his contemporaries London: Macmillan, ; 2nd edn, Basingstoke: Reason, Rhetoric and Romanticism Bristol: Koster , eds, Power and Prayer: Essays on Politics and Religion Amsterdam: Some Reflections on the Politics of A. Reflections on the Lichfield Report London: Jubilee Group, David Nicholls, Fractions: Christian Reflections on Foreign Aid London: Two Anglican Essays London: Macmillan Caribbean, ; rev. Ethnicity, Economy and Revolt Basingstoke: Department of Sociology, University of Surrey ; Leiden: An Interdisciplinary Study Lanham, Maryland: Cambridge University Press, ; Spanish edn, Barcelona: Cambridge University Press, ; 2nd edn, Cambridge: Centre for Lebanese Studies; London: Chehabi and Juan J. Linz , eds, Sultanistic Regimes Baltimore:

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Chapter 6 : Peasants, plantations and rural communities in the Caribbean (edition) | Open Library

Consolidation of the Plantation Economy The Caribbean during the American Revolution. Chapter The French Revolution in the Antilles Peasants and the Rural.

The Mico University College Course: Evolution of Caribbean Society Lecturer: Jackson November 10, Introduction A peasant is a member of a traditional class of farmers, either laborers or owners of small farms, especially in the Middle Ages under feudalism, or more generally, in any pre-industrial society. In Europe, peasants were divided into three classes according to their personal status: Peasants typically made up the majority of the agricultural labour force in a pre-industrial society. The majority of the people in the middle Ages were peasants. Though "peasant" is a word of loose application, once a market economy had taken root, the term peasant proprietors was frequently used to describe the traditional rural population in countries where smallholders farmed much of the land. The open field system of agriculture dominated most of northern Europe during medieval times and endured until the nineteenth century in many areas. Under this system, peasants lived on a manor presided over by a lord or a bishop of the church. Peasants paid rent or labor services to the lord in exchange for their right to cultivate the land. Fallow land, pastures, forests, and wasteland were held in common. The anthropologist Eric Wolf, for instance, drew on the work of earlier scholars in the Marxist tradition such as Daniel Thorner, who saw the rural population as a key element in the transition from feudalism to capitalism. Wolf criticized both Marx and the field of modernization theorists for treating peasants as lacking the ability to take action. Many of these activist scholars looked back to the peasant movement in India and to the theories of the revolution in China led by Mao Zedong starting in the s. The anthropologist Myron Cohen, however, asked why the rural populations in China were called "peasants" rather than "farmers", a distinction he called political rather than scientific. One important outlet for their scholarly work and theory was the Journal of Peasant Studies Wikipedia Peasantry, also known as peasant farming is a system where goods were cultivated and animals were reared on a small scale for the purpose of sustenance through consumption and resale. The Difficulties of Peasantry was more than a mere survival technique. The Development of Peasantry With growing scale and networks, peasantry in some islands developed to such large extents that they were eventually established as important industries and economic entities. Peasantry started way before the abolition of Slavery and was practiced by the Maroons in Jamaica and the Bush Negroes in Guyana and Suriname Peasantry was also developed on the slave plantations themselves so as to subsidize for the inadequate amounts of food often given to slaves for their upkeep. Once slavery was ended, ex-slaves and Indian Indentured Labourers also involved themselves in Peasantry Peasant farming changed the agricultural face of the islands, enabling a transition from Monoculture to Agricultural Diversification Peasantry Empowered the Slaves Charles Xavier, Peasantry in the Caribbean According to Marcia Frith-Kohler Georgian Society , one of the most important developments in Jamaica in the immediate post slavery period was the founding of the Free Villages. These were new communities of freed people who lived away from the estates. Free Villages were usually large tracts of land purchased by the missionaries and then subdivided into smaller plots for sale to their members. The church founded free villages were established after the passage of the Ejectment and Trespass acts. The Trespass Act allowed the police of any country to catch hold of and to imprison any individual who was found in his former home after he had received notice of ejectment. This was done to compel the labourer to work for whatever wages they chose to give and to perform as much work as they required. Charles Xavier makes a grave error in referring to the Jamaican Maroons as a peasant, because they never worked the land for anyone but themselves, first through years of fighting and then as freeholders by treaty in semi-autonomous areas of the country. Even more telling is that after emancipation the ex-slaves left the plantation lands to eke out their own destiny in free villages. Slavery by its very definition and practice would dictate against referring to anyone in the system as peasants, and therefore the transition to free villages in Jamaica is further proof that the use of this European model of social

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classification was wrongly used in the Caribbean context. Their revolt against England was to throw off the yolk of the British system of classism, so to even label the ex-slaves with that, was antithetical to their way of thinking. To be sure other pejoratives were used to denigrate the Afro-American population, but never was the term peasant an adopted term even if used sparingly. To be sure except for the continued use of the term in the history book of the Caribbean, there is no legal document since the end of colonialism of the Caribbean countries that uses the term peasant, the term used is small farmer. The regional history and social studies books continue to use this term to the detriment of the actual historical facts of the evolution of the Caribbean people to shake off the European model of social classification. Interestingly the postindustrial literature of Europe no longer uses that term to describe persons of any class. This was subsistence farming of which through barter exchanges was made with other households to come up with some kind of balanced diet. Also in an effort to raise monies to become freed persons, slaves would sell at the markets on Sunday after church services. With this kind of practice they would transition to small holdings especially among the two hundred and fifty free villages that sprang up around Jamaica by Farming of small holding has never been an easy task but it was through the formation of cooperatives that the small farmers gave themselves a chance. Researchers have concluded that Caribbean people were introduced to the cooperative movement sometime towards the end of the 19th century. The first attempts to organize cooperative ventures were in Guyana. The Peoples Cooperative Bank started in Jamaica in was the first recorded Caribbean financial cooperative. In the early s, the concept of credit unions was formally introduced into the Caribbean by missionaries from Canada and the USA. So essentially it was through a marriage of convenience that both agriculture and financial institutions formed out of their own initiative that allowed the small farmers to survive. The small farmers would not have been able to afford the requirements and interest rates of the commercial banking sector. So farmers cooperatives would not only allow for survival but would grow into national institutions, legislated by governments, Jamaica Agricultural Credit Bank, that would eventually not only benefit the small farmers but the whole agricultural sector. The smaller farmer communities have become very important to the local economies of the Caribbean, while not major exporters of produce they provide employment and sustenance to the local population. It is mostly produce from the small farmer in Caribbean countries that find its way to the weekend markets places. Unlike developed countries that store produce for winter, and ripen and release into the markets, the consumer in the Caribbean always have fresh produce to purchase and consume. Though seasonal by nature of not large scale storage it does argue well for healthy living. Small farming communities continues to be the mainstay and life blood of the rural Caribbean people in the absence of any major industrial activity outside of sugar and rice factories in countries especially in Jamaica and Guyana. The small farmers also take advantage of sugar and rice factories by planting such produce on their holdings and selling to the factories, especially if such a factory is in close proximity to their holdings. Financial Institutions The word Co-operative means working together; and people have been working together ever since the world began. People have worked together in communities and groups and have organized themselves for their own mutual benefit. Various categories of people use Co- operatives as a means of improving their social and economic wellbeing, for example, farmers, fishermen and industrial workers to name a few. A Co-operative is an autonomous association of people, usually of limited means, who join together on a voluntary basis to achieve a common objective. This objective may be to market products, to purchase supplies or to provide services such as housing, credit, irrigation and domestic water. To achieve this objective the people form a business organization that is democratically controlled through which they pool their skills and resources. By , Norman Manley in negotiations with the United Fruit Company secured for the banana growers a fund that would help with their efforts through the Jamaica Welfare Limited; it was efforts like this would evolve into the Jamaica Agricultural Bank. The agricultural credit institutions have a longstanding policy of providing funds to farmers at subsidized interest rates and accepting low loan recovery rates. Norman Manley and a team of seven Jamaicans, who were interested in the development of the working class, started the Jamaica Welfare. It was a fitting time for the emergence of such an organization. Following World War I, Jamaican

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communities were in turmoil as a result of low wages and high unemployment in the agricultural sector. The banana industry, like others, had to compete for prices on the international market. Manley represented the Banana Growers Association in court. So impressive was his submission on the social components of the case that the President of the United Fruit Company, Mr. At that time, social organization in Jamaica was led by church organizations and a number of voluntary social services but, despite their best efforts, the services were inadequate. Jamaica Welfare introduced a two-pronged thrust " self-help activities among the rural people through popular education and the development of cottage industries and social welfare with emphasis on establishing cooperatives and programmes for youth advancement. So successful was the effort that after only six years in operation, the British government accepted a recommendation to use Jamaica Welfare as the pattern for rural development in the West Indies. In addition, the Board was reorganized and it experienced the first of many name changes, as it became Jamaica Welfare Limited. The programme now saw a shift in focus from community centres to community associations. These were organized with full participation of community members and activities focused on community life. Training in home economics and agriculture were introduced in the communities and general use of indigenous materials was encouraged. Its success hinged on the desire of the villagers for self-improvement, and resulted in the formation of village committees and community councils; initiating social surveys to determine community needs, training local leaders, and setting up practical projects. These efforts were complemented by pre-professional social welfare courses sponsored by the University of the West Indies UWI. Eddie Burke and Mr. Thom Girvan assisted the development of welfare work in Barbados, Tobago, St. Under this law the Commission was empowered to promote, manage and control schemes for and to do any act or thing which may directly or indirectly serve the general interests and the social, cultural or economic development of the agricultural or working peasantry², small settlers, labourers and working people of and in Jamaica. With this mandate, the Jamaica Social Welfare Commission continued to embrace community and village groups involved in setting up cooperatives and providing training in areas like handicraft, savings unions and buying clubs, and the arts among others. SDC 2 This reference is from a colonial document- Preservation of culture It has been the rural farm communities that for a long time have been responsible for the retentions of the Afro-Caribbean culture, and to some extent the East-Indian Caribbean culture. As the midth century came around and urbanization started to take hold in the Caribbean capitals and with mass migrations for job, much of the retentions were being eroded in the city. She noted that the European missionary pastors, during the period of the Great Revival noticed that outside of the walls of their chapels the newly freed Africans adopted native Baptist and Myal activities in the practice of their religious activities. She went on to state that the Great Revival, which saw the spread of the indigenous church in Jamaica, was deemed unacceptable by the European pastors who were supposedly averse to the Afro-Jamaican Christianity exhibited. These practices included very ecstatic behavior like crying and rolling on the floor and shouts of repentance; mixing the customary Myal practices of the Africans with the European religious sacraments D. Marcus Williams D. Marcus Williams states, Furthermore, Slavery has created within the Caribbean context the class system which has become a main-stay of our society. The way we talk and the things we practice is influenced by the modern capitalist society yes, but we cannot deny the impact of slavery on the issue of classism that plagues our region. We have moved into the present with the superior white, the pompous mullato and the marginalized black, field slave mentality. Donna Hope cites Edward Kamau Brathwaite as stating that creolisation was a cultural action or social process that affected elites and masters as well as labourers and slaves. It evolved out of necessity as slaves had to communicate with the European plantation owners and though forbidden in its use because of its association with the poor labour class, it has perpetuated itself in local culture. This practice of classism and elitism within our culture finds its roots in the unjust practice of slavery where anything African was inferior and should be subjugated to imperial practices. Even as the urbanized populations continue to look with some distain on the creole languages it is the rural farm communities who maintain their autonomy to speak and act in the ways of their ancestral origins. The music of the region, tells the tale of slavery. The Folk Music of Jamaica , that would capture what the rural

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small farming communities had retained and bring it to mainstream cultural acceptance. It is ever possible to wrest ourselves from the harsh realities of slavery and its ensuing impact upon Caribbean way of life? Probably to do so may mean rewriting history our-story or maybe knowledge of where we are coming from is what we need to help us embrace those parts of our history that must be held on to and celebrated and relinquish the undesirable parts: Conclusion The Caribbean society as we see it today is intimately tied up in the aftermath of slavery and the circumstances it produced that is tied directly to the small farming communities of the Caribbean Countries. Even as industrialization and service industries have become the big money earners it is the history of the rural communities that bind the fabric of the country together, linking financial institutions to community development and cultural retentions.

Chapter 7 : Caribbean Politics and the s Revolt

A peasant is a member of a traditional class of farmers, either laborers or owners of small farms, especially in the Middle Ages under feudalism, or more generally, in any pre-industrial society.