

A plantation is the large-scale estate meant for farming that specializes in cash crops that are grown include cotton, coffee, tea, cocoa, sugar cane, sisal, oil seeds, oil palms, rubber trees, and fruits.

Bibliography Labor Migration in Hawaii In contrast to the pensionados, most of the Filipino migrants to the United States during the colonial period came as cheap labor. During the first half of the twentieth century, Hawaii and California had agricultural economies requiring a constant supply of inexpensive, immigrant labor. Labor recruiters went to the Philippines and set up recruitment centers in Vigan, Ilocos Sur, and Cebu. In the first fifteen Filipino laborers, all Tagalogs, came to Hawaii. Initially, the Filipinos were averse to come to Hawaii because of the distance and the wild rumors of alleged animals roaming the islands and devouring the people. But recruitment campaigns persisted and the "success" stories of the first repatriated Filipino sugar workers or sakadas, called "Hawayanos" in the Philippines, eventually encouraged Filipino migration. The exodus of Filipinos to Hawaii was reflected in the statistics. In 1900, Filipinos arrived in Hawaii. By 1905, workers came and by 1910, there were 2,000. From 1910 to 1915, an estimated 3,000 workers arrived yearly. In 1915, there were 24,000 Japanese workers and 10,000 Filipinos representing 10% of the workforce. The 1920s saw an average of 7,000 Filipinos arriving in Hawaii annually. In the 1930s, Filipinos had replaced the Japanese as the largest ethnic group of workers in the plantations. This was despite a temporary halt in the influx of Filipino migrants in the early 1930s due to the Great Depression. As a result of the Depression, a total of 7,000 sakadas were repatriated to the Philippines. In 1934, the Tydings-McDuffie Law was passed. Aside from creating the Philippine Commonwealth, a ten year transition government prior to Philippine independence, the law also restricted immigration to the U.S. Congress and was able to gain exemption from the law which guaranteed a steady Filipino labor supply until the onset of World War II.

Reasons for Filipino Migration to Hawaii After the initial hesitation, Filipino migrant workers came to Hawaii because they perceived the islands as a glory, a paradise of happiness and prosperity. Many of them came to Hawaii for the purpose of saving money to return home and live comfortably. i. Until the 1930s most of the Filipino sakadas believed that they were only temporary residents of Hawaii. Although the initial migrants were Tagalogs, succeeding ones were almost entirely Ilocanos. Due to the harsh living conditions and the limited economic opportunities in the Ilocos region, Ilocanos have been migrating to different parts of the Philippines since the nineteenth century to seek better fortunes. In the twentieth century, Hawaii and California were the most appealing destinations for adventurous Ilocanos. Preference for Filipino Workers in Hawaii Hawaii sugar planters preferred to import Filipino labor for several reasons. First, since the HSPA paid the Filipinos the lowest wage among the different ethnic groups in the plantation, it was cheaper to import Filipino laborers even if they were provided free passage to Hawaii. Second, since the Philippines was a U.S. Third, Filipinos were viewed as a leverage, an alternative labor to use against Japanese workers who were staging strikes to improve their conditions in the plantations. Fourth, because the Philippines was an agrarian country exposed to sugar growing, the HSPA felt that the Filipinos were suitable as sakadas. But sugar was not grown in Ilocos, thus Ilocanos, who comprised the bulk of the Filipino sakadas, were not really exposed to the its harsh working conditions. Fifth, the Filipinos were perceived to be docile, subservient, and uneducated and, therefore, would not join labor unions and be prone to strikes. Finally, the Filipinos proved to be industrious and hardworking. The Filipinos who migrated to Hawaii were rural folks, many of whom had few years of education. The HSPA preferred to hire uneducated workers who knew nothing about their legal rights. The migrant workers faced numerous problems from the time they left the Philippines. While most of them were Ilocanos, there were also a few Bisayans or Tagalogs. Upon reaching Hawaii, they had to deal with more ethnic diversity. It was also difficult to deal with the loneliness since they traveled without their women and family. But the worst problem was the long hours of strenuous, back-breaking hard work.

Chapter 2 : Part 3: Indian Plantation Workers Overseas – Fiji, The Caribbean – Colombo Telegraph

The Plantation Workers International Federation (abbreviated PWIF) was an international trade secretariat of the International Confederation of Free Trade www.nxgvision.com was founded at the fifth ICFTU world congress held in Tunis in July

Bibliography Plantation Life A report by a Philippine investigator, Prudencio Remigio , tasked to investigate plantation conditions stated that the Filipino sakadas complained of inadequate wages, poor housing, abusive plantation foreman or luna, strict plantation police, and general isolation. Plantation work was extremely difficult since it involved planting, hoeing, and carrying sugar cane. The Ilocanos were not used to this rigid, punishing working schedule. In Ilocos, they did not have to work as many hours and were not subject to a strict system, where the luna went around with a black whip and forced them to work strenuously for so many hours. The HSPA adopted a "divide-and -rule" policy whereby workers of different ethnicity were pitted against each other for the purpose of keeping wages down. In cases of strikes, one ethnic group would be used as scab labor to break the strike of another ethnic group. Living arrangements, job assignments, and wages were also based on ethnicity. Caucasians were higher paid, considered skilled workers, and assigned supervisory positions. In contrast, the Japanese and the Filipinos were assigned the backbreaking work in the fields. Workers resorted to violence like committing arson and assaulting the luna. A subtle form of response was recalcitrance such as work slowdown, intentional laziness, and inefficiency. Workers took turns serving as lookouts for the luna while the rest stopped working, smoked, and "talked story". But Takaki notes that due to excessive fear among workers, recalcitrance was not flaunted. Strike was another response of the workers. In Oahu witnessed the Great Strike by Japanese laborers who demanded higher wages and an end to the discriminatory wage differential based on ethnicity. To counter the strike, Filipinos were recruited to replace the vacated jobs. This marked the first massive immigration of Filipinos to Hawaii. In a larger, more organized strike occurred on Oahu, this time by Japanese and Filipino laborers demanding a wage hike and a change in the bonus system. The strike ended after a six month standoff by which time the workers received some concessions such as increased wages, abolishment of wage differentials, and changes in the bonus system. Takaki claims that the biggest gain in these strikes was the realization that "blood unionism", i. The Filipinos were organized as a result of the efforts of two Filipino labor leaders: Pablo Manlapit and Carl Damaso. In her study of Manlapit, Melinda Tria Kerkvliet claims that his leadership was displayed in the and strikes. In the strike, Manlapit believed that the Japanese and the Filipinos should be united. After the two month strike ended, Manlapit became the subject of a smear campaign by the sugar planters and he was accused of extorting money in exchange for calling off the strike. The strike had a tragic ending when the police and strikers clashed in Hanapepe, Kauai, resulting in the death of 20 people. Since Manlapit was at the forefront of the strike, sugar planters hounded him by filing various charges such as failure to provide adequate water closets toilets for the evicted strikers who were lodged temporarily in Kalihi. Manlapit was found guilty of libel and Enayuda turned witness against Manlapit for the conspiracy case. Manlapit was imprisoned and later deported from the islands. Another prominent Filipino labor leader was Carl Damaso who came to Hawaii as a seventeen year old worker during the height of the depression in the s. The strike was defeated and Damaso was branded a labor agitator and placed on the list of "do not hire". He moved to Maui and found work at the Wailuku Sugar Company but was soon fired for attempting to start a union.

Chapter 3 : On the Plantations: The Abolition of Slavery Project

All plantation workers in Kerala will go on an indefinite strike from Monday after the Plantation Labour Committee meeting today failed to arrive at a consensus regarding wage hike. Raising Wages.

Melody is a participant in the Amazon Services LLC Associates Program, an affiliate advertising program designed to provide a means for sites to earn advertising fees by advertising and linking to amazon. This post contains affiliate links. When you click on these links and make a purchase, I earn a percentage of the sale which allows me to keep providing you great content for free on this website. Not many know that children were a vital part of the Hawaiian sugar plantation work force. The Portuguese played an important part in providing a child labor force. Unlike Asians who migrated as individuals, the Portuguese migrated as families. Plantation owners were not blind to this. In fact, the owners were well aware of the potential future work force which is why the Portuguese were encourage to migrate as whole families. The Portuguese played into their hands by willingly migrating in family groups. In the end, the cost of uprooting entire families proved too costly. But, for about 30 years it was the accepted practice. They could go to school and perhaps college. They might find work within or without the plantation system. Being poor was no longer a barrier to education and future employment. Plantations were required to provide schooling for the children of their contracted laborers. How that was meted out was completely up to their discretion. The reality for many families was that they had too many mouths to feed and not enough money. Many families were large and in some cases one parent or both were unable to work. It may be that a widow or widower headed the family. In any case, there was a gap in the family budget. Children worked so the family could survive. All of their wages went to their parents. Boys and girls both worked in many capacities. These young children probably worked part of year on the plantation [Wikipedia: Public Domain Work and School for Children](#) When children worked, they could still continue with their education most of the time. The amount of schooling a child received might have depended on the flexibility of the plantation and how much money the family needed. School time was usually adjusted to fill the needs of the plantation. There were times during the year, such as the harvest, where it was more important for children to be at work, so school was not in session. As children got older they had to rely on night school if they desired to get an education. They were needed in the fields during the day. Since child labor laws were non-existent, plantations were able to manipulate the school structure to their advantage. This agreement provided for school to be scheduled around work. School might start in the afternoon or only go up to noon. There were no laws as to how much work a child could do and many plantations employed children full time. For example, on Grove Farm in , children worked along side adults during vacation and non-school days. They worked the same shift, 6am to 4: Federal Census is the first to included the years of schooling a person received. Depending on many factors such as age and size, children would do a variety of jobs. Some of those jobs were the same as adults. I had the opportunity to interview an elderly relative who grew up on the Kilauea Sugar Plantation in the s. She told me that when she came of school age she worked in the fields as a rodent catcher. According to her, most of the children would run through the fields catching rats and other rodents. They were paid by the tail. All hands were needed at harvest timeâ€”and that included children. These are some of the tasks that children performed:

Chapter 4 : Plantation workers -- Crossword clue | Crossword Nexus

The plantation workers' wage struggle is a crucial element in this growing mass movement and one that the unions are desperately attempting to shut down.

The number of native Hawaiians available to work as laborers would have been insufficient even if they had been inclined to work in the sugar industry, which they were not. However, life on the plantations was debilitating even to those used to field work. Plantation Life Laborers worked from sunup to sundown for minimal pay; during the half-hour lunch break before noon, Japanese laborers ate their lunches of rice and daikon Japanese radish with some salted salmon, dried fish, or broiled codfish in the fields. Lacking a proper diet for the harsh plantation environment, Japanese workers were susceptible to beri-beri and other diseases. Many workers detested the harsh labor and substandard living conditions they were forced to endure, and their anger toward and resistance against authorities increased as well as self-destructive behaviors. Often, living quarters on many Hawaiian plantations were unfit for habitation. Laborers working ten to twelve hours a day in cane fields or mills returned exhausted at twilight to dismal, termite-ridden bunkhouses. Conditions varied from plantation to plantation but, typically, workers huddled together in barracks that accommodated anywhere from six to forty men, and rough, one-by-twelve wooden planks served as beds. According to one observer, these conditions were "detrimental to morals as well as comfort. Privacy was a luxury enjoyed by few and the community bath and boarding house often functioned as gathering places for the early Japanese community. The decline of traditional values and communal control coupled with a disproportionate sex ratio led many to commit "immoral acts" as "they were free from communal punishment. While most daily acts of violence and resistance went unrecorded, workers did not submissively accept ill treatment and often resorted to aggression, on collective as well as individual levels. Despite the penalties imposed by planters, fines, physical violence, verbal reprimands, arrests, and other methods proved inadequate in deterring violations by either party. To protest harsh working conditions, workers also developed subtle day-to-day methods of resistance that were vexatious to plantation owners. Although workers did not control the means of production, they could control the pace and quality of their labor. Many workers were deliberately inefficient and sought to minimize their labor through recalcitrance, feigning illness, and work slowdowns. Workers also covertly smoked, gossiped, and rested when the watchful eyes of the luna were not upon them. They became skilled in the art of deception, appearing to be energetic while taking every opportunity to avoid real productivity. To mitigate the daily drudgery of hard labor, many plantation workers also resorted to drugs, including opium, heroin, morphine, and alcohol. Although it is impossible to know the extent of alcohol and drug usage, many workers used these substances after work and on weekends as well as during their lunch breaks. In addition to drug use and drinking, workers often engaged in gambling in the camps through all hours of the night, to the consternation of plantation managers and lunas, who desired a rested and productive labor force. One plantation owner testified that the sixty to seventy Japanese he employed "are not so much addicted to drinking as to gambling," contributing to their inefficiency during the day and their sense of transiency and lawlessness as a predominantly bachelor labor force. Those who did not have the educational background and work experience to enable them to escape became increasingly recalcitrant and resistant to the lunas. In , authorities arrested 5, individuals for deserting their contract services on the plantations. Of these arrests, 5, were convicted. Others offered rewards for the capture of runaways as "incentives" to identify deserters and report suspicious individuals or "wandering laborers" to the authorities. Conducted on both individual and collective levels, resistance against planter dominance characterized the early history of Japanese in the Islands. Despite the dual system of justice and federal and local legislation designed to restrict the rights and movements of the Japanese, numerous laborers remained defiant. Many plantation owners frequently clashed with Japanese workers and conflict on the plantations became a source of anxiety for many whites. Consequently, the plantations became a "contested terrain"; while planters tried to extract as much labor as possible from their workers, laborers sought to acquire greater control over their work, personal autonomy, and economic freedom. A study elaborated on this statement: The social, the economic and the

political structure of the islands alike are built upon a foundation of sugar. Although sugar profits varied with market price, plantations often generated great wealth that became concentrated in the hands of a small number of affluent white families while the thousands of workers they employed often struggled to make ends meet. The Hawaiian Agricultural Company made a 30 percent profit in , 67 percent in , and 17 percent in . During World War II, the military forced the Big Five to relinquish much of their traditional power with the establishment of martial law. In the postwar period, sugar began to produce smaller profits, encouraging the expansion of American corporations into tourism and resort development. These changes, along with unprecedented opportunities for Nisei veterans who participated in the GI Bill , led many Japanese to enter into new areas of business and employment. In and , the ILWU organized dock workers and all areas of sugar and pineapple production before calling major strikes that ended the era of almost total control by plantation managers and the emergence of new rights and opportunities for workers. Authored by Kelli Y.

Chapter 5 : Plantation Life

Plantation workers then became angry because nothing was being done to protect them from the harmful pesticides being used, so they started going on strike. By early 's Colombian workers began feeling confident enough to strike.

Henry Lauren describes a slave, What was life like for the enslaved person? They worked up to 18 hours a day, sometimes longer at busy periods such as harvest. There were no weekends or rest days. The dominant experience for most Africans was work on the sugar plantations. Coffee plantations tended to be smaller than sugar estates and, because of their highland locations, were more isolated. A few colonies grew no sugar. On Belize most enslaved Africans were woodcutters; on the Cayman Islands, Anguilla and Barbuda, a majority of slaves lived on small mixed agricultural holdings; on the Bahamas, cotton cultivation was important for some decades. Even on a sugar-dominated island like Barbados, about one in ten slaves produced cotton, ginger and aloe. Livestock ranching was important on Jamaica, where specialised pens emerged. By the 1800s, on mainland North American plantations, half of enslaved African people were occupied in cultivating tobacco, rice and indigo. Children under the age of six, a few elderly people and some people with physical disabilities were the only people exempt from labour. Individuals were allocated jobs according to gender, age, colour, strength and birthplace. Men dominated skilled trades and women generally came to dominate field gangs. Age determined when enslaved people entered the work force, when they progressed from one gang to another, when field hands became drivers and when field hands were retired as watchmen. The offspring of planters and enslaved African women were often allocated domestic work or, in the case of men, to skilled trades. Children were sent to work doing whatever tasks they were physically able. This could include cleaning, water carrying, stone picking and collecting livestock feed. To hear an extract from the autobiography. To here the description. How did the plantation owners control the enslaved people? The plantation owners may have controlled the work and physical well being of enslaved people, but they could never control their minds. The enslaved people resisted at every opportunity and in many different ways - see the resistance section. Beatings and whippings were a common punishment, as well as the use of neck collars or leg irons for less serious offences, such as failure to work hard enough or insubordination, which covered many things.

Chapter 6 : History of Labor in Hawai'i

The dominant experience for most Africans was work on the sugar plantations. In Jamaica, for example, 60% worked on the sugar plantations and, by the early 19th century, 90% of enslaved Africans in Nevis, Montserrat and Tobago toiled on sugar slave estates.

A plantation of Douglas-fir in Washington, U. Industrial plantations are established to produce a high volume of wood in a short period of time. Christmas trees are often grown on plantations as well. In southern and southeastern Asia, teak plantations have recently replaced the natural forest. Industrial plantations are actively managed for the commercial production of forest products. Industrial plantations are usually large-scale. Individual blocks are usually even-aged and often consist of just one or two species. These species can be exotic or indigenous. The plants used for the plantation are often genetically altered for desired traits such as growth and resistance to pests and diseases in general and specific traits, for example in the case of timber species, volumic wood production and stem straightness. Forest genetic resources are the basis for genetic alteration. Selected individuals grown in seed orchards are a good source for seeds to develop adequate planting material. Wood production on a tree plantation is generally higher than that of natural forests. The saplings are usually obtained in bulk from industrial nurseries, which may specialize in selective breeding in order to produce fast growing disease- and pest-resistant strains. In the first few years until the canopy closes, the saplings are looked after, and may be dusted or sprayed with fertilizers or pesticides until established. After the canopy closes, with the tree crowns touching each other, the plantation is becoming dense and crowded, and tree growth is slowing due to competition. Many trees are removed, leaving regular clear lanes through the section so that the remaining trees have room to expand again. The removed trees are delimbed, forwarded to the forest road, loaded onto trucks, and sent to a mill. Such trees are sometimes not suitable for timber, but are used as pulp for paper and particleboard, and as chips for oriented strand board. As the trees grow and become dense and crowded again, the thinning process is repeated. Depending on growth rate and species, trees at this age may be large enough for timber milling; if not, they are again used as pulp and chips. Around year the plantation is now mature and in economic terms is falling off the back side of its growth curve. That is to say, it is passing the point of maximum wood growth per hectare per year, and so is ready for the final harvest. All remaining trees are felled, delimbed, and taken to be processed. The ground is cleared, and the cycle can be restarted. Some plantation trees, such as pines and eucalyptus, can be at high risk of fire damage because their leaf oils and resins are flammable to the point of a tree being explosive under some conditions [citation needed]. Conversely, an afflicted plantation can in some cases be cleared of pest species cheaply through the use of a prescribed burn, which kills all lesser plants but does not significantly harm the mature trees. Natural forest loss [edit] Many forestry experts claim that the establishment of plantations will reduce or eliminate the need to exploit natural forest for wood production. In principle this is true because due to the high productivity of plantations less land is needed. However, in practice, plantations are replacing natural forest, for example in Indonesia. In the Kyoto Protocol, there are proposals encouraging the use of plantations to reduce carbon dioxide levels though this idea is being challenged by some groups on the grounds that the sequestered CO₂ is eventually released after harvest. A tea plantation in Ciwidey, Bandung in Indonesia Criticisms of plantations [edit] In contrast to a naturally regenerated forest, plantations are typically grown as even-aged monocultures, primarily for timber production. Plantations are usually near- or total monocultures. That is, the same species of tree is planted across a given area, whereas a natural forest would contain a far more diverse range of tree species. Plantations may include tree species that would not naturally occur in the area. They may include unconventional types such as hybrids, and genetically modified trees may be used sometime in the future. For example, pine, spruce and eucalyptus are widely planted far beyond their natural range because of their fast growth rate, tolerance of rich or degraded agricultural land and potential to produce large volumes of raw material for industrial use. Plantations are always young forests in ecological terms. Typically, trees grown in plantations are harvested after 10 to 60 years, rarely up to years. This means that the forests produced by plantations do not contain the type of growth, soil or wildlife typical of

old-growth natural forest ecosystems. Most conspicuous is the absence of decaying dead wood, a crucial component of natural forest ecosystems. In the s, Brazil began to establish high-yield, intensively managed, short rotation plantations. These types of plantations are sometimes called fast-wood plantations or fiber farms and often managed on a short-rotation basis, as little as 5 to 15 years. They are becoming more widespread in South America, Asia and other areas. The environmental and social impacts of this type of plantation has caused them to become controversial. In Indonesia , for example, large multi-national pulp companies have harvested large areas of natural forest without regard for regeneration. The replacement of natural forest with tree plantations has also caused social problems. In some countries, again, notably Indonesia, conversions of natural forest are made with little regard for rights of the local people. Plantations established purely for the production of fiber provide a much narrower range of services than the original natural forest for the local people. India has sought to limit this damage by limiting the amount of land owned by one entity and, as a result, smaller plantations are owned by local farmers who then sell the wood to larger companies. Some large environmental organizations are critical of these high-yield plantations and are running an anti-plantation campaign, notably the Rainforest Action Network and Greenpeace. Management may be less intensive than with Industrial plantations. In time, this type of plantation can become difficult to distinguish from naturally regenerated forest. Teak and bamboo plantations in India have given good results and an alternative crop solution to farmers of central India, where conventional farming was popular. But due to rising input costs of farming many farmers have done teak and bamboo plantations which require very little water only during first two years. Teak and bamboo have legal protection from theft. Bamboo, once planted, gives output for 50 years till flowering occurs. Teak requires 20 years to grow to full maturity and fetch returns. These may be established for watershed or soil protection. They are established for erosion control, landslide stabilization and windbreaks. Such plantations are established to foster native species and promote forest regeneration on degraded lands as a tool of environmental restoration. Ecological impact[edit] Probably the single most important factor a plantation has on the local environment is the site where the plantation is established. If natural forest is cleared for a planted forest then a reduction in biodiversity and loss of habitat will likely result. In some cases, their establishment may involve draining wetlands to replace mixed hardwoods that formerly predominated with pine species. If a plantation is established on abandoned agricultural land, or highly degraded land, it can result in an increase in both habitat and biodiversity. A planted forest can be profitably established on lands that will not support agriculture or suffer from lack of natural regeneration. The tree species used in a plantation is also an important factor. Where non-native varieties or species are grown, few of the native fauna are adapted to exploit these and further biodiversity loss occurs. However, even non-native tree species may serve as corridors for wildlife and act as a buffer for native forest, reducing edge effect. Once a plantation is established, how it is managed becomes the important environmental factor. The single most important factor of management is the rotation period. Plantations harvested on longer rotation periods 30 years or more can provide similar benefits to a naturally regenerated forest managed for wood production, on a similar rotation. This is especially true if native species are used. In the case of exotic species, the habitat can be improved significantly if the impact is mitigated by measures such as leaving blocks of native species in the plantation, or retaining corridors of natural forest. In Brazil, similar measures are required by government regulation Sugar cane workers in Puerto Rico , Main article: Sugar plantations in the Caribbean Sugar plantations were highly valued in the Caribbean by the British and French colonists in the 17th and 18th centuries and the use of sugar in Europe rose during this period. Sugarcane is still an important crop in Cuba. Sugar plantations also arose in countries such as Barbados and Cuba because of the natural endowments that they had. These natural endowments included soil that was conducive to growing sugar and a high marginal product of labor realized through the increasing number of slaves. Sugarcane plantation in rural Cuba Plantings of para rubber , the tree *Hevea brasiliensis*, are usually called plantations. Oil palm[edit] Oil palm agriculture is rapidly expanding across wet tropical regions, and is usually developed at plantation scale.

Chapter 7 : Plantation Workers International Federation - Wikipedia

On the plantations, workers were known to resort to violence as a way of protesting against harsh and unfair treatment. While most daily acts of violence and resistance went unrecorded, workers did not submissively accept ill treatment and often resorted to aggression, on collective as well as individual levels.

By Charles Ponnuthurai Sarvan – Prof. Charles Sarvan In Fiji, the racial divide between Indians and Fijians, the suspicion, fear and hostility, led to the military coup of which prompted many Indians to emigrate. They, like their parents and grandparents, had been born in Fiji; had believed and felt it to be home, but suddenly home was no longer home. This imperial legacy is similar to that experienced by descendants of indentured labour in Sri Lanka and Malaysia. But to Rama and his wife there was a triumphant return; to the Indians, a dispersal, insecurity and unease. By law, most of the land is reserved for Fijians, and though the first batch of indentured workers reached Fiji in , their children cannot own land; cannot have the claims and the feelings which flow from such rights. As Nandan shows, suffering without hope, many degenerate into alcoholism, crudity and violence Sanadhya arrived in Fiji in , at the age of seventeen, returned to India in , and published these works which were subsequently translated into several Indian languages. The food given was so hard it first had to be soaked in water. On arrival, they were immediately surrounded by police, indicating their captive status. They woke at four in the morning, and were working by five. An impossible amount of work was set, and failure to fulfil the quota meant a fine. Women suffered the most, getting up at three-thirty in the morning to prepare food for the day; working ten hours, and returning home to cook for the night and to clean. A woman desired by a man with power was assigned work in a lonely place so that she could be raped. One woman, forced back to work only three days after giving birth and being unable to cope, was so badly beaten that she ended up mentally deranged. Brij Lal records cases such as an English overseer pouring acid on the penis of a grimitya; of a woman who just after giving birth was put to work breaking stones, and when unable to complete the task, being beaten senseless Since the ratio of women was about thirty to every hundred men, prostitution, infidelity, suspicion and violence were rife. In *The Story of the Haunted Line*, women lament their fate, comfort each other and resume work If the ancestors are texts waiting to be written Dabydeen , 12 then it is the children of those who went West, to the Caribbean and to Guyana – who have done the most to commemorate, to indict, to celebrate: I have already referred to several works from this region. This was followed by the importation of Africans as slaves and, with abolition, there began the new form of slavery, indenture. Between and , about over half a million Indians were shipped out to the Caribbean and to the northern coasts of the South American continent Dabydeen , 1. Yet this region is generally thought of as being African, the Indians and their contribution being overlooked Mangru, vii. The absence of toilets for the exclusive use of women resulted in extreme embarrassment to them, not to mention vulnerability to sexual assault The spirit of slavery but newly abolished, governed employer-employee relations, and it was convenient for the former – as with ruling classes all over – to believe that the workers were contented, even happy, with their degraded status and miserable lives. Generally, the aim was to create a sense of helplessness, despair and dependence. Civil contracts were enforced by criminal proceedings. Mangru concludes that indenture particularly in the early years was slavery in a disguised form. Those who opted out of indenture and remained in the colony, found life difficult because it was not in the interests of the colonial government, of plantation owners and managers: Further, as in Fiji and Sri Lanka, the numbers imported, the expropriation of land in the latter, the separation between groups encouraged, if not enforced led to racial tension see, for example, Shewcharan. Clem Seecharan confirms much of the above in his study. They were cowed into silence by the fear of being dismissed, evicted or being assigned more arduous and unpleasant work. However, Seecharan also points out that oppression, degradation and despair, though axiomatic, are not the complete picture: The Indians were irrepressible, their wit was spontaneous, they were alive. Despite the strong picaresque element, there is the unmistakable presence of the plantation, and of the reality of plantation or estate life: Those assigned to work there had to walk four or five miles in the darkness, getting up extra early to begin work on time. The former is set in Trinidad and told through the perspective of a child. It is

August, the rainy season, and the family live in a hut with a leaking roof and muddy floors. With the rain, the ants and scorpions come out of hiding, and outside, in the rice fields and forests, there are snakes. The father has given up altogether and turned alcoholic. His despair finds vent in gross crudity and appalling brutality meted out to his wife and children. But a desperate poverty and unhygienic conditions; ill health, constant beatings and the lack of care; sorrow and grief, drive her to insanity and death. The father may rant and rampage; be foul, lie, brutalise, but it is the mother and grandmother, their courage born of love, that one remembers. There is nothing shy and timid in them. When on the verge of despair, the grandmother beats her drum: It is a searing novel, one that makes the reader flinch and, once read, is difficult to forget. In , while on a visit to Trinidad, Harold Ladoo was attacked and killed. Rohini, aged seventeen, and Vidya, twenty, marry and, a year later sail to Guiana. Of the two, it is Rohini, the wife, who persuades her husband to emigrate. She is the one with enterprise and determination. On arrival, they find that they have sold themselves into virtual slavery. Disappointed, Rohini begins to admire imperial power, purpose and achievement. She is made pregnant by Gladstone Gladstone and steals the money Vidya had collected tiny sum by tiny sum, through arduous toil to pay for the abortion. Rohini ends deranged and Vidya drowns on the return voyage to India: Often, the victims of cruelty turn cruel. You want to be a coolie woman? But with the passage of time, things have changed and improved. In return, what greater tribute can we pay to them than to keep alive the name by which they were called? Beaton, Patrick , Creoles and Coolies: Dabydeen, David and Brinsley Samaroo ed Across The Dark Waters: Kurian, Rachel et al. Mangru, Basedo , Indenture and Abolition: David Dabydeen and Brinsley Samaroo, pp. Seecharan, Clem , Tiger in the Stars:

Chapter 8 : Labor Migration in Hawaii

The six are workers on a rubber plantation near Tiko owned by the Cameroon Development Corporation. year old Christopher Ongene said armed men attacked them Saturday evening.

Chapter 9 : Cameroon: Armed Groups Attack Plantation Workers - www.nxgvision.com

Plantation life was also rigidly stratified by national origin, with Japanese, Chinese, and Filipino laborers paid at different rates for the same work, while all positions of authority were reserved for European Americans.