

LAND EXPLOITATIVE ACTIVITIES AND ECONOMIC PATTERNS IN A BARBADOS VILLAGE

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1965

LAND EXPLOITATIVE ACTIVITIES AND ECONOMIC
PATTERNS IN A BARBADOS VILLAGE

A Dissertation

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CHAPTER I

INTRODUCTION

This study is concerned with one sector of the economic life of a small village in the hill area--known as the Scotland District--of the island of Barbados, British West Indies. It will focus upon a description and analysis of the ways in which land resources in and around the village of Chalky Mount are exploited, and upon the kinds of social relationships villagers form in the pursuance of economic activities related to land exploitation. Of secondary, but related, importance is a concern with the ways in which villagers combine their land-based and other economic activities in order to meet their cash and subsistence needs.

Since this study deals with Chalky Mount's system of land adaptations, it is phrased in those ecological terms which stress "... man in adjustive and exploitative interaction through the agency of technology, with his inorganic and biotal milieu [and the] relations between men" (Helm 1962:637). It follows the perspective of cultural ecology which, in Steward's words, "pays primary attention to those features which empirical analysis shows to be most closely involved in the utilization of

environment in culturally prescribed ways" (1955:37).

In the largely agrarian world of Chalky Mount--and Barbados--land is clearly the most important element in the physical environment to which the villagers adapt. The economy of Barbados is overwhelmingly dependent upon the production and processing of sugar cane--over 75 percent of its cultivable acreage being devoted to this crop--and Chalky Mount is deeply involved in the national sugar economy. The majority of those persons engaged in wage-earning and/or cash producing activities derive a good deal of their income from activities directly related to the land, even though not all of the income of the village's inhabitants is directly derived from farming and other land-based economic activities. Further, adults spend most of their working time in and around the village in production activities which involve some form or another of land use and exploitation. Land, then, in Chalky Mount is the major instrument of production, and the ways in which most individuals meet their subsistence and cash needs depend to a great extent upon their relationship to the land.

Since Chalky Mount's adaptational system involves land use, this study is primarily concerned with Steward's first and second methodological points in his discussion of cultural ecology; that is, "an examination of the relationship of technology, or productive processes, to the environment" (1956:15), and "the behavior patterns involved in the

exploitation of a particular area by means of a particular technology" (1955:40).

In brief, I shall be concerned with the ways in which lands are exploited both in terms of "man-land" relations and "man-man" relations as these exist in the socio-economic system of Barbados and the geographical setting of the Scotland District. I shall focus upon the exploitative patterns which themselves are a product of the interplay between environment, technology and social structure, and the economic patterns, e.g., marketing, which are related to these. In general, then, I shall be concerned with that sector of Chalky Mount's economy which is directly and specifically related to the land as the primary instrument of production. The method of presentation rests upon a detailed description of the kinds of productive activities in which the villagers engage, and I shall place major emphasis upon the ways in which these productive activities are organized and carried out, the kinds of social and/or labor relationships formed in the pursuance of these activities, and the ways in which the products of these activities are disposed of by their producers.

Production activities throughout this paper will be discussed as complexes because such activities are organized in a series of unified steps surrounding a particular production focus. The villagers are involved in six of these land-based complexes, each complex playing a role of varying

importance in Chalky Mount's total economic life. The complexes include small-scale sugar cane farming, plantation farming, the cultivation and processing of arrowroot (a minor cash crop), the growing of subsistence or food crops, the raising of various types of livestock, and the production of pottery. However, sugar cane farming, whether it be on plantations or small farms, clearly predominates in the village's ecological system.

Although there is a great deal of overlap among most of the land-based complexes, e.g., emphasis upon cash-producing as opposed to subsistence activities, pecuniary considerations in the formation of work groups and dyadic labor relationships, dependency upon non-household labor, geographical factors affecting production activities, etc., the complexes can nevertheless be isolated for purposes of description and analysis. In the ensuing chapters each complex is thus isolated and discussed in turn. I have chosen this method of organization, rather than discussing production activities in one chapter and sociological and other concomitants of economic arrangements in other chapters, because I want to show how each of these complexes emerges as a functionally related series of activities surrounding a given production focus. In this way, it is hoped, "the behavior patterns involved in the exploitation of a particular area by means of a particular technology" (Steward 1955:40) will emerge more clearly.

Yet, in order to avoid excessive repetition of the patterned similarities which cross-cut the complexes, the method of presentation shifts with the nature of the complex. For instance, in Chapter III (Small-Scale Sugar Cane Farming) production techniques, the agricultural cycle, physical environment, and the nature of small land holdings are emphasized as well as such factors as land tenure and working relationships. In the discussion of the sugar plantations (Chapter IV) I have stressed the organization of the plantations as this organization is revealed in the statuses and roles of the workers, the work groups they form, and, in general, the ways in which they acquire wages from the plantations for which they work. Sugar producing activities which are unique to the plantations are also included and contrasted with activities on the small farms. Chapter V (Minor Land-Based Economic Complexes, i.e., arrowroot production, subsistence crop cultivation, livestock raising and pottery making) omits and simply cross-references those patterns and activities which would duplicate materials presented in preceding chapters, concentrating upon unique features of the complexes under discussion.

One problem that arises in the organization of these chapters and the presentation of data stems from the nature of the land exploiting units. Although the household is a basic unit of the village's social structure, the nature of exploitative activities and economic patterns

mitigates its effective functioning as a unit of production. The small farms, for instance, are not held--nor quite often even worked--by corporate kin or household groups as such. As we shall see, the household's weakness as a unit of production seems, in part, to be functionally related to the land exploitative patterns and productive processes concentrated upon in this paper. Consequently, economic roles in a number of production settings, e.g., small-scale sugar cane farming, subsistence cultivation, etc. are defined less within what Steward has called "vertical segments" (1955:66), such as household or other local groups, than on the basis of one's relationship to the land and/or technological processes. A farmer is a farmer because he (or she) rents and/or owns a parcel of land which is used in some economic way. Similarly, the status of potter depends on the ability to make pottery upon a wheel--persons unable to use the wheel but who might be actively engaged in the village's pottery industry are not considered by themselves or others as potters. Such economic roles are not defined in terms of the household or other local groups because the exploiting unit is the individual. This feature of Chalky Mount is in direct contrast to those "peasant" communities which have been described in other areas of the Caribbean, such as Martinique and Jamaica (vide Horowitz 1960). However, on the sugar plantation the roles of individuals are defined in terms of their positions within the plantation's organization--the plantation being the exploiting

unit--and for this reason Chapter IV, which deals with the sugar plantations, has more of a "structural" orientation than other chapters devoted to the land-based economic complexes.

But, the delineation of economic roles is not complete when these roles are discussed as discrete units, even though this approach is taken as a matter of convenience in presenting the data. Following the emphasis on land use and exploitation, then, and interwoven with the main discussion, will be a discussion of the villagers' multiple involvement in a number of income-producing activities, or what Comitas (1963, 1964) has called "occupational plurality."¹ The multiple involvement in income-producing and/or wage-earning activities makes it inappropriate to view many of Chalky Mount's adults in uni-occupational terms, and also makes it difficult to "fit" Chalky Mount into the plantation and peasant framework that is often utilized in the delineation and identification of rural Caribbean socio-economic segments (Cf. Padilla 1957, Horowitz 1960). Undoubtedly a variety of cultural features are affected by the adaptive processes which form the major

¹"Occupational plurality is a condition wherein the modal adult is systematically engaged in a number of gainful activities which form for him an integrated economic complex" Comitas (1964:41). This concept will be developed and further explained in Chapter II where the village's occupational structure is discussed.

concern of this paper, but for present purposes I shall try to suggest how "occupational plurality" is related to land exploitative patterns² and how it affects the villagers' adaptations to the larger social and economic environments of Barbados.

The combination of land-based economic complexes with other income-producing activities increases the adaptability of Chalky Mount individuals and households to the island's socio-economic environment. An important feature of this environment for the rural lower class is the need for cash income in order to obtain essential materials and services, and an emphasis upon the acquisition of a variety of "non-essential" consumer goods.

The villagers' dependency upon cash cannot be over-emphasized. Virtually all of the goods and services they regard as essential can only be realized with cash. And of equal importance is the fact that a variety of "biologically non-essential" items used to maintain and increase the villagers' culturally prescribed standards of consumption also require--and are powerful inducements to the acquisition of--cash. Most of these goods and services come from sources outside of the village and are integral parts of a system of cash exchange and a market economy.

²This concern is linked to another interest of cultural ecology which is "to ascertain the extent to which the behavior patterns entailed in exploiting the environment affect other aspects of the culture" (Steward 1955:41).

"Occupational plurality," then, is that aspect of the "cultural core" (Steward 1955:37) which facilitates the adjustment of the villagers to an economic environment with relatively high cash demands placed upon the fulfillment of basic and "socially-derived" (Ibid.:40) needs, and to a social environment which often makes single occupational or income-producing activities inadequate to supply the needed cash. In this socio-economic environment an enormous quantity of goods, such as tools, building materials, clothing, and most foods, are imported, placing them within a system of cash exchange with relatively high prices. At the same time, wages are relatively low, land holdings are of a limited size and often of marginal agricultural potential, consumption needs are increasing, and the occupational outlets or income-producing alternatives are limited for the relatively poorly educated and lower class Negroes of Chalky Mount. Consequently, combining several cash-producing activities enables individuals and/or households to acquire more of the cash they need, and is thus not only a concomitant of ecological processes, but also a vital feature of the villagers' adaptation to the social and economic environments in which they live.

In this paper, then, I shall try to show the ways in which villagers combine several of their cash-producing activities related to the land, and also how some of these land-based activities are merged with other economic activities--divorced from the land--in order to provide

the cash which culturally defined needs have made mandatory.

It is apparent that the land-based complexes relate to and dovetail with insular institutions and respond to forces which have arisen outside of the community. The extra-community dependency of the villagers will be indicated in succeeding chapters, although it will not be overly emphasized. This dependency involves such things as the overriding importance of sugar cane, the decline in recent years of markets for arrowroot starch and pottery, the minimizing of subsistence and non-cash oriented economic activities, and the fact of emigration with its effect on land purchasing power and the village's labor supply. These and many other features reveal how many factors which regulate and determine the daily lives of the villagers "originate" outside of the community. Chalky Mount's land-based economy, then, is inextricably a part of the insular and extra-insular society, and the villagers' activities are responsive to pressures which arise outside the village.

At this point, however, it is advisable to note that neither Chalky Mount nor its land-based economic complexes comprise a subsystem of Barbados' total economy.

R. T. Smith's comments on a British Guianese Negro village aptly portray Chalky Mount in these respects, and reflect the approach taken in this paper:

It is crucial to make clear the fact that the village is not a bounded economic unit, except insofar as we decide to treat it as one for the purposes of

description. Farming activities and animal husbandry are balanced against participation in the labor market of the colony as a whole, for villagers sell their labor for wages outside the village as well as cultivating the soil within it (1956:22).

And further,

If we try to look at the economic system of the village as a whole we find that there is really no sense in which the village functions as a subsystem of the total economy of the colony. There is instead a series of lines where the economy of the whole society cuts across the village as a unit. For example, villagers participate in the economic life of the sugar estates, but these estates are external organizations so far as the village is concerned. Similarly farmers produce rice which is sold to external agencies, and they may even engage tractors to do part of the cultivation, but the tractors are also external to the village. Whilst we must bear in mind this intrusion of external factors... we may look at the village as though it were a distinct unit... (R. T. Smith 1956:25).

Chalky Mount, then, is not a circumscribed or bounded economic unit; although, for descriptive purposes, I have often treated the land-based economic complexes as if this were so.

Further, I do not profess that Chalky Mount with its ecological adaptations is a microcosm reflecting in its particulars conditions found in all other rural villages of Barbados. However, from personal knowledge of the island and from discussions with others who have worked in Barbados, it seems probable that much of the following presentation is generally applicable to other villages in the island, especially those in the Scotland District. Basically, Chalky Mount reveals the same fundamental economic behavior, household and family organization, community structure, religious and educational patterns, etc.

as do other villages in Barbados (vide Greenfield 1959) even though it does include certain features, e.g., pottery and arrowroot, which give its economic life a distinctive flavor.

Consequently, the problem of community "distinctiveness" is not particularly germane for research in Barbados as is the case, for example, in Jamaica (Clarke 1957; Comitas 1962, 1964), Puerto Rico (Steward 1956), British Guiana (R. T. Smith 1956, Jayawardena 1963), and Trinidad (Klass 1959, Freilich 1960). The lower class rural population on this small 166-square-mile island has been subject to fairly uniform pressures which have led to considerable cultural and ethnic homogeneity. In addition, the communication and transportation network of Barbados is too well developed to permit the perpetuation of isolated, culturally differentiated population enclaves. To be sure, there are some differences in land adaptations in various ecological zones of the island, but these do not seem to have had an overriding influence in the sense of producing culturally "distinctive" communities.

Chalky Mount as a village and community, especially its "informal structure" (M. G. Smith 1956:309) and "weak sense of community cohesion" (Wagley 1957:8), is discussed in Chapter II where the more salient socio-cultural features of the village are delineated. The ecological points at which Chalky Mount appears to be at variance with non-Scotland District villages are dealt with in the chapters

devoted to the various land-based economic complexes.

This dissertation presents a type of data not readily available in the growing anthropological literature on British West Indian Negro communities. It is hoped that these data will not only increase our understanding of life in rural Barbados, but will also contribute to future comparative work on ecological and economic problems in the British Caribbean. Further, by describing a village that is neither "plantation" nor "peasant" this dissertation gives further empirical support to the concept of "occupational plurality" thereby extending our knowledge of rural socio-economic types existing in the British Caribbean.

For the most part, "community-oriented" field studies of the British Caribbean by social or cultural anthropologists offer little intensive treatment of ecological adaptations and agrarian economic patterns in communities whose populations are largely Negro. Rather these topics have been minimally presented as a background for other focal interests of the investigators, most often kin and domestic groups and/or other non-economic institutional and cultural features of the communities (Cf. Freilich 1960, Greenfield 1959, Hickerson 1954, Jayawardena 1963, Skinner 1955, M. G. Smith 1962a, R. T. Smith 1956).

Where sugar cane farming has been emphasized, this emphasis has often centered upon "factory-and-field" plantations (Cf. Jayawardena 1963) which are organized on a

much larger scale than the relatively small, non-corporately owned, factory-lacking, and lightly mechanized plantations for which Chalky Mount's laborers work (Chapter IV).

Although detailed treatment of work organization on these "factories-in-the-field" is often lacking, technological processes and work organization appear to vary in a number of significant respects from the plantations dealt with in this dissertation. There has been little intensive research on the nature and specifics of small-scale sugar cane farming even though this type of farming assumes relatively major proportions in parts of some of the more prominent sugar growing islands such as Jamaica, Trinidad, and Antigua. Furthermore, there is almost no treatment of the ways in which small-scale sugar cane farming interlocks with plantation wage-labor in communities where it forms a major type of ecological adaptation.

In general, rural communities in the British Caribbean which have been the object of relatively frequent and intensive investigation by anthropological field workers are located in the three largest territories, Jamaica, Trinidad, and British Guiana. Barbados, which ranks fourth in the area in terms of social and economic importance, has received comparatively little social scientific attention. The only anthropological "community-study" on a Barbadian community which has appeared to date (Greenfield 1959) concentrates upon the family from a functional and historical perspective, deals with a village in a different

"ecological zone" of the island, and, in general, touches only very lightly on the topics treated in this paper.

Further, as I mentioned above, most of the Negro agrarian communities upon which community studies have focused, have been discussed, either tacitly or explicitly, in terms of a "plantation-peasant" dichotomy which appears to be an organizing framework of considerable popularity in Caribbean studies. This framework, however, does not have great analytical value for Chalky Mount, and, probably for many other villages in Barbados as well.

I suspect that the "occupational plurality" which seems to be characteristic of Chalky Mount is a more widespread feature in the Caribbean than might appear from the literature, although I am not prepared fully to argue and substantiate this point. This characteristic is not only an important aspect of Jamaican society--for which, as far as I know, it was first explicitly named and described by Comitas (1963)--but exists in other areas such as British Guiana (vide R. T. Smith 1956) and perhaps Carriacou (M. G. Smith 1962a). It is also quite possible that this socio-economic type is appearing in other areas of the world where, for example, "peasant" or small farmer communities are under increased pressures from wider societal sources, and where a single agrarian or other economic activity will not provide the cash that is needed for subsistence and increasing consumption demands. Such areas would probably include those places where rural peoples

have faced what Geertz has termed the "depeasantizing process" (1962:6). That there might be an alternative to types such as cash crop farmers and rural proletarians that supposedly result from this "depeasantizing process" is suggested here, as indeed it has been suggested by Comitas. As we shall see, for instance, a mixture of cash-crop farming and plantation wage-labor, quite often combined with other income-producing activities, is a fundamental characteristic of Chalky Mount's economic life. Such "occupational plurality" however, does not merely involve the supplementing of primary occupational pursuits with subsidiary ones, but rather forms for the participants "an integrated economic complex" (Comitas 1964:41). Hence, analysis and identification of Chalky Mount in terms of "uni-occupational models" (Comitas 1964) will reflect inaccurately the actual occupational situation and the kind of socio-economic type this population represents. The possible practical or applied implications of such a misidentification are suggested by Comitas and are also touched upon in the final chapter of this paper.

The data which form the basis of this study were collected in Barbados from June to August in 1960, and from August 1961 to July 1962. During this time, I lived in Chalky Mount and there was also ample opportunity to survey many other areas within Barbados and the Scotland District in particular. During the summer of 1960 research was concentrated upon the village's pottery industry, and

1961-1962 was largely devoted to investigating the other economic complexes to be discussed in the following pages.

While doing field work in the community, it became apparent that much information about the village's economic life could be gathered from sources outside of the village itself. Sugar plantations adjacent to Chalky Mount provided a great deal of materials on wages, earning capacities, rents paid on lands, etc. The account books of sugar factories were invaluable sources of precise information on cane tonnages delivered by small farmers, and the monies paid on these tonnages. Governmental and other documents on file in the Barbados Public Library were also extensively consulted, as were the archives of the Barbados Registry which contains an extensive collection of deeds and wills and baptismal, marriage, and burial records. Likewise, a great deal of time was spent in the library of the Barbados Museum which has an excellent collection of materials relating to the island's history. The files of the Government's Department of Science and Agriculture were especially useful in providing recent historical documentation on the village's now moribund arrowroot industry and on its pottery industry. Also the files and archives of various local governmental offices (the parishes and regional districts) yielded much information on such matters as land taxes, size of land holdings, and land ownership.

In sum, the extra-village documentation on the village itself is fairly rich (though not always as copious and as accurate as one would like) and was intensively utilized as a source of data. Much data was also gathered employing the more customary techniques of formal interviews, participant-observation, the collection of genealogies, census taking, etc. Particular emphasis was placed upon the collection of quantifiable materials. Census materials, including data on age, sex, and relationships of household members, were gathered from each of the village's 117 households, and a lengthy questionnaire was administered to most of them. This questionnaire was administered during March and April of 1962 after I had spent about nine or ten months in the field. The questionnaire was single-spaced on 9 legal cap pages and covered 16 major topical areas.³ Within these areas I sought responses to approximately 260 items. Difficulties in administering the questionnaire and problems concerning sampling are discussed with respect to particular topics as they are raised in the ensuing pages. Also a variety of other sources,

³The major topical areas include: house; land tenure, acquisition, and use; household composition; family outside of Barbados; travel outside of Barbados; family outside of Chalky Mount but in Barbados; family history; rediffusion and radio; education and literacy; church attendance and affiliation; Friendly Society and other organizational membership; voting; insurance; banks and loans; stores and expenditures; livestock.

e.g., sugar factories and plantations, and various governmental agencies provided a great deal of statistical materials. Most of these data were not subjected to any elaborate statistical analysis, but are used mainly to support, where possible, qualitative judgments and analyses, and to indicate distributions and modal or average behavior. Some of these data are presented in tabular form when I felt that a more extensive presentation of statistical distributions was needed. All of these tables, except for number 1 and part of 2, are comprised of data collected by myself in the field, and were compiled from sources such as those described above.

The overall presentation of this study is primarily synchronic. Acknowledging that, "the actual process of adaptation depends, to a great extent, on the previous cultural forms" (Sahlins 1958:x), I have nonetheless viewed the various land-based complexes as a series of adaptations to present geographical conditions and the demands of a national economic system, a major feature of which involves the dependency upon cash income. The emphasis in this paper is upon the functioning of contemporary adaptive processes. For this reason the specific historical events which may in large measure account for existing ecological and economic patterns will not be treated in any great detail. Historical data--mostly from the recent past--have been included, however, where they seem to be

essential for an understanding and clarification of contemporary activities and adaptations.

With this general orientation to the aims, methods, and techniques of this dissertation I now move to a discussion of the island, regional, and village settings.

CHAPTER II
THE SETTING

INTRODUCTION

In this chapter I intend to briefly delineate some of the more salient geographical and socio-economic features of Barbados, to outline some of the regional idiosyncrasies of the Scotland District, and then present an overview of the sociocultural characteristics of Chalky Mount. Consequently, we will be placing the land-based complexes to be discussed in subsequent chapters in their village, regional, and island settings.

BARBADOS

Physical Features and Climate

Barbados is the most easterly of the Caribbean islands and lies about 100 miles outside of the arc of volcanic islands which constitute the Lesser Antilles. Resting upon the same submarine shelf--a continuation of the Paria peninsula of northeastern Venezuela--as its neighbor some 200 miles to the southwest, Trinidad, Barbados' 166 square mile surface is largely composed of a coral limestone cap which covers the faulted and folded

sedimentary rocks underneath. Rather than being flat, as it is sometimes misleadingly described, Barbados' relatively low altitudes are arranged, for the most part, in a series of plateaus (two major ones) of varying elevations. The overall picture in this respect is adequately described in one of the island's annual reports as follows:

...it is possible to distinguish several clearly defined regions. The Scotland District extends... along the middle of the N.E. coast... This is the highest region and attains a height of 1,115' in Mount Hillaby. The coastline is rugged and is backed by cliffs and island scarps. On three sides of this Scotland District, to the west, southwest and south, is the Upland Plateau, a terrace 800' above sea level at the foot of the Scotland region descending to 400' where it ends in an 80' high encarpement (sic) which is dissected by usually dry gullies. This scarp overlooks the Lowland Plateau, the third and biggest region which is below 400' and extends to the coast all round the island except in the Scotland District... The Lowland Plateau has extensive areas of uniform height but it descends to the coast by a series of minor steps and scarps (Barbados Annual Report 1958 and 1959:106).

As one drives towards the northeast from the capital of Bridgetown, in the southwestern part of the island, the road gradually climbs over these plateaus until the eastern edge of the Upland Plateau is reached. From here the road drops sharply into the relatively rugged and limestone free landscape of the Scotland District. Before the District and the village are brought into clearer perspective a broader overview of the island itself can be given. Topographically,

Most of Barbados is a series of gently undulating plains... But the island is much more varied than it at first appears. Significant differences in

rainfall depend primarily on altitude and on location with respect to the prevailing northeast and southeast trades; soils also vary greatly, even though over six-sevenths of the island they derive from the underlying coral limestone. Generally speaking, the central and eastern parishes...boast high and fairly continuous and dependable rainfall without a long dry season, and red or thick black soil. This is the most productive part of the island..., and also the most tied up in great sugar plantations...The drier, thinner soiled, more remote north...and southeast...which often suffer severe droughts, are more given over to peasant agriculture and less used for sugar...Bridgetown and its suburbs...together make up an 'urban' area which contrasts sharply with the 'country'...Completely different from the rest of the island is the non-coral Scotland District of the northeast...where fertile pockets alternate with steep slopes of sand and clay highly susceptible to erosion... (Lowenthal 1957:469-471).

Regional variations, as suggested above, are manifest in rainfall and its distribution. The Upland Plateau receives between 60 and 75 inches per annum and has a distinct two to three month dry season, while the Lowland Plateau averages between 40-60 inches with a longer dry season of between four to five months (Barbados Annual Report 1958 and 1959:108). Parts of the Scotland District normally receive more rain than the lower areas, although rainfall distribution on the island as a whole can be extremely irregular not only from year to year, but within single years as well. Rain water, which percolates through the coral limestone, is trapped beneath the surface by older geological features, and underground streams or wells form reservoirs from which the island's water supply is derived. This water supply stands out as being one of the purest in

the Caribbean, and is partially responsible, along with the general lack of swamps and disease carrying insects, for the relatively healthy conditions prevailing on the island.

The trade winds blow almost constantly and are generally unimpeded because of the island's relatively low relief. The result is a cooling effect on what might otherwise be an oppressively hot climate. The average velocities of these winds vary "...between 7-10 miles per hour from August to December and 11-14 miles-per hour from January to July" (Starkey 1961:3). The winds blowing from the southeast are felt the strongest in the Scotland District which experiences, on the average, lower temperatures than the rest of the island. The lowland regions get temperatures of between 74°-87°F. during the wet season and between 70°-84°F. during the dry season, but the averages for the Scotland District are about 9°F. below these (Barbados Annual Report 1958 and 1959:108). The temperatures in Bridgetown can sometimes be uncomfortably high, but "a few hundred feet of elevation modifies the temperature and in the central uplands the thermometer rarely rises into the middle 80s and may drop into the 60s at night" (Starkey 1961:3).

Barbados is marginally located with relation to the Caribbean's hurricane zone, though a number of storms have done considerable damage--the most recent one of serious consequence having occurred in 1955.

Fauna and Flora

There are few wild animals on the island and none of these are dangerous to man. Two species of snakes exist but these are harmless and rarely seen. There are a few monkeys in the limited wooded areas, particularly in the Scotland District. These can be quite a nuisance to fruit trees and certain kinds of crops. Also there are some rabbits, mice, rats and mongooses. The latter were imported in the late 19th century to help destroy the rats which were causing a great deal of damage to the sugar cane. After the rats were brought under control, the mongoose continued to breed so rapidly that the legislature passed an act in 1904 providing for its destruction. Nevertheless, the mongoose continues to thrive and destroy young animals and fowls. Today the mongoose can be seen frequently as it scurries across roads from one cane field to another. As might be expected, there is a great deal of insect life, but such tropical diseases as malaria have been eradicated and none of the insects, save the centipede and house fly--both of which are more prevalent at certain times of the year than at others--offer a serious threat to the islanders' health.

The relatively dense forests which once covered Barbados are all but gone, and the one significant reminder of this floral past is found today in the 50 odd acres of Turner's Hall woods in the Scotland District parish of St. Andrew. Yet, even the primeval qualities of Turner's Hall have been somewhat diluted for a number of trees, such

as mahogany, were introduced subsequent to the island's settlement. In fact most of the trees and plants found in Barbados today were introduced after the island's settlement in 1627. Not the least of these is sugar cane--the omnipresent grass--the production and processing of which lies at the core of the Barbadian national economy.

Economy and the Role of Sugar

Barbados is an agricultural island largely concerned with the cultivation of sugar cane and the manufacture of raw sugar, molasses and rum. There is little other industry to speak of, and aside from the sugar factories and a handful of rum distilleries, most of the industrial or manufacturing enterprises are largely geared towards the insular market.¹ Over the recent years there has been a concerted governmental effort to bring industries to the island, and various types of legislation designed to serve as incentives to prospective investors have been enacted. But Barbados is first and foremost a sugar island as it has been since the mid-17th century when the plant was first introduced from Brazil.

¹Various types of clothing are manufactured as well as such things as soap, edible oils, biscuits, ice, etc. There is a brick factory in the parish of St. Andrew, two foundaries which primarily do work for the sugar factories, a recently constructed and functioning beer brewery, and other assorted small manufactories.

The role of sugar in the contemporary national economy is aptly summed up in the following:

...production of sugar considerably exceeds the island's requirements of sugar. The surplus is exported to buy from the rest of the world other goods and services which are required for the population of Barbados to consume, to use up in the process of producing sugar and other forms of production, and to add to equipment and stock. Down through the last three centuries...Barbados has remained largely an exporter of sugar and its by-products, molasses and rum and an importer of goods for consumption or capital formation and raw materials. This arrangement of the economy into a 'production-for-export' sector and an 'import-for-consumption-and-investment' sector is fundamental in understanding how the economy of the island works.

Production in Barbados consists of more than sugar, molasses and rum. Included in the total are subsistence production...manufactures such as those that spring up as offshoots in an agrarian economy to satisfy local markets...installation and repair of capital goods...services...and so on. This 'other production' exceeds the value of sugar and its by-products roughly in the ratio of 2 to 1.

What is significant...is not that this other output is greater than sugar output but that it depends for its size on the value of sugar production... By and large,...decisions to produce new goods for the export market, or to satisfy new demands, or to take advantage of new supply conditions have added little to total production over the last few years. So, broadly speaking, sugar still sets the pace in the economy of Barbados (The National Income of Barbados 1956-1959:1-2).

Since 1951 Barbados' sugar prices have been set by the Commonwealth Sugar Agreement, and the favorable terms derived from this agreement have helped to introduce a new solvency in the island's economy. For instance, after the signatories to the Commonwealth Sugar Agreement met in London in June 1961, the 1962 price of \$219.56 (L.S.S.)

London in late 1961, the 1962 price of \$219.66 (B.W.I.)² per ton of sugar was agreed upon--a \$3.18 per ton increase over 1961 prices (Barbados Advocate, December 20, 1961). Although it has been pointed out that a profit can be realized at a price as low as \$144 per ton of sugar (Smithers 1962), the world price in February of 1962 was about \$103.20 (Barbados Advocate, February 13, 1962), and in March about \$105.60 (Barbados Advocate, March 29, 1962).

During the 1961 meeting referred to above the agreement was also extended to 1969. An editorial in the Barbados Advocate commented that

Governments in the West Indies, dependent on sugar as the bulwark of their economy, can make firm plans for the next seven years without fear of the whole crop being thrust on the world market, where the price is considerably lower than the negotiated price... (December 20, 1961).

But, when Britain's entry into the European Common Market was being discussed there was some panic as to the possible deleterious effects this entry might have on the Commonwealth Sugar Agreement. This concern was epitomized in a statement by Mr. Mencea Cox, who was then Barbados' Minister of Trade, Industry, and Labour, when he said

It would be disasterous for Barbados if our sugar industry were forced to sell sugar in the free markets of the world....The Commonwealth Sugar Agreement has

²Note that all monetary figures quoted, both in the text and tables, are quoted, unless stated otherwise, in terms of British West Indian dollars (\$1.00 B.W.I. = .58 U.S.).

been a tremendous boon to our sugar industry, and it is vitally important to the economic welfare of Barbados that no action whatever should be taken which might in any way tend to diminish the value of the agreement and the preferences accorded by the United Kingdom and Canada (Barbados Advocate, October 21, 1961).

Not only does the Commonwealth Sugar Agreement pay better and guaranteed prices on sugar, but

...we have the advantage of the Commonwealth preferential tariff plus the Colonial Sugar Certificate System, which means that whereas on entering, the British import duties of up to 11s. 8 d. are levied on non-Commonwealth sugar, a maximum of only 1s. 04/5d. is levied on outs... (Smithers 1962).

Further, and this is also of importance, especially in considering some of the problems discussed in Chapters III, IV, and V,

As long as sugar continues to be the most profitable crop which can be grown on the island, the relative security now provided by the market in sugar provides a strong inducement to continued concentration of any available capital or land in the crop. Granted that there exists a physical limit to the amount of land which is available for growing sugar cane in the island, this factor might explain the stability in the total acreage under sugar production as well as the failure of both output and productivity to rise appreciably on holdings devoted to other crops (Bethel 1960:133).³

Barbados' total land area is approximately 106,229 acres, of which 68,713.40 acres are estimated to be arable (see Table 1). Approximately seven-eighths of the arable land is planted in sugar cane (Starkey 1961:14), and most

³For a concise statement of the Commonwealth Sugar Agreement and its effects on the Barbadian economy see the same author and work, pp. 129-133.

of this cane is grown on plantations or estates. In 1961, for instance, plantations reaped approximately 37,440 acres which yielded 1,160,143 tons of sugar cane--or 84.2 per cent of the island's total production (Inniss et al. 1961:7). The remaining 12,000 acres reaped in 1961, or approximately one-quarter of the total reaped acreage, was reaped by peasants, i.e., persons growing cane on 10 or less acres of land (see Chapter III), who accounted for but 15.8 per cent of the total sugar cane output (Inniss et al. 1961:7). This cane, in 1961, yielded 159,541 tons of sugar, most of which was exported in the form of raw sugar or molasses and rum. Sugar and its by-products normally account for three-fourths to four-fifths of the total domestic production, and more than ninety per cent of the total monetary value of all exports (Starkey 1961:21).⁴

Most of the sugar cane, as indicated above, is produced under the plantation system. In 1961 there were 239 plantations operating on the island. These, on the average, are much smaller than the vast sugar estates known in such places as Cuba, British Guiana or even Jamaica and Trinidad, etc. Most estates in Barbados are relatively

⁴In 1959 the value of sugar and sugar by-products was 94.2 per cent of the value of the total domestically produced exports. Comparable figures for 1955, 1956, 1957, 1958, and 1959 are 92.8, 92.6, 95.3, 94.8, 94.2 per cent respectively (Starkey 1961:21). In earlier years, as might be expected, sugar and its by-products accounted for even a greater proportion.

small--anything over 400 acres being considered large. Most of the plantations are owned by citizens of Barbados. But interlocking and multiple ownership is common. Thus, the figure of 230-odd estates is somewhat misleading as a reflection of the spread of proprietorship.

The cane is processed by factories which, over the years, have steadily decreased in numbers while the remaining ones have tended to increase in size. Some of the 20 factories that were operating in 1961 are owned by corporations which also own sugar estates so that the cane of these estates is committed to certain factories, but for the most part there is avid competition amongst factories for the cane of the independent producer.

Despite the major role played by sugar in the Barbadian economy, it should be noted that a relative minority of the working population is directly engaged in agricultural pursuits. However, it is difficult to ascertain, from census figures, how many persons are engaged in activities which indirectly relate to agriculture, and even if this were possible, figures which show the occupational distribution in Barbados can be misleading. Yet, according to Starkey "only about one quarter of the population depends on agriculture for a living. The typical Barbadian today is engaged primarily in urban activities" (1961:8), and the 1960 West Indies Population Census (Bulletin No. 1) gives 20,653 persons, or 24.3 per cent of Barbados' working population, as being primarily engaged in agricultural work.

Since the labor requirements of sugar production have seasonal fluctuations not all of these persons were gainfully employed throughout the year. The remainder of the working population was employed in various service, professional, managerial, skilled and unskilled labor capacities.

There are numerous businesses on the island, and most of these are concentrated in Bridgetown. Starkey points out that

The organization of Barbadian business is extremely complicated: It includes manufacturers representatives, importers, exporters, banks, attorneys, estate agents, insurance companies and agents, wholesalers, department stores, appliance stores, specialty shops, supermarkets, public markets, small shops, and hucksters... Few of the larger businesses fall into only one classification-- almost all have many functions. The situation is further complicated by interlocking ownership and control (Starkey 1961: 24-25).

Bridgetown and Island Communications

Bridgetown plays a central role in the island not only as the locus of most major businesses, shops, and government offices, but also as a major means whereby Barbadians become aware of the larger insular and extra-insular society. Indeed, the numerous shops and business concerns--to say nothing of the excitement--that Bridgetown offers, especially to the rural populace, makes it a bustling and often times congested town with frequent traffic jams and parking problems. Simple exposure to the social and material milieu of Bridgetown helps greatly in creating

new and increasing consumer demands, these demands in turn having obvious effects upon consumption patterns and the need for cash.

Over 600 miles of paved roads criss-cross the island facilitating internal travel, and the large number of private autos, plus a well developed bus system, which follows the major arterial highways, puts Bridgetown within easy access of most villages on the island. Bridgetown, then, which attracts people from all over Barbados and can be considered "crowded" much of the time, functions as a cultural "homogenizer" for rural peoples from diverse villages.

External travel to and from the island is also fairly easy. Lying on the south equatorial current which flows from West Africa to South America Barbados has always been in a favorable geographic position, and was usually one of the first ports of call for the sailing ships which made the middle passage during the slave trade. Today, the island is a center for trading schooners which ply the islands of the Lesser Antilles. With the recent completion of a deep water harbor and increased bunkering facilities for ocean-going ships, more and more vessels of this type are also stopping at the island. Increasingly, Bridgetown is becoming a favored port of call for West Indies tourist cruises, and the island is also served by the two "Federal" ships which stop at each of the islands of the British Caribbean. Seawell airport is equipped to handle all kinds of planes and is served by a number of major airlines as

well as British West Indian Airways. All of these transportation facilities, increased publicity, and the social and physical appeal of the island have aided a great deal to accelerate the expansion of the tourist industry upon which Barbados is coming to depend more and more. Today, "The gross value of the tourist business...is second only to the sugar industry" (Starkey 1961:19).

The island has two major daily newspapers and a few minor weekly ones, the major newspapers being well supplied not only with local news, but Caribbean and international news as well. Though the island does not have a radio station, rediffusion (a single wire transmission) is present in many homes and virtually every village on the island. For a monthly rental fee the speaker is hooked up in the subscriber's house, and though one does not have a choice of station there is a wide variety of fare ranging from BBC news programs and various kinds of music to church services, soap operas and the like. Rediffusion, even if it is not present in a house, has a much wider effect than a list of its 20,000 or so subscribers might indicate, for speakers are located in schools, community centers, shops, etc. Aside from helping to bring every village into the larger context of Barbados, the Caribbean, and the world, rediffusion provides a means whereby the members of families scattered throughout the island can congregate for such events as funerals and even weddings. Indeed, in the rural areas (as well as the urban ones) the death notices are

one of the most popular of rediffusion's features, and not a few of the persons attending any given funeral are there because the funeral was announced over rediffusion. News features keep islanders abreast of international and Caribbean affairs and it is no wonder that, along with the island's high literacy rate and extensive educational system, one finds a good many rural Barbadians aware, even if superficially, of the world around them. These factors, plus the travel of many Barbadians, whether as contract agricultural laborers to the United States or returning immigrants, correspondence with relatives abroad in England or the U.S. (and even visits from American family members), the frequent goings and comings to town, a well developed postal system, telephone system, cable and wireless system (which provides overseas communications), movie houses, transportation facilities, libraries and many other things all contribute to an urbanity that one might not expect to encounter on a small Caribbean island dependent upon a monocrop economy for its existence.

Population

Barbados is crowded. On its 166 square miles live 232,333 people (West Indies Population Census 1960), giving a density of close to 1400 persons per square mile. This makes the island one of the most heavily populated agricultural regions in the world (Lowenthal 1957:447). Over the past five years or so large scale emigration to England has acted as a temporary safety valve, yet population

expansion is one of the island's major socio-economic problems. The heaviest concentrations are to be found along the leeward or western coast facing the Caribbean Sea. Further inland most of the rural population is clustered in small villages which are either plantation tenantries or "free villages" formed after emancipation by ex-slaves who were able to buy lands from sub-divided plantations (Greenfield 1959:77). These small villages are never very far from one another. In the rural areas, as one might expect, the population density decreases, but even within the two parishes that form the bulk of the Scotland District, St. Andrew and St. Joseph, there were, in 1960, 569.5 and 912.9 persons respectively per square mile, and these two are the lowest-density parishes on the island.

Of the island's total population, about 89.3 per cent is Negro, 6 per cent colored or mixed, and 4.3 per cent white, the other three-tenths of a per cent being comprised of East Indians and other assorted ethnic groups (Table 2). Emigration has somewhat altered the racial ratios presented in the 1946 census, but even, as of 1960, "...the white minority...forms a larger proportion of the total population than in any other part of the British Caribbean" (Lowenthal 1957:468).⁵

⁵For example, according to the 1960 West Indies Population Census, whites form 1.8 per cent of the population in Trinidad and Tobago, .4, .7, .5, 2.3, and .5 per cent in Dominica, Grenada, St. Lucia, St. Vincent, and British Guiana, respectively.

The Political System: National and Local

Whites dominate much of the island's commercial and economic life as they have done throughout Barbados' history. They largely control the sugar industry and are prominent as merchants, business men, etc. However, political power is now clearly in the hands of the Negroes and colored, and in 1961 only one of the 24 representatives to the House of Assembly was white. All the ministers and the Premier are Negro, though whites can still be found in the higher levels of the civil service--albeit in decreasing numbers and proportions.

Barbados enjoys internal self-government with the governor having nominal political duties as representative of the British Crown. The national law-making body, the House of Assembly, was established in 1639. Until relatively recent times it was dominated by the white plantocracy, and, according to Starkey, functioned to "...protect the interests of the upper classes by protecting property, aiding agriculture and commerce, and relieving the laboring class sufficiently to prevent disturbances..." (Starkey 1939:192). Not long after these comments were made Barbados and other West Indies islands experienced a number of riots. These were followed by a series of reforms and changes, manifested in Barbados by the introduction of new types of social welfare legislation and by an increase in the numbers of Negroes entering politics. Negro political representation has

increased further as the income qualifications for voting were reduced, first in 1944 (when the franchise was also extended to women), and then in 1950 when income qualifications for voting were eliminated and adult suffrage was introduced.⁶ A ministerial system of government was inaugurated in 1954, and the cabinet, which is formed by the members of the dominant political party, is the chief policy making body of the island's national government. Members of the cabinet also sit in the House of Assembly as representatives of their parish constituencies. There are two representatives from each of the island's eleven parishes and two from the city of Bridgetown.

A new system of local government, replacing the 330 year old vestry system, was introduced on March 25, 1959. As of that date, the eleven parishes, into which the island had been divided since 1645, were grouped into three local government administrative units. Today, the voters of these parishes elect representatives who sit on the local district council of which that parish is a part. These councils (governed by elected officials but worked by staffs of civil servants) perform such duties as the repair of certain types

⁶In the 1961 general elections something like 61.7 per cent of the island's registered voters cast their votes (Barbados Advocate, December 7, 1961). But the high turnout of voters, in the rural areas especially, can be at least partially attributed to the highly developed custom whereby the candidates hire cars which ply the villages and transport voters to the polls. For instance, about 85 per cent of Chalky Mount's adult population is registered and of these

of roads, upkeep of the alms houses, control of public health facilities, public lighting, etc. Some of these functions were formerly the responsibility of the vestries. The councils, as did the vestries before them, largely derive their operating funds from the taxes which they levy upon lands and business enterprises carried out within the area of their jurisdiction. Though vestry members were elected for one year, and for the most part of Barbados' history, as was pointed out, under a very limited voters' franchise, today the council members are elected for three year terms under the same system of adult suffrage as prevails in elections for the national government.

With this brief introduction to Barbados we can now deal with some of the distinctive features of the Scotland District, and then proceed to introduce the village upon which this paper will focus.

98.5 per cent voted in the 1961 general election. Voting day is one of relative festivity, people get dressed in their better clothes, and eagerly look forward to a drive to the polls even preferring the newer model cars to the older ones. It is doubtful, though still speculative, if such a high proportion of Chalky Mount's registered voters would have voted had there not been transportation provided for them. In the local government elections held during January of 1962, the Barbados Advocate reported in its January 12 edition that only 30 per cent of the island's electorate voted, but in Chalky Mount 50.4 per cent voted. Once again this proportion, though lower than for the general election, may in part be attributed to the cars and festive nature of the situation

THE SCOTLAND DISTRICT

As mentioned above, the Scotland District is a distinct physical zone of Barbados. It is situated in the northeastern section of the island and covers an area of about 22-23 square miles, or approximately one-seventh of the island's total land area. Supposedly named Scotland by the earlier settlers because it reminded them of the Scottish highlands, the district presents quite a different aspect from the gentle and undulating topography of much of the rest of the island. Claiming to be Barbados' highland area, the hills--most less than 1000 feet and many just a few hundred feet--are not very high, and yet the overall aspect presented is one of rugged and mountainous country in miniature.

From Bridgetown along one of the main highways running northeast, the road gradually climbs over the rolling hills of the Lowland and Upland plateaus to an altitude of close to 1000 feet. This marks the rim of the Great Limestone Cliff, a semi-circular limestone escarpment, which is the natural barrier of the Scotland District and sets it off from the rest of the island (see Figure 1). From the height of this cliff the road descends into the rugged terrain of the Scotland District itself. Some of the most picturesque views on the island may be had from various points along this cliff which extends northwest by southeast for 14-15 miles.

For many years of Barbadian history this cliff served to "isolate" the Scotland District from the rest of the island, and as recently as the mid-1930's Starkey could speak of the isolation and relative backwardness of the area (1939:44-50). Even today, "urban" Barbadians are apt to look upon the Scotland District and especially its population as representing the epitome of rural life and the "backwardness of the country folk." The natural beauty and relative ruggedness of the area has attracted tourists, and the rough surfs and heavy winds that blow off the Atlantic make the east coast an attraction for motoring and vacationing Barbadians from other parts of the island.

The limestone capping which covers most of Barbados is absent in the Scotland District, some geologists believing it to have been removed by the sea and other geologic action in the distant past. At any rate,

The Scotland District is geologically the oldest part of Barbados and consists of contorted grits, silts, sandstones and sandy shales of marine origin. Part of the submarine ridge on which Barbados lies has been raised by folding to form a dome in the centre of the Scotland District and from this rivers radiate in deep gullies which separate narrow inter-fluvial ridges. This is a very clearly defined geomorphological region and is notable for its residual peaks, such as Mount Hillaby and Chalky Mount, for its rugged landscape and for the presence of some permanent short streams which flow to the sea in deep narrow valleys (Barbados Annual Report 1958 and 1959:107).

These streams are largely empty of water during most of the year, but can fill up very quickly during the torrential downpours of the rainy season carrying with them thousands

of gallons of water and tons of mud and silt which are swept out to sea. During especially heavy rains large parts of the eastern coast are discolored by the sediment which is poured into the sea by these now raging rivers.

Rainfall in the Scotland District is normally higher than in the rest of Barbados, and a fall of 75-80 inches a year towards the higher parts--near the Great Limestone cliff--is not uncommon, though in other parts of the District rainfall can drop as low as 45 inches per annum. Since it is exposed to the winds that blow from the ocean, the district's temperatures are generally lower than in other parts of Barbados. Scotland soils are somewhat different also, and cultivation in a number of areas is quite difficult because of the steepness of the slopes and erosion. Soil erosion in the Scotland District poses a greater threat to agriculture than in any other area of Barbados. These and other related geographical features which affect the agricultural economy of the region, especially the village of Chalky Mount, will be taken up in the next chapter.

About 97 per cent of the Scotland District's land area is within the three eastern coastal parishes of St. Andrew, St. Joseph and St. John. Of the District's total area, St. Andrew comprises approximately 57 per cent, St. Joseph 27 per cent, and St. John 13 per cent, most of the remaining 3 per cent or so lying in the inland parish of St. Thomas. However, most (95 per cent) of St. Andrew's

land area, 63 per cent of St. Joseph's and 23 per cent of St. John's are within the District. St. Andrew's parish, then, is typical of the Scotland District in geological and topographic terms. The houses of Chalky Mount, for the most part, lie within the southeastern corner of St. Andrew, while some fall into St. Joseph's parish. In all, Chalky Mount lies at the approximate center of the eastern edges of the Scotland District, and most of its houses are a little less than a mile or so from the island's eastern coast (Figure 1).

Belleplaine, the former parish seat of St. Andrew, can be reached from Chalky Mount by a 20 minute walk over the footpaths which have been cut through the hills. In Belleplaine one finds the nearest post office, the alms house and parish doctor, a number of shops, the St. Andrew parish Anglican church, gas station, a high school, community center, etc., and villagers frequently go to Belleplaine for various types of business and visiting. In many ways the "town" offers the goods and services that a county seat might offer elsewhere, though dependency on it is much less pronounced today than it was in the past.

CHALKY MOUNT

Introduction

An hour's bus ride, or a half-hour's car ride over eleven miles of a twisting and narrow route northeast from Bridgetown brings one to Chalky Mount. As one enters Chalky Mount from the south (see Figure 1), one sees a handful of houses sprinkled on either side of this main road (i.e., Bissex road) which, after passing through the village for about 250 yards, then swings sharply to the east descending Coggins Hill to approximately sea level where it joins up with highway number two--the main route from Bridgetown to Belleplaine. However, if one were to continue north, for about 275 yards, rather than descending into the St. Andrew's valley, one would reach a fork with two roads leading from it. One of these roads is Less Beholden which descends from a height of about 500 feet to about 300 feet, dead-ending about 500 yards from the fork at the site of an old windmill which used to serve the now defunct plantation of Less Beholden. The other road, however, is Chalky Mount--separated from Less Beholden by a deep revine--which follows the ridge of a 500 foot hill for about 1000 yards before it ends in the rugged and eroded landscape surrounding Chalky Mount peak (550 feet) from which the village draws its name.

Many of the village's houses are arranged, Strassendorf fashion, along the three roads described above,

though the bulk of the dwellings are to be found along the ridge over which Chalky Mount road stretches. Each of these three roads indicates each of the three sections of the village (i.e., Bissex, Less Beholden, and Chalky Mount), though these sections have little significance and are demarcated here only for reasons of introduction. To all intents and purposes they comprise one village--the village fo Chalky Mount--and are discussed collectively, for the most part, in the ensuing discussions. The settlement pattern and physical plan of the village can be best grasped by reference to Figure 2.

History

Chalky Mount peak is indicated and named on the earliest known map of Barbados (Ligon 1657)-- but the first direct evidence of habitation in the area derives from a will and a deed recorded in 1678 (Barbados Registry:Wills, Vol. 13, folio 477; Deeds, Vol. 9, folio 577). These documents clearly show that small (i.e., 40-50 acre) sugar plantations, together with their complements of slaves, were operating in the Chalky Mount area from the early days of the island's settlement. All available evidence further indicates that Chalky Mount's history reflects, in its major outlines, the history of the island as a whole. The triumvirate forces of plantations, slavery, and sugar, which are so dominant in Barbadian (and Caribbean) history were manifest in Chalky Mount from earliest times. Yet, the

village, especially in the 19th century, had some relatively idiosyncratic features with respect to the rest of Barbados.

For one, poor whites, in the 19th century, formed a greater percentage of Chalky Mount's population than they did in non-Scotland District villages. Poor whites who, for the most part, were themselves plantation tenants or their descendents and had formed part of the island's militia comprised a quasi or true peasantry (vide Geertz 1962:6)-- depending upon how one would like to define peasantry-- having certain obligations to the plantations from which some of them rented their lands. For the most part they subsisted upon food crops and their livestock, the latter being a main source of cash. Sometime in the early or middle 19th century, when these whites became more dominant as small land owners, they began to grow arrowroot which was to form the main cash crop on both white and Negro holdings until the early 1940's. The whites, during the 19th century, formed the main small land owning group of Chalky Mount (see Chapter III). A number of them were, as well, artisans (though not potters) and shopkeepers. They did not work for the plantations as did most of Chalky Mount's Negro population. Older informants, reflecting upon conditions within their memories, maintain that the two races "got along good," and though there is evidence of relatively frequent miscegenation, intermarriages seem to have been rather rare.

There was (and still is) another distinctive feature of Chalky Mount, aside from arrowroot and poor whites--

which were also common to a number of villages in the Scotland District--and this was its relatively small Negro-dominated pottery industry, which by the mid-nineteenth century was the only "cottage" industry on the island. This will be dealt with more extensively in Chapter V. In all, an extensive treatment of Chalky Mount's history would unnecessarily extend the length of this chapter, though historical materials will be presented in subsequent chapters whenever it is felt that they can contribute to a better understanding of the problem or problems under discussion.

Population

As of April, 1962, there were 544 persons living in Chalky Mount (256 males, 289 females), 62 per cent of whom were twenty years old or younger (see Table 3). The smallest number of persons is found in the 21-40 age group and this seems to be due largely to the recent emigrations to England. These emigrations, part of a West Indies-wide phenomenon, have affected, among other things which will be dealt with later, not only the village's internal labor supply (Chapter III), but also the income of a number of its households. It should be added that 520 persons are Negro, 19 are colored, and 5 white. Over the past forty or fifty years whites have decreased both in proportion and in number. A person is considered colored if at least one parent was said to be white; but if more remote ancestors were to be included and other Barbadian phenotypical criteria were

applied, the colored group might be enlarged at the expense of the Negroes. The proportions of Negro to colored to white are comparable to the proportions for the remainder of the Scotland District, and for most of the rest of the island except for the urban areas which have a larger concentration of colored and whites (Table 2).

Chalky Mount as a Community

The settlements or villages of rural Barbados are too well integrated into the island, and the island itself is too small to permit one to speak of cultural and/or institutional isolates. Nor can any of these territorial units be considered as sociologically or economically independent. Enough of Chalky Mount's social and cultural characteristics will be presented to show just how greatly dependent upon the wider island the village is and how much of the insular culture it reflects. An attempt will also be made to show how the networks of social and economic relations in which the villagers find themselves extend far beyond the confines of the geographically delimited area upon which this presentation is focused. Without attempting to enter into the often polemical discussions surrounding the definition and use of the concept community in both anthropology and sociology, we can nevertheless think of Chalky Mount, in a limited sense, as being a community. We can speak of it as a community largely because the physical proximity of the houses and the occupations of most of the adults

produce a situation wherein most of the people resident in the village spend more of their working and recreational time in the company of each other than in the company of outsiders, i.e., most of the daily activities of most of the population take place within the relatively circumscribed area of Chalky Mount and its environs. M. G. Smith's almost neutral and non-committal definition of a community fits our purpose well:

By a community, I shall mean a field of social relations based on regular face-to-face associations between persons. Such face-to-face associations imply co-existence within a defined area; and the simple fact of recurrence in such social contacts together with the likelihood that this will continue for some indefinite period, makes for some elements or levels of patterning. (1956:295)

It is in this sense that Chalky Mount can be considered a community, and for this reason the terms community and village will be used interchangeably. The definition of village followed here is that presented in Notes and Queries:

A village may be defined as a territorially separate collection of homesteads, which is regarded as a distinct unit and of such a size that its inhabitants can all be personally acquainted (Royal Anthropological Institute 1954:64).

Although the term village is more specifically intended to connote the physical aspects of Chalky Mount, and the concept community the social and cultural, it does not seem to be of great importance to preserve these distinctions rigidly for purposes of the discussion that follows.

It should be pointed out that the term village sometimes has a special connotation in Barbados. It usually refers to habitational clusters whose lands are not owned by plantations. These are distinguished from plantation tenancies where, though the houses may be owned, the lands upon which they are placed are owned by the plantations and rented from them. In this sense, Chalky Mount is neither entirely a "free village" nor entirely a tenancy, but combines both forms of land tenure in terms of housespots and working lands.

To speak of Chalky Mount, then, as a community in no way implies that the village functions as a corporate unit. For instance, Chalky Mount is very much a part of the island's national and local governmental system, but persons do not politically represent Chalky Mount qua Chalky Mount nor is the village defined as an administrative unit. Also there are no groups, secular or otherwise, which can make decisions for the village as a whole or significant parts of it.

There are no formal leaders other than the religious ones, but the influence of these leaders beyond the immediate confines of their own churches is negligible. There are two civilian constables, both members of the community, and though they are legally empowered to make arrests, in practice they have extremely limited authority. The village is under the police jurisdiction of the District F police station--about a mile away. Here is also located the

District's magistrate's court in which the villagers' serious disputes and complaints are adjudicated, but this court serves all of St. Joseph's parish and a good part of St. Andrew's as well. In all, Greenfield's statement about the village he studied in the parish of St. George is, as well, applicable to Chalky Mount:

Though the inhabitants of Enterprise Hall do not form an integrated sociological community, they see themselves as "Enterprise people" as distinguished from the inhabitants of other villages and plantation tenancies. There is a sense of historical connection to a place of residence with specific neighbors, rather than one of membership in a functioning community.... Though there are no legal boundaries (to the village) there is informal agreement as to where each village begins and ends. (1959:78).

The people of Chalky Mount are in more-or-less ready agreement as to which houses belong to the village and which do not. And while the boundaries of the village are less easy to define the residents agree that Chalky Mount is a geographical area which is differentiated from other areas both in name and by expanses of cultivated or uncultivated lands upon which there is little or no habitation. In all, Chalky Mount's population feels itself part of a common territorial unit and identifies this unit as Chalky Mount. Although a great deal of day-to-day interaction takes place among the village's residents, and

81 percent were born there (another 15 per cent come from within a 2500 yard radius of the village), there is no strong local feeling, no "esprit-de-corps," and no local institutions which help to unite the village's population into a functioning and corporate sociological community, i.e., Smith's statement that "...community structure is informal in character..." (1956:309) fits Chalky Mount well.

Social and Cultural Characteristics of the Community

The people of Chalky Mount form a relatively homogeneous cultural group which reflects the culture of Barbados' rural lower class. Although there are some distinct wealth differences among the villagers, most of the population, with some minor exceptions, falls within the lower socio-economic class of Barbados. In fact, the most frequent expression the villagers use to refer to themselves as a collectivity is "we poor people" which has a connotation expressing not only limited monetary resources, but a "way of life" as well; and this "way of life" and the occupations the villagers pursue are sufficient indices of class position setting the people of Chalky Mount off from the Barbadian urban and rural middle and upper classes. To itemize these cultural items and customs--though, needless to say, there is an enormous amount of cultural

overlap between all classes of Barbados--is unnecessary here, but to consider the class membership of the villagers along purely economic lines--in spite of the wealth differences among them--would be misleading.

In all, then, the relative cultural homogeneity of the villagers prevails, regardless of wealth, occupation, and property ownership, and far overshadows whatever differences exist. Although there are cultural variations within the village, e.g., secondary school educated children and the parental generation, teenagers and adults, etc., these are not sufficient to set off particular groups within the village from their counterparts in other villages of the island, nor to align these groups with any but the rural lower class of Barbados.

There are no formal secular associations based within the community. A social club, formed in 1960 under the initiative of one of the school teachers (a resident of Belleplaine) had a short life of five months or so. An attempt made by the government cooperative officer to institute a cooperative among the village's potters had a brief success in 1962, but by the time I left the field in July of 1962 the cooperative was moribund. The cricket club, which is found in a number of Barbadian villages, is lacking in Chalky Mount--perhaps because there is a shortage of level land available for a playing field; yet most Chalky Mounters of all ages and both sexes are devotees of the

game, and small children can often be found playing cricket in the roads using the stem of a palm leaf for a bat and empty beer bottles for a wicket--one of the most common sights to be seen in rural Barbados. There used to be a Friendly Society (i.e., mutual aid burial society) headquartered in the village but this was disbanded a number of years ago; yet Friendly Societies have more members in the village than any other secular organization. Sixty-four per cent of the persons 16 years and over belong to Friendly Societies and quite a few of these belong to more than one. Children under sixteen belong as well, and many of those who claimed no membership used to belong to the one on Chalky Mount. None of the plantation workers--the single largest occupational category--belong to the Barbados Workers' Union, although there were a couple of abortive attempts made a few years ago to unionize them.

The type of local associations which are fundamental to the village's social organization are the four Protestant churches or "meeting halls" which cater not only to Chalky Mount's population but to the population of surrounding villages as well; and these are part of an island-wide network whose top officialdom resides outside the village. Though forty-six per cent of the adults in Chalky Mount state their religious affiliation as the Church of England (i.e., Anglican) a minority of them regularly attend this church. They, and most others in the village, prefer one of the meeting halls in the village itself. The lack of

attendance at Anglican churches cannot be attributed solely to their distance from the village, but also to the greater emotional appeal that the fundamentalist churches have. Yet, the majority of villagers, regardless of stated affiliation, patronize the Church of England (especially the parish church in Belleplaine) for such events as baptisms, weddings, and funerals.

The meeting halls are important recreational outlets not only for the people who regularly attend them--a minority of the total adult population--but for those who are frequently found outside listening to the services within. The outsiders often number more than those attending, and this is even more true during the annual revival week when congregations from other villages with their own meeting halls come into Chalky Mount. In all, the churches, informal congregating in the rum shops, "walking up de road" at night visiting and gossiping with friends and/or kinsmen, or simply staying at home listening to rediffusion, are the major regular recreational outlets for Chalky Mount's population.

Occasionally, a mobile cinema unit stops at the yard of a neighboring plantation and the films are attended by many of the men and boys. Sometimes, some of the younger people, especially during the cane harvest season, will go into town for a movie, but most of the population has never been to a commercial cinema. Most of the people go into

Bridgetown at least once a month⁷ either to take care of some form of business (e.g., cash a remittance check, make a deposit in the government savings bank) or to shop, and trips of this kind also form a major type of diversion. Sometimes there are dances in Belleplaine which are largely attended by the younger men, both married and unmarried. While I was in Chalky Mount the new headmaster of the school organized a dance on the Queen's birthday. This was the first event of its kind ever held in the village and was heavily attended by males and females of all ages. On Bank Holidays the meeting halls or persons from outside the village might sponsor an "excursion" in which a bus is rented and people, for a fee, are taken on an outing to some spot on the island. Bringing their own food and drink they will be gone for the better part of the day. National Holidays (which can as well be bank holidays and are largely adopted from English ones) e.g., Guy Fawkes day, are celebrated to a minor extent, though such holidays as Christmas and Easter, especially the former, command the most attention. There were a few heavily attended political meetings in the village during the 1961 elections, but these are a relatively new experience for the villagers.

⁷For instance, of a random sample representing 55 per cent of the village's 16 and over population, 56.7 per cent traveled to Bridgetown between one and five times during the months of March or April, 1962. Another 9 per cent went to town from 6 to 10 times during one of these months.

The rum shops are the most common loci of informal congregating by Chalky Mount males, although those who claim fundamentalist church membership generally refrain from loitering in them. Teenage boys and girls, especially on Saturday night, are apt to congregate at one of the rum shops which is located at the junction of the main road descending into St. Andrew's valley, not only because the road receives more traffic than Chalky Mount road, but because of the attraction of a juke box which was installed a few years ago. Plantation workers usually gather in the rum shops during "hard times" and when rain prevents them from working. They often play whist and dominoes but there is no gambling, and except for Saturday nights and Sunday mornings, the drinking is relatively light.

Most of the people are in bed by 9 or 9:30 except for those who go to a "prayer meeting" at one of the mission halls, or on Saturday nights when many of the men and the younger folk are apt to stay up longer. On nights when the moon is "bright" and the sky cloudless most of the population stays up for a few hours beyond normal bedtime gossiping, joking, and arguing. In all, as it is locally put, they are "enjoying de moonlight," and on such nights the village presents quite a different aspect of activity than it does on moonless and cloudy nights. Funeral attendance and participation in widding parties, both as invited or uninvited guests, are also major recreational

outlets, but, in all, the normal recreational life of the villagers, as I said, revolves around the mission halls, shops, and informal visiting among friends and/or kinsmen.

An itinerant evangelist, East Indian traders who have regular customers on "The Mount," tourists who come to see the potters, and the various deliverymen who regularly deliver goods to the shops, are the most frequent outsiders (i.e., persons not from the village or neighboring villages) who come up to Chalky Mount.

There are 139 "buildings" in the village. One hundred and sixteen of these are occupied houses, and 16 are unoccupied houses. There is a free primary school which was built about ten years ago by the government, and which caters to the children of surrounding villages as well, one government built bath house (which is infrequently used and rarely has water), four meeting halls, and one detached shop. There are four other shops as well, but these are attached to the homes of their owners. Some of these five shops are more elaborately stocked with goods than others and three of them serve beer and rum. Foodstuffs purchased in the shops normally supplement what has been bought in town, since 76 per cent of the households acquire most of their food in Bridgetown--a few others buy food in Balleplaine. In all, the shops in Chalky Mount, though they play an important role in the village economy, are not the main channels through which money flows out of the village. Itinerant traders, Belleplaine shops, and, above

all, Bridgetown play important roles. The latter's role in consumption has increased enormously over the years as the villagers' cash resources have increased and improved transportation facilities have put the capital within ready access of the village.

Only three houses in Chalky Mount have electricity, and these are in the vicinity of the school (see Figure 2). The electric poles terminate at the school and were erected, at government expense, especially to serve it. The costs involved in bringing electricity to the rest of the village would be prohibitive from any single individual's point of view, but a modest cooperative attempt to bring electricity failed in 1960. Most of the remaining houses of the village rely upon kerosene storm lamps for night lighting, though the shops, meeting halls, and an occasional home are lit by more elaborate pressure lamps of the Coleman type.

There are only four radios in the village--three of them being battery operated. However, 33.6 per cent of the occupied houses have rediffusion, while an additional 26 per cent had it until relatively recently but gave it up for a variety of reasons, most of which relate to the \$2.00 monthly rental fee. There are no regular newspaper subscribers in the village, though a handful of the men who work in town read a newspaper fairly regularly. Most of the village's adult population have some reading ability,

though magazines and books, other than the Bible, are exceedingly rare except for households containing secondary school students who have a variety of textbooks.

The village water supply is erratic, and there can be an actual scarcity especially during the crop season. The reasons for this lie less with the island's water resources for domestic use than with the village's physical location relative to the main water lines. Many times it is extremely difficult for adequate pressure to build up in the main which serves the village's branch lines. During most of any given day it is not unusual to find the standpipes which serve the village without water. Sometimes during the crop season--which is also the dry season--these standpipes may not yield water for as much as four or five days. In cases of this kind villagers have to walk as much as a mile or more up the hills in order to fill their buckets, or rely upon the undependable schedule of water tank trucks sent from Bridgetown.

The village has four standpipes, one of which serves Bissex, another Less Beholden, and two, spaced about 300-400 yards apart, serve Chalky Mount Road. Early in the morning or late at night, the times at which water is generally available, women and children (sometimes older males) wait their turn around the standpipes in order to fill up their buckets which they then head back to their houses. Every house, as is common in rural Barbados, has a

large 50 gallon oil drum (or smaller capacity wooden barrel) in which the household's water supply is kept. Since water is only available at certain times, small crowds often form at the standpipes while each person waits his turn, and because of this the standpipes function as loci for gossip and news. Only ten (8.6 per cent) of the occupied houses are equipped with their own water pipes, but since private water pipes fit into the main branch lines these houses are not assured any more regular supply than those without pipes. In the days before public standpipes were available, water was taken from springs that would form near the surface in some of the ravines. Houses were more dispersed in those days as well, but since the introduction of standpipes virtually all of the houses are clustered along the sides of the main roads within relatively easy access of the water supply. In fact, one of the more frequent reasons given for changing the location of a house is to be in a more convenient position with respect to a standpipe.⁸

⁸ Although most houses have been on the same spot for twenty years or more (not necessarily, however, with the same occupants) the most frequent reasons given for moving a house reflect the desire to be on one's own, as opposed to rented, land, and/or to be in a more convenient location vis-a-vis the water supply. Cases wherein persons have moved because of their being evicted from plantation lands are relatively rare, though many of the village's house-spots are rented from neighboring plantations (see below).

Houses are constructed in such a manner that they can be readily dismantled in order to be moved. House-moving requires a group of men (sometimes up to twenty or so) and is about the only regular form of non-pecuniary

Kinship, Households, and Houses

Kinship is reckoned bilaterally. There is a relatively loose form of "kindred organization [wherein] every individual is surrounded by a set of consanguines who have some mutual rights, obligations, and responsibilities toward him" (Davenport 1961:462), and distinctions are also made between close and distant relatives. These features are broadly characteristic of most Negro communities reported on in the British Caribbean (vide R.T. Smith 1963). In most cases the Chalky Mount household comprises some kind of family group, but the rights and obligations that flow between kin when household boundaries are crossed seem to have little function in economic affairs--especially in land exploitative activities. These kinship obligations often become ideological supports when, for instance, labor relationships are formed between related persons of different households, rather than being determiners of such relationships (Chapters III and V). Further, the kinship system is not very extensive, geneologies are relatively shallow, and kinship ties outside of the household--except

communal labor that can be found in the community. The only person who is paid is the carpenter who directs the whole operation from the dismantling of the house to its erection on a new spot. However, the householder is obliged to provide light refreshments in the form of rum and "biscuits" for the rest of the participants who are usually friends and/or kinsmen.

those that govern the sending of remittances--usually have minimal effects upon the household's economic status.

Although there are no corporate kin groups as such within Chalky Mount, sometimes a loose family group formed of "near" kin from different households will "own" land in common, but cases of this kind are in a definite minority (Chapter III).

It is beyond the scope of this paper to concentrate upon the family as such and delve into a discussion of kinship relations in Chalky Mount. The contemporary structure and functioning--to say nothing of the historical development--of the Negro lower class family is a complex subject, and is the focus of a great deal of controversy in the British Caribbean literature (vide Greenfield 1962, M.G. Smith 1962b, R.T. Smith 1963). Here, I will simply point out that the household is the basic social and economic unit in the community, and wider kinship relationships seem to play a limited role in land exploitative activities and the economic arrangements related to these, but the household is still the most important social unit that interlocks with these activities. It must be stressed, however, that the household is in a dubious position as a unit of production for, as was pointed out in Chapter I, in many cases it does not seem to be the land exploiting

exploiting unit as such.⁹ It is, however, the major unit of consumption, most earned cash being funnelled into it and most cash expenditures being made for it.

It should be noted here that although persons may be involved in the same domestic economy and share a common dwelling, they do not necessarily have to "share common productive resources and liabilities" (M.G. Smith 1962b:13, see also Davenport 1961:435). These latter characteristics, as was pointed out in Chapter I and as will be dealt with again in Chapter VI--where the household's role as a unit of production will be made more explicit--seem to be more a feature of British Caribbean "peasant" communities than of villages such as Chalky Mount. The household's position with respect to the land-based complexes will also become clearer as these complexes are discussed in subsequent chapters.

Most recent discussions of the British Caribbean Negro family and household have been careful to distinguish between these two units and to stress that the household is a group "the members of which eat and dwell together as a rule" (M.G. Smith 1962b:13, see also R.T. Smith 1956:51 and Greenfield 1962). Employing this definition, then,

⁹With respect to pottery, the household's function as a unit of production seems somewhat deviant in some cases, but this deviancy is cancelled as certain pottery households and individuals become involved in other land-based complexes and/or income producing activities (Chapter V).

there are 117 households in Chalky Mount. In all but one case these units are demarcated by residence in separate houses. The one exception is a house containing two related nuclear families, but each is completely independent of the other, their common residence being a temporary arrangement because one family's house had burned down just prior to the commencement of my 1961 field work.

Of course, the definition of household used in this paper, though generally applicable, does not take into account certain infrequent variations. For instance, in a few cases an elder parent living alone might sleep in a house apart from, but adjacent to, a married child's house, and might eat and have his clothes washed and ironed in that child's household. In other cases, younger children might sleep in a grandparent's house, aid in the maintenance of that house and perform various domestic chores, but in other respects such as meals, clothes washing, etc. they participate in their parent's household. Similarly, a man might be residing with one woman contributing to her and their children's upkeep, and yet contribute as well to another woman's household. Patterns such as these, though of interest and importance for a discussion of family structure and relationships, seem to have little significance for the kinds of problems I am concerned with in this paper. In fact, it is not necessary here to become overly detailed on the nature of the household unit. I will

point out certain of its features, however, in order to relate it demographically to the land-based economic complexes.

There are 64 households (or 54 per cent of the total) that contain a sexually cohabiting pair of adults, and 58 of these households also include children. These children may belong to one or both of the adults, and/or be grandchildren of one or both. In 50 of these 64 households the adults are legally married.

There are 24 households which contain only one female adult with her children and/or grandchildren, and 10 households with one female adult and at least one of her adult children, male or female. These ten households might also include other children and/or grandchildren. The 34 "female-headed" households (29 per cent of the total) include 7 "heads" who are married. In most cases their husbands are emigrees in England or contract laborers on United States farms. These 34 households also include a number of widows and "divorcees"¹⁰ so that the incidence of marriage is more frequent than these figures might suggest.

Nineteen (16 per cent of the total) households are divided among three other "types." Fourteen of these are

¹⁰Divorce is rarely a legal court-recognized one. Married people who, after a while and for whatever reasons, cease to cohabit often consider themselves as divorced. One or both spouses may begin a common-law union with someone else.

single occupancy households (some of which contain widows and "divorcees"), four contain an adult male with his children and/or grandchildren, and one is composed of two male minors. In sum, the most frequent type of household in Chalky Mount is one containing a sexually cohabiting pair of married adults together with their children and/or grandchildren.

The village's modal household (Table 5) is composed of 6 persons, 2 person households being the next most frequent type. These two types account for about 26 per cent of Chalky Mount's population. Another 29 per cent live in three to five person households so that about 55 per cent of the village's population lives in households containing from two to six persons. For the village as a whole, there are an average of 4.6 persons per household, but 313 of these (out of a total population of 544) are children under 16 and adults over 65 (Tables 3 and 5). There are, then, 231 adults, an average of 1.9 persons per household, who are in a position to devote their labor to the major production complexes that are discussed in this paper. This is somewhat of an oversimplification for not all the 231 adults cited above participate. On the other hand some of the 15 and under and some of the 65 and over age group are involved to some degree with these complexes. Nevertheless, some general idea of household labor resources can be

gained from these figures. In most cases data for a more definitive statement are simply lacking.

Many households are short of able-bodied laborers when labor demand peaks are reached in certain phases of such complexes as small-scale sugar cane farming (Chapter III), and the sexual division of labor within these complexes, e.g., only adult males cut sugar cane, often functions to diminish household labor resources even further. Consequently, households which engage in one or more land-based complexes (with the exception of plantation wage-labor) are often forced to seek help in various tasks from members of other households. The nature of these tasks will be shown in subsequent chapters, but the fact that extra-household kinship rights and obligations perform minimal functions in the land-based complexes, and that labor is most often hired for cash, further points to the need for cash on the part of Chalky Mount households. That is, not only do persons engage in cash-producing activities to maintain and increase their standards of consumption, but they often need cash in order to be able to effectively participate in the cash-producing activities of their choice.

Houses.— Close to 80 per cent of the villagers live in houses which have an average floor space of between 180 to 324 square feet; yet, in spite of the frequent congestion of persons and the cluttering of household appurtenances,

houses are normally tidy. The wooden floors are usually scrubbed at least once a month and an intensive house cleaning usually takes place at Christmas time. Yards are frequently swept, and, despite the often shabby interior and exterior houses display, most homeowners and households take pride in their dwellings.

The house, then, has a social value far and above its physical shelter function, and it can be safely said that in the villagers' property system houses are ranked second to land in importance. The houses represent a considerable expenditure. About 96 per cent are made of wood, mostly imported Canadian Pine, and cost between \$900-\$1000 (B.W.I.) to build. "Sheds"--the most common type of addition--cost about half this. Few people are in a position to afford the sums of money needed for houses, and consequently many rely on loans.¹¹ In addition, a large

¹¹In former days it was customary for plantation owners, lumber companies in town, and even solicitors to extend these loans to the lower class, but today most people rely on the facilities of the Barbados Housing Authority--a governmental agency. Though loans are available for a variety of purposes from the construction and repair of a house to the purchase of a housespot, only persons of the working class are eligible to receive them. As of 1962 a person is defined as a member of the working class, for housing loan purposes, if his (or her) income averages \$40 or less a week. By this definition virtually every adult in Chalky Mount would easily qualify for housing loans, and 64 per cent of the 84 per cent of homeowners for whom I have information have received government loans. In most areas these were used to help buy construction materials and pay a carpenter to build a new house.

and continual expenditure that Chalky Mount households have involves the physical maintenance of the house and supplying and replacement of internal furnishings. The desire to repair, enlarge, and even paint houses, to add kitchens and outdoor privies, and to furnish them with items that range from kerosene stoves to artificial flowers, sideboards, caned chairs, linoleum flooring, beds, glasses, pots and pans, and a host of other appurtenances plays a very prominent role in motivating the villagers towards the acquisition of cash. Some persons even carry fire insurance on their houses.¹²

Consequently, houses incorporate and are the source of a host of "culturally created needs," which, for the most part, can only be satisfied with cash. And the degree of structural elaboration, often-times in minor details, and the extent and nature of interior furnishings are among the key indices by which one may judge the relative affluence of a household.

Ninety-seven of Chalky Mount's occupied houses are "owned" by persons resident within them. Of these 97 houses, 66 are "owned" by males and 31 by females--most of the latter having inherited the houses upon the death of a

¹²Of the 82 houses for which I have information, 18 are insured against fire loss.

parent or spouse. There are, however, a variety of ways in which a house can be owned. These range from outright ownership with all debts paid and the right to alienate to a type of communal ownership--(analogous to "family land"--- Chapter III)---wherein the household head is the custodian of the house for his immediate family group which might be residentially quite dispersed. He cannot, however, alienate or sell the house without the approval of other claimants to it--though he can move it to another spot.

Fifty-four per cent of Chalky Mount's houses were purchased by their owners, and 23 per cent were inherited in a variety of ways (Table 4). In some cases--the category "Neither" in Table 4--no one person resident in the house makes any kind of proprietorship claim upon it. In most cases of this kind the house belongs to a close consanguineal or affinal kinsman who is abroad.

Unlike the houses themselves, where ownership is the rule, 49 per cent of the housespots are rented, and most of these (68 per cent) are rented from plantations whose lands border the village (Table 4). The remaining rented housespots are rented from other small holders who are either living in the village or who are former residents of the village now living in other parts of Barbados or abroad. Close to 40 per cent of the housespots are owned by a household resident while in 13 cases--the category "Neither" in Table 4--persons are living rent

free upon the land, and adjacent to the house, of a close kinsman who is resident in Chalky Mount.¹³

In all, since 33.6 per cent of the total housespots in the village are rented from plantations one can say that the village is roughly one-third a plantation tenantry. However, in most cases, persons who rent housespots, if they rent working land as well, rent this working land in another area (though it may be rented from the same plantation). Even those who own their housespots can rent pasture and/or working lands from the plantations as well. Chalky Mount, then, has elements both of a "free village" and of a plantation tenantry, but to discuss the community in these opposing terms, as I said before, does not seem to be of significance in considering the contemporary situation with respect to land tenure, use, and exploitative activities.

Occupations and Economic Life

A suitable occupational classification for Chalky Mount's adult population is difficult to achieve for, as was indicated in Chapter I, quite a few persons have a number of occupational roles and/or sources of income.

¹³For a more extensive discussion see the section on working land tenure and mode of acquisition in Chapter III. Much of what applies to working lands applies, as well, to housespots.

Comitas' discussion of "occupational plurality" in rural Jamaica (1964) is, as well, applicable to the Chalky Mount situation.

"Occupational plurality" is defined as "a condition wherein the modal adult is systematically engaged in a number of gainful activities which form for him an integrated economic complex" (Comitas 1964:41). This concept is offered by Comitas to describe a distinct socio-economic "stratum" which includes about 50 per cent of Jamaica's rural population--a population which he finds "not easily accounted for in any of the taxonomic formulations presently available for the Caribbean area" (1964:41). For Comitas, this population forms the "nexus of a socio-economic type significantly different from either the peasant, farmer, or plantation types which hold for other population segments of rural Jamaica" (1964:41).

An important characteristic of "occupational pluralists"--although obviously one that is not unique to them--is that they do not "own or control sufficient land to earn a living solely through agriculture" (Comitas 1964:42), and quite often the lands they do hold are of marginal agricultural potential. Further, "...the various fragments of a farm are [often] held under different forms of land tenure, complicating both the legal position and the economic utilization of land" (Comitas 1964:42). Citing agricultural statistics, Comitas points out that

close to 70 per cent of all Jamaican farms are under 5 acres, and about 22 per cent are less than one acre. For Barbados as a whole 98 per cent of the 27,912 farms are under 5 acres, and 85 per cent are under 1 acre (West Indies Census of Agriculture 1961). In Chalky Mount 98 per cent of the working lands are under 5 acres, and 69 per cent are one acre or less (Table 12). These figures, aside from any other evidence, point up similarities between Chalky Mount and sections of rural Jamaica, and reflect that in Chalky Mount--as in Jamaica--"it is the rare land holder who can depend on cultivation alone, either for subsistence or for profit, and not exert additional economic effort in other directions" (Comitas 1964:42).

Without going into detail on Comitas' paper, we can summarize it by stating that much of it is concerned with providing evidence to support his major contention--a contention that is best summarized in the following quote:

...if relatively large numbers of people have managed a balance between the plantation and peasant systems or have constituted extremely eccentric versions of a pure peasantry¹⁴ over long periods of time, they probably have formed

¹⁴For instance, Padilla mentions that "a variety of peasant types can be found in the Caribbean" (1957:25). She groups these peasants into three main types, the most attenuated one being described thus: "Landholders who sell their labour to estates or plantations and who supplement their cash income with production on their own land. For this they in turn may have to hire labour, as occurs among some of the landholders growing sugar cane in Barbados, Jamaica, Puerto Rico, and Cuba" (1957:25).

qualitatively different structural arrangements. Among such people in rural Jamaica, the chronic condition of occupational multiplicity has influenced the form and nature of their social contours and has produced a social entity distinct from those whose structural arrangements are based on just one general occupation. We are confronted, then, with another recognizable type which requires separate classification and analysis and which, for want of a better term, can be called the occupational pluralist (1964: 44).

As I have suggested before, "occupational plurality," seems to be a characteristic of significant numbers of Chalky Mount's population, and is a much finer conceptual tool for portraying the socio-economic segment this population represents. The concept of "occupational plurality," then, will permit a much clearer analysis of Chalky Mount's economic life, and will be further utilized in the concluding chapter of this paper. At this point, however, I am more interested in presenting an overview of the village's occupational structure while at the same time trying to point out the difficulties of thinking of Chalky Mount's adult population in terms of "uni-occupational models" (Comitas 1964).

For purposes of this introductory discussion I accept what the people themselves consider their primary occupations to be, i.e., the occupations in which they feel they spend most of their time during the work year, and from which, in the case of wage earners, they derive the major proportion of their incomes. These occupations are listed in Table 6 which, in spite of its deficiencies, gives

some idea of the range of economic activities in which most of the villagers engage; and hence Table 6 reflects to some extent the "economic life" of Chalky Mount. The occupational categories in this table are offered as guides to the vocational activities of the village's adult population, though it is to be noted again that the categories are not clear cut and mutually exclusive for a number of role occupants. This is due to the "occupational plurality" of many adults. Some of the occupational categories utilized in this paper are briefly considered below in order to make more explicit the ways in which they should be accepted in respect to any particular role occupant.

Over one-half of the village's 206 adults operate some land (held in various forms of tenure) upon which sugar cane is grown. Yet, no one, to the best of my knowledge, looks upon himself as a peasant or small farmer (Chapter III). Small farmer or peasant is a form of self employment which, in the villagers' eyes, does not imply a bona fide occupational status. That this feeling is widespread in rural Barbados is confirmed by the following statement which is based upon a study involving a sample of 5,364 Barbadians.

although the term 'peasant proprietor' is in common use in Barbados, it was hardly used by members of the sample to report their fathers' occupations. A possible interpretation would seem to be that it connotes not a specific occupation but a stage or form within the general occupational category of agricultural laborer (Cumper 1961:398).

At any rate, in no Chalky Mount case does the cash derived from small-scale sugar cane farming constitute the only source of income for a person or household operating land. Nevertheless, small-scale sugar cane farming is a major ecological adaptation and is of vital significance to the community's economic life. The following chapter will be devoted to a discussion of this complex.

Plantation wage labor is the single greatest occupational category yet many of the persons who claim to be plantation workers also devote, by their own estimates, a considerable amount of time and effort to crop cultivation on their small holdings. But one finds situations such as the following: A shopkeeper cuts plantation cane during the reaping season, nets more cash from this than from his own shop, yet considers his occupation that of shopkeeper; another shopkeeper considers himself a plantation laborer, leaves his shop in the care of a niece during the day, but tends it in the evening until the legal closing time--after which he usually makes his rounds as a plantation watchman--a job from which he derives a small amount of cash. The basketmaker only makes baskets during the out-of-crop season, but during the crop he cuts cane for small farmers, and grows cane on his own small parcel of land. There are only six potters (i.e., persons who are able to make pottery on the wheel), but others who claim they spend most of their time in pottery are apt to work on the

plantations during the cane harvest and derive a major part of their annual income from plantation activities. Equally, some of those who consider themselves plantation workers will also engage in pottery production throughout the year. The one man who is a sugar factory laborer works full time in the factory during the crop, and intermittently throughout the year, but during "hard times" is more likely to be employed on peasant holdings or as an odd job carpenter. Even one of the two persons with a private car, who is a relatively large land owner in his own right, spends a great deal of time on his land from which he derives a considerable proportion of his income; yet occupationally he defines himself as a chauffeur. The bath house attendants and the school janitress have, in reality, part-time jobs, and they could be considered as spending more of their time in the performance of home duties.

Home duties, then, which, with plantation labor is the single largest occupational category for females, can also be misleading. A number of women who claim home duties as their major occupation also work during the crop season for the plantations and/or peasants or may work for peasants throughout the year. Equally, a number of women who claim to be retired could just as easily be categorized as having home duties as can some of the non-pottery hawkers who work but intermittently, e.g., the fish monger who only sells fish during a limited season. It is as well

to point out that some of those who look upon themselves as retired (both male and female) acquire a good proportion of their income from working either their own small holdings or those of others. The kinds of examples quoted above could be multiplied. There are also some occupational pursuits, e.g., barbering, butchering, house painting, which are clearly secondary in the minds of the people in the amount of time devoted to them, and in the income they yield.

Of the 147 adults who fill the 23 self-assessed occupational roles (excluding home duties) in Table 6, 135 perform these roles largely within the village and its environs. One hundred and six of these persons are primarily engaged in activities which are directly related to some form of land use. Even tailors, seamstresses, carpenters, shopkeepers, etc.--some of whom are as well small-scale sugar cane farmers--are dependent upon the money that their customers make largely through land-based economic activities.

The importance of land as a source of cash is also reflected in Table 7 where income-producing activities of Chalky Mount adult males during 1961-1962 are tabulated. Of the village's 78 gainfully engaged males during that year, 42 were involved in plantation wage labor, 59 as small-scale sugar cane farmers, 54 raised income producing livestock, 12 were engaged in pottery, and four cultivated

minor cash crops. Twenty-five also performed wage work for persons involved in one or more of the land-based complexes indicated above.

Table 7 also offers a good idea of the ways in which these and other activities were combined in order to produce cash income. For instance, of the 78 males 83 per cent regularly combined two or more income-producing activities during 1961-1962; and 37 per cent combined at least four activities. Even though these various activities contributed disproportionate amounts of income "it is the occupational balance reached which maximizes the possibility of individual and household security" (Comitas 1963:9). I will have more to say about this in Chapter VI. The importance of land, however, is further underscored by considering household involvement in Chalky Mount's land-based economic complexes.

Land-Based Economic Complexes: Household Distributions and Combinations

In 63 of Chalky Mount's 117 households at least one person considers himself a regular plantation wage laborer. If people under 21 and others who work intermittently were to be included, the percentage figure would be somewhat higher. Ninety-six of the total households include at least one small farmer, but more households would be included in this complex if we were to include those who provide hired labor for small farmer households (Chapter III). Income-

producing and/or subsistence livestock (Chapter V) are raised by 76 households, while there is no data available for eight. Also the number of households in this category could be increased if one were to include those that had disposed of animals immediately before the questionnaire was administered. Sixty-eight households grow subsistence crops--a handful combining these with arrowroot--37 reported no subsistence crops, and 12 provided no data. Only 13 households were regularly involved in the village's small pottery industry, two less than were involved in 1960. In all, the majority of households are involved in four of the six land-based economic complexes with sugar producing activities having the greatest emphasis.

Aside from the various land-based economic complexes and excluding remittances, 60 of the community's 117 households reported having derived cash from other sources during 1961-1962. These other sources included various occupations listed in Table 6 (e.g., carpenter, tailor, seamstress, shoemaker, postman, bus conductor, etc.) as well as paid labor on small farmer holdings or in the village's small pottery industry.

In considering the frequency and kinds of combinations of these complexes, or the nature of household "occupational plurality," complete data is available for only 93 households. Two of these are single occupancy households whose members are totally dependent upon meagre old-age pensions for support; and five derive their cash

from activities outside of the land-based complexes. Consequently, our sample (Table 8) of the ways in which various land-based economic complexes are combined for household units, is limited to 86 households (49 of which also engage in other occupations and/or wage-earning activities). Of these 86, 13 participate in only one type of land-based economic complex, and, aside from three plantation-laboring households, in no case do they rely entirely upon this complex for their total cash needs. Twelve households combine two activities; small-scale sugar cane farming occurring in combination with something else in 11 of these.

Twenty-seven households combine three activities, with small-scale sugar cane farming occurring in all. The most frequent combination (20 cases) being small-scale sugar cane farming, subsistence crops, and livestock. Thirty-two of the 86 households combine four complexes, the most frequent combination (26 cases) being plantation wage-labor, small-scale sugar cane farming, livestock and subsistence crops. Only two households combine five complexes. Of the 86 households, 73 are directly involved in small-scale sugar cane farming, and 44 are regularly involved in plantation labor, but these two complexes are combined in only 37 cases.

In sum, Table 8 confirms that land resources play a prominent role in the ecological adaptation of most Chalky

Mount households, and sugar cane production either on small farmer holdings and/or on plantation lands is the outstanding feature of the community's ecology. Few households are totally exempt from the island's sugar economy in the provision of their cash needs, and it can be said that none are ultimately exempt from the influence of sugar. Even members of the minority of households which depend to a large extent upon remittances from abroad supplement their annual income from activities directly or indirectly related to the sugar industry.

Emigrants and Remittances

Remittances are derived largely from emigrants in England. Since the exodus of these persons from the community has had some effect upon its internal labor resources-- and in some cases land tenure and ability to acquire small holdings-- emigrants have some role to play in the land-based economic complexes under discussion. Consequently, we might review some features of these emigrations, and, as well, point out what role remittances play in the community's economic life.¹⁵ Other considerations concerning emigrants will be presented, as the occasion arises, in subsequent chapters.

¹⁵There is only one household on Chalky Mount totally dependent upon remittances. This is a household of a young mother and her child who recently returned from England. The father, still in England, is responsible for the complete support of these two persons.

Between 1955 and April 1962 at least 108 persons left Chalky Mount as emigrants to England. Adequate data on these emigrants is available for 112 of the community's 117 households. Of these, approximately 60 percent have lost at least one member through emigration. If one were to extend the number of households affected by emigration through loss of close family members who were resident in other households better than 75 per cent of the village's households would be included. Although the sex ratio of emigrants is about equal (see Table 9) 93 per cent were between the ages of 16 and 35 years.

These persons, in varying ways, are under a number of obligations to their family or household groups. Close to one-third of the emigrants left children in Chalky Mount-- children whom they have some legal and moral obligation to support. They are also, once they find employment, under a moral obligation to remit to their parents and spouses (both legal and common-law). Parents expect remittances even though this expectancy is not always fulfilled. Not a small amount of bitterness and resentment is felt by parents towards those children in England who irregularly or rarely send them money, and this is especially so in those cases where the parents have been largely responsible for providing the passage money. It can be seen from Table 9 that 61 per cent of the emigrants for whom I have information received help from family members. This financial aid, if not formally termed a loan, is given with

the expectation of repayment and/or continual remittances. Also, the emigrant might be under a obligation to repay loans that were received from the government--close to 20 per cent of the emigrants relied primarily upon governmental loans for their passages abroad. In general, then, different demands are placed upon the emigrant's earning power from within the village, and these demands derive not only from moral obligations to close kin, but also from legal obligations of child support and repayment of government loans.

But remittances are not always sent, and even when sent they can be sporadic. This may result in part from the emigrant's intentional laxity, but circumstances of living in England often prevent the fulfillment of obligations of whatever kind. Initially, it might be low paying jobs and the cost of living abroad which afford little, if any, surplus funds. As the emigrant immerses himself more in life in England standards of consumption change and expenses increase, and as time passes a sense of obligation to the family at home sometimes decreases as well. Unemployment may also affect the emigrants' remitting power. In addition, as the years pass, younger emigrants begin to form new families in England which place a burden upon their financial resources at the expense of remittances to home.

For these reasons, then, the amounts of money sent home are often limited and apparently decrease as

the years go by. This is not to underestimate the role played by remittances in the village economy, nor to deny the fact that a number of households are highly dependent upon them. Taking the village population as a whole, however, remittances do not seem to constitute a major source of income.

I was able to obtain reasonable estimates on remittances from only 91 of the village's households. Of these, 46 reported having received remittances during 1961-1962. But there is a range in the amounts of money involved from under \$50 to over \$850. (See Table 10) Only six households received more than \$650 in 1961. These comprise 13 per cent of the total remittance receiving households, but only 7 per cent of the 91 households for which I have information. It takes roughly \$650 per annum to feed the average household in Chalky Mount. Although households have many needs for cash other than food, food expenditures do constitute the major single expense. The six households cited would constitute maximum dependency, but five of them rely on one or more other sources of cash as well. At the other extreme (Table 10), it can be seen that one-third of the remittance-receiving households received \$150 or less per annum. At this point, remittances become secondary sources of income, and all of the households in this category as well as those in the middle ranges engage in other cash producing activities. In general, of the 46 remittance-receiving

households, 32 engaged in some combination of at least three of the village's land-based economic complexes--most including both plantation wage-labor and small-scale sugar cane farming plus one or two others.

To sum up these latter sections, it is apparent that the majority of Chalky Mount's adult population is involved to some extent in various forms of land use, and that most households and individuals combine a number of land-based economic complexes in their production activities. Reliance upon these activities as sources of cash varies from household to household and individual to individual, and in a number of cases income is derived as well from other occupational and/or wage-earning activities and even remittances. For our purposes, however, we are concerned to examine the patterns existing in the various land-based economic complexes. Within these, sugar cane is the dominant production focus. And since small-scale sugar cane farming is one of the most important complexes in terms of household representation, community-wide labor demands and even cash yields, we start our discussion of these complexes in Chapter III, with a consideration of small-scale sugar cane farming.

CHAPTER III
SMALL-SCALE SUGAR CANE FARMING

INTRODUCTION

Sugar cane production is a major form of ecological adaptation in Chalky Mount, and production of this crop on small-holdings is a primary land-based complex. This chapter, then, will focus upon the activities surrounding sugar cane production, and the relationships that villagers form in their pursuance of these and related activities. I will also deal with the nature of the small holdings and some of the geographical factors which affect land use and production activities. These latter topics will only be superficially raised in Chapters IV and V.

Before proceeding I would like to clarify some of the key terms to be used in the following pages. One of these terms, peasant, is commonly used in Barbados to refer to a small operator who works ten or less acres of land. For our purposes this definition is employed and is used interchangeably with the term small farmer. The terms, plantation and estate, are used interchangeably as well since there is no set usage of them in Barbados. It is quite common for both terms to be used in every day parlance and Barbadians, when queried, are often vague

as to the distinctions between plantation and estate. Making a distinction between them is of little use here for by using the term plantation (or estate) I am contrasting it to peasant (or small farmer). The differences between the production activities of these two types of sugar cane producers will become apparent in the pages and chapters to follow.

OCCUPATIONAL AND DEMOGRAPHIC CHARACTERISTICS OF THE
SMALL CANE FARMERS

Some of the difficulties involved in presenting an occupational classification for Chalky Mount's population have already been discussed in Chapter II. No adult assessed his primary occupation as that of a small farmer, and slightly over half of the 111 whom I have designated small farmers are plantation laborers. The remaining small farmers claim a variety of other primary occupations (see Table 11). In all, the fact that Chalky Mount small farmers are primarily part-time cultivators on their holdings is consistent with information available for the island as a whole (Halcrow and Cave 1947:78; Barbados Annual Report, various years).

Most (58.7 per cent) of the peasants are males in the middle-age brackets--only two are under twenty-one years of age, and both of these persons are custodians for the lands of kinsmen who had just recently emigrated to England. The total population of the village is 544,

out of which 206 are twenty-one years or older. Of these 206 persons, 109 (or 53.2 per cent) operate lands upon which sugar cane is grown. These 109 persons, plus the two males under 21 years of age, are members of 96, or 82 per cent, of the village's total households.

Although there are absolutely and proportionately more male than female peasants, women constitute 41.3 per cent of the peasantry. This reflects the fact that there are few strictures placed upon sex as to land holding and operating whether it be in renting, buying, and inheriting lands, even though in the division of labor women do not engage in certain kinds of agricultural tasks. This forces them to be relatively more dependent upon the hiring of laborers than most of the men. The implications of this situation will be traced further in the final section of this chapter.

SOME GEOGRAPHICAL CONSIDERATIONS

Location and Diversity of Working Lands

Only 9.2 per cent of the total working land, i.e., land upon which cane is grown, is more than 1000 yards from the approximate center of the village. Most of the remainder falls within a 500 yard radius, so that the peasant is no more than ten or fifteen minutes away from his holding. Working lands, then, are readily accessible to their operators; yet the numerous parcels into which they are divided display an almost remarkable diversity

in terms of such factors as sloping of the terrain, accessibility to roads, soil, drainage, erosion, etc.--all of which are factors affecting the final yield of crops and the expense incurred in their production.

Whether or not land that a peasant considers potentially cultivable will be planted in sugar cane is dictated by a number of factors, the most important of which, from the peasant's point of view, is the accessibility of that holding to a road. Other lands, which otherwise might be considered arable, but which are located at uneconomical distances from roads are normally used as pasturage. Some arable lands are not used at all, either because the ownership is in dispute, e.g., a man has died intestate and his children have not yet made a decision as to how his land should be divided up, or because the owner feels he has neither the time nor capital to develop his ground--these latter cases, however, are in a definite minority.

When cane is grown it is grown under differing soil and drainage conditions, and under widely varying topographic conditions. That is, it is grown on fairly steep slopes and on slopes which are comparatively level, though there are relatively few parcels of ground which can be said to be truly level. Even if a peasant has acreage on relatively level ground, it is rare that he can transport his cane to a road without having to climb over rather steep inclines. In general, as we shall see below,

the area's topography plays a prominent role in land use, exploitative activities, and the ultimate expenses involved in cane production.

Soils, Soil Erosion, and Water

Within the relatively small area which Chalky Mount encompasses there are differences in soil conditions. Certain parcels located at the valley bottoms are in a better position to collect alluvium and are generally considered better soils by the peasants while most other lands are lightly to heavily eroded often containing but a sparse layer of top soil. Poor soil conditions alone, however, will rarely prevent a peasant from growing cane because of the value attached to cane production as a source of cash.

Although the coral limestone from which most Barbadian soils are derived does not extend to the Scotland District, the heterogeneity of Scotland soils, even when they are distinguished from soil types in other areas of the island, has been attested by a number of workers--and this heterogeneity can occur within fairly small areas, thus affecting the nature of the cane grown in them (Buie 1954:1-5; McConnel 1959: passim). Likewise, within small areas one can find distinct variations in soil depth, though Barbados soils, in general, are rather thin (Starkey 1961:4). These variations are of significance especially when the limited acreage of individual parcels is kept in mind.

A constant threat to productivity and a condition which seriously limits the potential agricultural use of lands is soil erosion which is particularly serious in the Scotland District and Chalky Mount. The general problem has been summed up in the Barbados Annual Report as follows:

The steepness of the gully sides, the bareness of the mountain slopes, the Joe's river clays, and the torrential short sharp showers make this region peculiarly susceptible to soil erosion. This is the only major region on the island where soil erosion is a serious problem (1958-1959:108).

In some cases sugar cane affords a protective cover and helps to prevent erosion in otherwise potentially erodable areas. Nevertheless, sheet erosion, slippage, and gullying are major problems in the Scotland District (Buie 1954). Livestock grazing on the existing, yet limited, grass cover further decreases soil protection and makes the area more susceptible to various forms of erosion as does the denuding of the hillsides of wood for cooking purposes and the collecting of clays by the potters. As far as I know the only measures that Chalky Mount peasants take to inhibit erosion are the drainage ditches which they occasionally construct on their land parcels. These are designed to carry away the excess water which falls during the frequent and torrential downpours of the rainy season.

Rainfall is of utmost importance to the growth and quality of sugar cane. Although it is beyond the scope of this paper to deal with the precise manner in which rainfall

effects sugar it should be noted that is not only the amount of rainfall per annum that is important but also the way in which this rainfall is distributed during the planting and growing season. The higher rainfall in the Scotland District (Chapter II) puts this area in an advantageous position with respect to other areas in Barbados during years when the island's rainfall is low or precarious; yet water is still a major problem, and although there is limited irrigation on the island there is none in Chalky Mount.

"Mulching" is a method frequently employed by peasants and plantations to help retain moisture on the fields. It involves the spreading of cane trash, left on the fields after the crop has been reaped, around the ratoons or newly planted canes. The protective cover thus formed over the soil not only serves to inhibit the erosion potential of certain kinds of lands but also helps to retain moisture. And this is one of the reasons why cane fires can so badly hurt a crop.¹ A fire destroys the cane trash leaving little or nothing with which to mulch a field. The young canes growing on a field devoid of such protective cover are apt to suffer, and as a result

¹Although cane fires play a significant role in the island's overall cane production, they are of minor importance in the Chalky Mount area; hence, they are not treated in this paper.

the following year's cane yield from that field will be considerably less than it might have been had the field been mulched.

In spite of limitations of topography, soil, and even water, most people attempt to grow cane on their holdings wherever minimal geographical circumstances will permit its cultivation. In many cases, these circumstances are not the most favorable for effective and profitable cane production; and the small land units which most peasants operate also serve to limit income derived from cane production. Before I discuss small-scale sugar cane farming as a business, let us first look at the emergence of a small farmer class in Chalky Mount, and the nature of the land holdings themselves.

LAND HOLDINGS

The Emergence of a Small Farmer Group in Chalky Mount

Small-scale sugar cane production by Negro farmers is a relatively recent phenomenon in the 330 year history of Barbados. The major development of this type of farming occurred about 60 years ago when plantations, rather than being transferred intact, were subdivided into small parcels (Greenfield 1960, Halcrow and Cave 1947:IV-V). These parcels were then sold to individual purchasers many of whom had acquired the purchase price or down payment as a result of work in Panama and other places abroad.

Although it is difficult to trace exactly the situation on Chalky Mount, it seems that the bulk of small land holdings were available to Negroes by 50 or 60 years ago; however, contrary to the island-wide rule, it appears as if the Negro peasantry emerged under somewhat different conditions than in other areas. The acreages of the various plantations surrounding the village have been retained, virtually intact, since the turn of the century (although plantation ownership has changed a number of times), and it was not until the early 1950's that plantation lands were subdivided and sold off to small proprietors. By this time, however, a class of Negro small-scale farmers had already emerged.

How did these Negroes acquire their small holdings? In order to answer this question some aspects of Chalky Mount's history must be considered. In the nineteenth and early twentieth centuries, a relatively heavy population of "poor whites" lived in the village and its general vicinity. Known today by various names, e.g., "redlegs", "poor baccra", these persons were the descendants of plantation tenants in the area prior to emancipation. After emancipation was completed in 1838, they formed the major part of the Chalky Mount land-holding population during the nineteenth and early twentieth centuries.

On their small holdings they grew arrowroot, subsistence crops such as cassava, yams, sweet potatoes, some cane, and raised livestock. The majority of the Negro population worked as plantation wage laborers renting, when they could, estate lands upon which they grew their own crops. The actual processes by which white holdings were gradually alienated to Negroes can only be sketchily traced through an occasional deed and statement by older informants.

All of the older informants queried on this subject agreed that up to 60 years or so ago most of the non-plantation land worked and owned by people in the Chalky Mount area was worked and owned by whites who rarely, if ever, did plantation work. Further, it is claimed that it was not until relatively recent times that these lands were gradually alienated to Negroes. There are only a few whites in Chalky Mount today, and it seems as if the extreme poverty of the area, and its relative lack of possible economic development were among the main factors causing their "exodus" from the village. White emigration mainly occurred over a space of some 40 or 50 years and

was directed not only towards the island's capital city, but to such places as Trinidad, British Guiana, and the United States.²

As whites, regardless of their limited education and lower class position, they had a much greater mobility potential than the Negroes of the area. Over the years they left Chalky Mount and were often helped to do so by relatives who had preceded them. Sometimes before they left, and sometimes while still abroad--through agents--they would sell the small parcels of land which they had bought and/or inherited years before. The lands were sold to anyone who would buy, and, as a result, Negroes were able to acquire small parcels of land. Today, the amount of land owned by poor whites is negligible in relation to the holdings of the Negroes.

Another and related way in which acreage was acquired by Chalky Mount Negroes was also ultimately the result of land alienation by poor whites. Small enclaves of white-held lands in the middle of plantations in the Chalky Mount area date from early in the 19th century and probably before. These small enclaves, of sometimes

²Since the latter part of the seventeenth century there has normally been a relatively heavy white emigration from Barbados. Here, however, I am primarily concerned with the whites who formed a fairly stable part of the Chalky Mount population during the period under consideration.

eight, nine, or more acres were gradually fractioned and sold off to the owners of local plantations. The sellers were then able to acquire ready cash with which to pay off debts, to leave the district, or to emigrate. Sometimes these lands were attached to and operated as part of the plantation, but usually because of their marginal nature the lands were rented out to Negro peasants who were later able to buy them.

Size and Distribution of Land Holdings

Today, in Chalky Mount, 129 persons claim some 178 acres of land subdivided into about 252 parcels. These 178 acres include, in addition to agricultural lands, houseplots, scrub, and pasture lands. However, there are only 21 households out of a total of 117 in the village, no members of which plant cane. As was indicated above, 111 different persons hold the 133 acres of the village's working land, and this acreage comprises 72 per cent of all lands held by Chalky Mount people.

A common characteristic of Barbados peasant holdings is their small size. As was pointed out in Chapter II, there are approximately 27,912 farms on the island, 98 per cent of which are under 5 acres and 85 per cent are under 1 acre (West Indies Census of Agriculture

1961). On Chalky Mount 36 per cent of the holdings are a half acre or less, 69 per cent are one acre or less while 98 per cent are under 5 acres.

Table 12 shows the size distribution of all Chalky Mount working lands irrespective of types of tenure. It is from these small units that Chalky Mount peasants produce their share of Barbados' total cane. The minimal size of these units clearly suggests why no one can depend solely upon the cash derived from his own cane production, but this will become clearer when cane yields and expenses and profits are discussed below.

Rented Lands

Of the $133\text{-}\frac{3}{8}$ acres worked by Chalky Mount small farmers, $55\text{-}\frac{1}{8}$ acres, or about 41 per cent of the total working acreage, are rented. The greater portion of this rented acreage, 83.9 per cent, is rented from plantations which border the village while the remainder is rented from other small holders who either reside in the village or who are former residents of the village now living in Bridgetown. Halcrow and Cave, in their comprehensive report on peasant agriculture in Barbados, stated that "Apart from the holdings that are rented from estates there is a good deal of renting between peasants" (1947:29). However, the Chalky Mount data suggest limited renting between peasants, and it would seem

reasonable to suppose that with the recent guaranteed and higher prices on sugar cane, persons who have arable holdings would be more prone to work them themselves than to rent them out. At any rate, only 8-7/8 acres of the total rented working acreage is rented from other small holders. Table 13 shows the distribution of rented working lands by size of the holdings and by the nature of the renter. Here it can be seen that 84 per cent of the acreage and 68 per cent of the holdings are an acre or less.

Lands which plantations rent to small farmers are among the least desirable in terms of soil conditions, terrain, and accessibility to roads. In past years these rented lands might have been used for pasturage or arrow-root, but since the Second World War more and more tenants have converted their rented holdings into sugar cane. In fact, the higher prices on cane have offered an inducement to the plantations to increase their working acreage, and with the help of mechanized equipment new roads are being constructed. As a result, lands which were formerly rented out to peasants, but because of their inaccessibility to roads were considered unprofitable to operate by the plantations, are now being reclaimed for plantation use.

The rents charged by estates vary somewhat, usually according to the quality of the land being rented and the accessibility of that land to a road. As I have indicated above, accessibility of the land to a road is a primary factor in determining the labor costs involved in reaping the cane. A parcel of land unfavorably situated with relation to roads demands higher labor costs, and, in some cases, peasants with land so situated, regardless of how good their canes might be, show very little, if any, profit at the end of a year.

There is not much difference between the rents charged by estate and non-estate renters. Calculated on the basis of one acre units, rents average about \$23 per annum although smaller units are generally rented out at proportionately higher rates than larger ones. For instance, the average annual rent on working land parcels of 1/8 to 1/4 acre was \$38.49 in 1961-1962, and \$24.33 on land parcels from 2-2/8 to 2-1/2 acres. It is thus apparent that a renter can make proportionately greater profit by sub-dividing his rented holdings into smaller units than by renting them out as larger units. Estate renters, in particular, seem to be perfectly aware of this.

Non-rented Lands

The majority of lands worked by Chalky Mount small farmer are non-rented. These lands include a

variety of purchased and non-purchased, e.g., inherited, holdings and comprise 79 acres, or about 59 per cent of the total lands worked by small farmers. The size and distribution of these holdings is given in Table 14 where they are classed as to the manner in which they were acquired. It can be seen that about 67 per cent of the non-rented working acreage has been purchased. Of this purchased acreage almost 50 per cent was purchased by ten different persons from plantation owners who, since 1958, have been sub-dividing and selling their plantations.

Land Prices

Land prices throughout Barbados have increased considerably over the past decade or so, and land holdings in the Chalky Mount area have not been exempt from these price rises. It would appear that land on the island has always been high-priced especially in relation to the income of the lower classes. Yet people buy land--or attempt to buy it.

The great demand for land in Barbados has clearly been capitalized upon by those doing the selling. This point is especially noteworthy in view of the limited agricultural potential of many of the lands sold in the Scotland District and Chalky Mount in particular. In the Chalky Mount area this phenomenon is especially pronounced in the case of recently subdivided plantation

lands. Owners have been able to make substantial profits on lands that were formerly marginal to plantation operations, i.e., lands which were considered unprofitable to work either because of their soil conditions or topographic features and the like, and were either left as scrub, in pasture or rented out to peasants to do with what they liked. Today plantation owners in the district find that they can sell off these lands for considerable sums of money. At the time of field work, recently subdivided plantation lands were selling at a minimum of \$1000 per acre, but it was not unusual to find lands going for as much as \$1800 per acre, even though the productive potential of many of these lands would not seem to warrant the high prices demanded. The comments that Halcrow and Cave made in 1947 are relevant to Chalky Mount small farmers today.

The truth is that in Barbados the agricultural value of land is not given first consideration by peasants who have made up their minds to buy. The desire to own land, the convenience of the locality as regards roads and water, and then possibly the quality of the soil is the usual order of consideration (1947:29).

The "desire to own land" is not as simple as it may sound, and it would seem that Halcrow and Cave's statements should be modified. For regardless of the marginality of many of the lands in the Chalky Mount area, and in spite of historical explanations (e.g., Greenfield 1960) one is left to explain why the poorer classes continue to demand

lands which, even by their own admission, often do not have a decent economic potential. The fact that sugar cane prices are higher and better guaranteed than ever before is certainly something that should be taken into consideration. For, as we shall see, people will generally derive some cash from their land regardless of how little that cash might be; and within the villagers' desire to maximize their economic adaptations, the possibility of acquiring cash from one's own land--with the security of tenure that obtains--is of paramount importance.

With respect to land prices, I have data on 49 of the 53-1/8 acres of purchased working lands. This acreage includes 35 parcels, not all of which were working when first purchased. Prices averaged about \$150 per acre between 1931 and 1940, about \$180 per acre between 1941 and 1950, and slightly over \$800 per acre between 1951 and 1961. The high-low range of prices between 1931-1940 was \$60-\$300. Between 1941-1950 it was \$64-550, and between 1951-1961 the range was \$120-\$1800. It is to be noted that the sharp increase in prices over the past decade largely reflects the relatively high prices charged by plantation owners on their sub-divided plantation lands. Most lands bought between 1931 and 1951 were bought from other small holders. On the whole, lands that small holders bought from other small holders were usually

cheaper than the lands bought from plantations. However, it appears that the working lands bought from small holders are usually more marginal relative to the lands bought from plantations even if these latter lands, from the plantations' perspective, are marginal in themselves. Quite often lands bought earlier were not planted in cane, but were subsequently turned over to cane by their owners as prices on cane increased and marketing facilities improved.

Although purchase terms from other small holders were relatively easy in former years, and the land units were often less than an acre, it seems somewhat surprising that the villagers today have apparently been able to meet not only the 50 per cent cash downpayment that is normally required in the case of plantation land purchases, but also the 6 per cent per annum interest on the principal. Even though the number of land owners who recently purchased sub-divided plantation lands form a minority of Chalky Mount's land purchasing population, the sums involved are considerable in relation to the normal earning capacity of the small farmers and the cash profits these lands ultimately yield. Although few of these lands have been completely paid for, in some cases people have received government loans to help in the down payment, and in other cases money acquired from contract

agricultural labor in the United States or even remittances have aided to meet both the initial and subsequent payments.

Tenure and Mode of Acquisition of Non-Rented Holdings

Introduction.-In order to bring the nature of land holdings into clearer perspective, it seems desirable to indicate the prevalent patterns of tenure and modes of acquisition of working lands. These patterns are reflected in data presented in Table 15. In all, there are 70 cases of non-rented holdings. I have information on 66 of these which include $72\text{-}3/4$ acres out of the total of 79 acres. In a few instances a person operating non-rented land will have acquired this land through different means and hold it in more than one form of tenure. This accounts for the discrepancy between the cases given in Table 15 and the 64 cases given in Table 14.

The villagers make a distinction between "buy ground" and "rent ground." "Buy ground" is a generic term for all types of non-rented lands--yet there are sufficient and significant differences between various types of "buy ground" to warrant the distinctions I am making here. These categorical distinctions of "buy ground" are now discussed in terms of two major types: purchased lands and non-purchased lands.

Purchased lands.--These lands include 53-3/8 of the 72-3/4 non-rented acres indicated in Table 14. However, the lands comprise but 52 per cent of the total cases. In all, most of the contemporary non-rented acreage in Chalky Mount has been acquired by purchase even though the actual number of cases are about equally divided between purchase and non-purchase. In terms of mode of acquisition, purchased lands include three subtypes: (1) Lands paid for--bill of sale comprise 24 per cent of the working "buy ground." The operators in such cases have legal title to their lands with the sale's receipt, but the transactions have not been recorded in the Registry and the lands usually have not been surveyed. Most of the cases in this category result from peasants purchasing from other small holders; (2) lands paid for--deed have been registered and normally surveyed. They comprise 25 per cent of working "buy ground" and include 74 per cent of the cases. More often than not, these lands have been purchased from relatively recently sub-divided plantations; (3) payments outstanding (24 per cent of the acreage and 17 per cent of the cases), is similar to the previous type except that the purchaser has no legal title, and a deed will not be received until the money owed, along with interest, is paid--usually within a specified

time limit. Legal title is retained by the mortgager who, in most cases, is the former owner of the subdivided plantation.

Non-purchased lands.-Of the 72-3/4 acres of "buy ground" included in Table 15, 19-3/8 acres, or 27 per cent are non-purchased. This acreage, however, includes 48 per cent of the total cases. That is, there have not only been fewer cases of land acquisition through non-purchase means, but these have also involved proportionately much less acreage than those acquired through purchase. These non-purchased lands are also considered in terms of three sub-types according to their mode of acquisition: (1) Lands inherited by will include 7 per cent of all "buy ground" but 17 per cent of the cases. This category is self-explanatory and the lands included within it have been registered though usually not surveyed because of the additional, and often prohibitive, costs involved. However, the heir is both legally and morally free to alienate the land as he or she wishes; (2) family lands comprise 12 per cent of non-rented lands, but involve 21 per cent of the total cases. These lands are usually non-registered and have not been surveyed. Family lands have been acquired without a will but through "seed to seed" transmission which has been described by Greenfield as follows:

The second type of 'buy ground' is referred to as 'family land.' It differs from individually owned land in that it is believed to be inalienable and to belong to all members of the family. [The villagers] see the proprietor as the trustee for the kinship group....The phrase 'seed to seed inheritance' is used to describe the form of transmission that is the basis of this type of tenure (1960:168).

Under the system of customary rules governing tenure in these cases the operators do not have the right to alienate these lands. In some cases only one of the family heirs will work the total acreage, in other cases the acreage will be informally divided among them, each one working a part of it--the peasants having reached some agreement among themselves as to how the land should be divided for working operations. In none of these cases, unless some formal agreement is made, will an operator be able to sell the share that he or she works; (3) Eight per cent of the non-rented acreage has been inherited by gift, though this mode of acquisition was found in 11 per cent of the cases. Inheritance by gift means that the granter is still alive but has relinquished effective control of the land to the grantee during the former's lifetime. The granter might have acquired the land he is granting by any number of means, but the point here is that he or she is still alive and gives up control of the land. Most of these cases involve elder persons who usually form an effective part of the grantee's household whether or not they sleep in the grantee's house. That is, the grantee

is usually a close kinsman, e.g., grandchild, son or daughter, upon whom the granter is dependent for such things as food, cooking, and clothes washing and ironing. The "deed of gift" in most cases is verbal, and in some cases involves the registration of a formal "deed of gift." However, in all of the cases in this category the grantee is responsible for the working of the land, and is entitled to the profits which derive from the selling of the cane.

Custodianship.--Cross-cutting both purchased and non-purchased lands is what I prefer to call custodianship. There are nine such cases on Chalky Mount and these comprise 16 per cent of the total non-rented acreage and include 14 per cent of the total non-rented cases. All but one of these custodianship cases have been produced by the recent emigrations to England. In all of these cases the custodian is responsible for the operation of the land, but makes no claims upon it. Of the 11-3/8 acres for which there are custodians, 9 were acquired by purchase. In a few cases the land in question was purchased while the "owner" was resident abroad--the money having been sent back to a close kinsman, usually a mother or father, who then became the custodian of that piece of land. In one case the custodian is using the proceeds of the land to help make the payments upon it, but usually the custodian will keep the money in trust for the person abroad or keep

the money for him or herself depending upon the type of tenure the person abroad has. In most of the cases, however, where the custodian keeps the cane proceeds this money will be used to help support the children of the "owner" who are residing with the custodian.

To sum up this brief discussion on land tenure and mode of acquisition of the village's working acreage, 41 per cent of these lands are rented--mostly from neighboring plantations. The majority, however, are one form or another of "buy ground," 73 per cent having been acquired by purchase. The remainder were inherited in one of the three ways mentioned above. The characteristic or modal working holding in Chalky Mount, then, is owned and was purchased.

With this examination of the nature of the working land holdings we can now proceed to a more intensive discussion of the activities and relationships involved in the exploitation of these lands for the production of sugar.

THE PRODUCTION OF SUGAR CANE

Introduction

The agricultural year is divided into two periods of unequal duration. "Crop time" or "crop," when the sugar cane is reaped, lasts for about 14 to 15 weeks from February to May or into early June. The remainder of the

year, the out-of-crop or "hard times," the small farmer devotes to a variety of activities such as soil preparation, planting, weeding and fertilizing the fields. Most of the small farmers work on their holdings as they can get time off from other occupational commitments so that, within the limits set by the cane and season, there is apt to be a time lag in the performance of certain jobs from individual to individual farmer. Before proceeding to the discussion of sugar cane producing activities a few other general remarks should be made.

Halcrow and Cave, in their publication based upon data gathered in the early 1940's, state that

...the great majority of peasant holdings are devoted to an extensive system of farming based on sugar cane. This system has been...called...the 'Predominating System.' In essence it implies that a large proportion of the holding is devoted to the cultivation of sugar cane; the balance of the land, while resting from cane, being used for growing mixed stands of food and fodder... This predominating system...is common from the largest peasant holdings down to the very³ small places of under one rood of land (1947:21).³

The Chalky Mount data strongly suggest that the "Predominating System" described above and by Skeete (1930:2-5), is becoming a thing of the past. Research done elsewhere in Barbados reinforces the view that fundamental changes in agricultural practices have not occurred in Chalky Mount alone. Greenfield, in talking about the village

³One rood equals $\frac{1}{4}$ acre.

that he studied, says that "In recent years, ...with new varieties of cane that produce excellent ratoons for several years, little land is ever 'thrown out' before it is prepared again for planting new cane" (1960:171). One reason for this change seems to lie in the better ratoons which new varieties of cane produce,⁴ but what seems to be equally significant is the higher and guaranteed prices on cane over the past few years. As a result, the peasants, rather than allowing acreage to remain fallow, try to maximize the sugar exploitation of their holdings in order to derive maximum cash benefits each year. One of the consequences of this has been the development of the cultivation practice of "forcing back".

⁴In ratooning, cane stumps are left in the ground and are permitted to grow for successive years before they are replaced by new plants. Some plantation fields are allowed to be in fourth and fifth ratoons, but it is highly unusual to ratoon any more than this. On peasant holdings, however, one can encounter sixth or seventh ratoons, but even these are in a minority. The ability of ratoons to produce reasonable yields is a result of the improved cane varieties developed over the past few decades, but in the mid-1930's, at the time of Starkey's writing, ratooning seems to have been a highly unusual practice (Starkey 1939:39).

Cultivation in "Crop Time"

"Forcing back" involves the removal of poor ratoons soon after the canes have been reaped, the digging of new cane holes⁵ in those parts of the field where these ratoons were located, and the planting of new plants in these holes as the first rains appear sometime in July. Since the normal growing period of newly planted cane is about fifteen months (for ratoons about twelve months), the farmers would miss a crop from at least part of their acreage were they to wait until November and December when the plantations do their planting. Hence, by "forcing back" one is literally forcing the cane into a shorter growing season with the expectation of reaping it in the following year. As a result, and from the small farmer's point of view, a year is not wasted, and though the canes thus planted might not be fully matured at the time of their reaping, the farmer feels that he can still get a decent yield; and, most importantly, he is now able to derive cash from a maximum unit.

It is unusual, however, for a small farmer to "force back" all of his acreage since only those holes

⁵The system of planting in holes dates from the latter part of the 17th century (Starkey 1939:160,204) and is employed by the plantations as well (see Chapter IV). Cane holes are approximately two feet by two feet and four to six inches deep--there being roughly between 1500 and 1750 cane holes to the acre.

which contain badly yielding ratoons are the ones into which new cane plants are put. Also not everyone who wishes to "force back" can do so, for unless a peasant can do all of the necessary labor himself it is difficult to find help. A primary reason for this is that most able-bodied persons are engaged, at this time, in the more profitable work of reaping plantation sugar cane. At any rate, those persons who have "forced back" their land before the onset of the rains put off their planting until the rains commence. Those who "force back" as the rains have already started put in their plants soon after the holes have been dug.

Cultivation in the Out-of-Crop

By July or August, with the rainy season already under way, cultivation is oriented towards the year-after-next crop. That is, the land is not prepared with the forthcoming reaping season in mind, but with the one following this which is more consistent with estate practices--though "forcing back" can sometimes be found, to a minor extent, on some of the estates. Hence, though cultivation starts as early as July it can extend into January of the following year, the canes being planted normally, as on the plantations, in October and November. Some peasants, however, plant their canes up until the time of the new reaping season. These canes will be cut, not

at this reaping, but will be ready by the following year. Before focusing upon cane reaping, I would like to sketch in some of the procedures involved in out-of-crop land preparation.

Forms of Hand Cultivation.-The most common method of land cultivation is known as "till burying." This is accomplished by thrusting the "fork" into the ground, turning over the soil and constructing the cane hole--all in one process. A method more rarely employed by the peasants is known as "trenching." Since "trenching" takes longer to accomplish than "till burying," and since hired help is often relied upon (paid by the day), peasants are often reluctant to "trench", even though they feel it to be a superior method of cultivation. "Trenching," which is a variation of row planting involves the construction of long mounds, separated by furrows, which run the length of the field. Cane holes are then shaped out of these mounds as in "till burying."

If the ground has been previously plowed, a relatively fast and experienced worker, by some estimates, can produce as many as 400-500 cane holes in a day, though other estimates place the figure closer to 300 with the normal rate being something like 200-250. But if the laborer is forced to "till bury" and then put in the holes his daily output will be something like 60-70. If a

laborer is cultivating land which was previously worked, as in "forcing back"--but still "till burying"--he can dig something like 100-200 holes a day. These estimates, however, must be taken as approximate.

Mechanization.--Plantations are highly mechanized with respect to the cultivation of their fields. The greater depth of tillage and other advantages which mechanized equipment affords enormously increase crop yields (Barbados Advocate April 8, 1962), and these results are so well recognized that the government rents tractors to peasants at relatively nominal rates. In spite of this, mechanized equipment is rarely used by the peasants of Chalky Mount, although in theory it could be available to them. A near-by government agricultural station has a tractor which is available on a rental basis, but, aside from other considerations, the peasants claim that this tractor does not have the capacity and power to work the kinds of inclines on which a large part of the Chalky Mount fields are located. An alternative would be a bulldozer which is commonly employed on Scotland District plantations, and is preferable for the hilly terrain in the area. But, there are not that many bulldozers available. Plantations in the area, from which the "dozers" might be rented, are sometimes reluctant to rent their equipment, claiming that plantation work demands are of such a nature that the machinery can-

not be spared for non-plantation purposes. A bulldozer might be available, nevertheless, from plantations in other districts, but few peasants take the time and effort to seek these out. Even if their bulldozers are not being used, plantations are often unwilling to rent them because peasant holdings are so small that managers feel it is not profitable--considering the driver's wages, gas, oil, etc.--to work on such a slight acreage. If peasant acreage could be increased, the equipment renter might look at the situation differently. But, this would require a number of peasants with contiguous holdings to operate as a collectivity. Even if this could be done, in practice it would be difficult to find a number of peasants with contiguous holdings all of whom need all, or significant portions, of their lands plowed at one time.

The use of mechanized equipment is also inhibited by the rental cost involved, and this relates particularly to those who do their own cultivating. That is, in terms of financial outlay, mechanized equipment would benefit those small farmers who must hire labor to do their cultivating; but those who do their own cultivating are unwilling to spend the rental money, for this would clearly be an additional expense. It is difficult to say whether the increased cane yields--which would presumably

result from the deeper tillage mechanized plowing affords-- would compensate for the rental outlay in the case of persons who do not rely on hired help for cultivation.

Other reasons for not renting mechanized equipment are that some persons are either unwilling or extremely reluctant to make requests of this kind from plantation managers, and there are probably those as well who are unwilling or hesitant to accept innovations preferring to work along customary lines. In 1962 there were only two small farmers in Chalky Mount who had their fields cultivated with mechanized equipment.

Planting, Fertilizers, and Weeding

After the non-ratooned sections of a land parcel are cultivated they are ready for planting and fertilizing.

Planting.--Cane plants are cut from a person's own acreage or, quite often, purchased from plantations. Although it is common practice for the plantations to place two plants per cane hole, the peasants normally place only one. They claim that they cannot afford the additional expense of so many cane plants, even though

they admit to the advisability of following plantation practice in this respect.⁶ With the planting of the cane the fields, including the ratoons, are now ready for fertilizing.

Fertilizers.--Fertilizers play an important role in peasant farming. Chemical fertilizers ("manure") are more frequently used than pen manure ("dung") because of the relative paucity of livestock and the insufficient quantities of whatever dung these stocks produce. The Chalky Mount peasants, as with others on the island (Halcrow and Cave 1947:13), are well aware of the benefits that can be derived from the use of fertilizers. They use them extensively and hence the purchase of fertilizers is one of the expenses every peasant has in working his land. Many lament their inadequate financial resources which they claim prevents them from obtaining more fertilizer.

⁶In fact, in this, as in other agricultural practices, the plantation is the key agent for the diffusion of new agricultural techniques. The estates, even if they are not members of the Barbados Sugar Producers' Union, benefit from the research conducted in the highly sophisticated sugar industry and by the Barbados government's Department of Agriculture. Whether new information is disseminated to them formally or informally they are still in a better position to learn of new ideas than are the peasants--in spite of the existence of peasant agricultural advisors whose effect in the Chalky Mount area, at least, has been limited as far as I can tell. Peasants, in the Chalky Mount area, have primarily learned of new advances and new methods after having seen them put into practice on the estates. This comment applies not only to a host of planting techniques, but also to such things as cultivation, fertilizing, and the introduction of new and better ratooning cane varieties.

Peasants generally feel that their productivity could be as high as that of the plantations (see Section on Cane Yields) if they could only manure their fields to a greater extent. These financial considerations are manifest in the kinds of fertilizers employed.

Estates use both potash and sulfate of ammonia and these are dropped at different periods of plant growth. The peasants, however, largely employ sulfate of ammonia, dropping it on newly growing ratoons and plant canes at the onset of and during the rainy season. A common reason which is given for the use of only one type of fertilizer is that sulfate of ammonia is slightly cheaper than the potash.

Most of the fertilizers are now acquired from merchants in town on a credit basis. The peasants individually arrange with these merchants not only for the manure, but for its transportation to the village as well. Transport costs to the Mount increase the price per bag so that at the time this research was conducted a 200 pound bag of fertilizer cost between ten and eleven dollars. A handful of fertilizer is dropped in each cane hole, and, on a randomly selected sample of 24 peasant holdings it was found that the fertilizer is distributed at a ratio of about 400 pounds or two bags per acre which is comparable to plantation practice.

Weeding.-Field weeding is done with the use of a long handled hoe, but the efficiency of this work varies considerably from farmer to farmer, i.e., not all peasants weed with equal care. More time is spent weeding the young cane and growing ratoons in the early phases of growth, although, on the estates, weeding is carried out continuously until late in December. By this month there is relatively little activity on small holdings, and people are looking forward to the "crop."

Crop Time

Introduction.-As might be expected, "crop time" or "crop," when the cane is reaped, is a period of relatively intense activity on both plantation and peasant holdings. More people are employed more consistently and the tempo of work is heightened as well.

The opening and closing of crop is beyond the peasants' control. They cannot cut their cane before sugar factories have started operations, and they must have their cane cut before the factories cease work for the year. Factories start closing as their primary plantation cane suppliers deplete their acreage, so that those peasants who wait too long to cut their cane, for whatever reason, can conceivably find themselves out of luck with no factory to which to send their cane. During 1961-1962 this happened to only one peasant in Chalky Mount.

However, small farmers usually make every effort to cut their cane as early in the reaping season as possible, and normally only a minority will still be reaping their cane towards the closing days of crop. This pattern--an island-wide phenomenon--often vexes factory managers who have no way of accurately predicting what their factories can expect daily in peasant cane. At any rate, the amount of peasant cane sent to factories decreases after Easter which causes a proportionate increase in plantation quotas. A reason commonly given in Barbados for the "bunching up" of reaping activities during the early weeks of the crop is that peasants desire to get their cane money as soon as possible. McKenzie offers a more likely explanation when he says

...small holders like to deliver cane early in the season as the cane is heavier at that period and hence the small holder benefits on the higher tonnage. Late delivered cane tends to dry out, and although sucrose content may be higher, the loss in weight is appreciable (1958:33-34).

There is little question that late canes "tend to dry out," and recognition of this might, as McKenzie suggests, direct the reaping activities of small farmers. However, another possible reason relates to the growth cycle of the cane itself. That is, cutting the cane early allows the ratoons, on the limited acreage which the average small farmer works, more time to mature for the following crop season.

And this emphasis is directly related to the practice of "forcing back" which was discussed above.

Cutting.- Only males cut cane. The tool used is the cane bill which is frequently honed during a day's work to keep it as sharp as possible. Using the hook part of the bill the cutter quickly strips the trash from the cane stalk, chops off the top and then cuts the stalk fairly close to the ground. As he moves through the rows of cane the cutter throws the cut and stripped stalks behind him, and these are picked up by the "headers."

Heading.- "Headers" are normally adult females, though boys and girls are frequently found operating in this capacity on peasant holdings. "Headers" tie the cane stalks into bundles--usually weighing between 50 and 80 pounds--and carry these bundles out of the fields--on their heads--to the nearest point on a road. Here the bundles are dropped onto a pile. When this pile is large enough to make a full truck load it is hauled away to a factory.

The cane should be taken to a factory shortly after cutting, for the more it dries the less will be its weight, but since the truck haulers are reluctant to take anything less than a full load--the maximum load prescribed by law is five tons--the producer tries to get a full load of canes out to the road as soon as possible. However, many of the fields are not only located inconveniently in relation to roads, but are also located on fairly steep slopes. Even the fairly level fields, located on the valley floors, can

usually only be reached by climbing up relatively steep inclines. Hence, the distance from a road, and other arduous features of the topography, make it necessary for a peasant to have a number of headers in order to get his cane out within a reasonable time period. The need for "headers" is a problem which exists on the estates in the area as well, for very few estate fields in this area, in contrast to other parts of Barbados, are level enough to permit trucks to come on to them to be loaded.

On many Scotland District plantations (see Chapter IV) the normal work unit in reaping consists of two headers per cutter. On peasant holdings, however, one finds as many as five or six, sometimes more, headers working behind each cutter.

Hence, headers are an extremely important part of the work force, and the expenses incurred in hiring them can considerably increase the small farmer's production costs. Rarely can one rely entirely upon non-paid household labor. One of the reasons for this is that there are usually not enough persons in any given household who are capable, willing and available to do this extremely demanding work. Further details on this problem will be discussed in the final section of this chapter.

As I mentioned above, after a truckload of canes has been deposited on a point of the road closest to his field the peasant contracts with a truck--though this might have been arranged before--to haul his canes to the factory.

With this arrangement the peasant enters upon the final phase of the annual cycle--that of selling his cane. Before this topic is considered I would like to discuss briefly the production yields of the small cane farmer.

Cane Yields

It is apparent that yields will vary from year to year for the same peasant, and within the same year for different peasants. Yet, to get some idea of the effectiveness of small cane farming it is essential to measure the peasants' productivity. An adequate measure of this productivity is the yield, or tonnage of cane, per reaped acre.

Yield figures were compiled by approaching individual peasants on their holdings as their cane was being reaped. The reaped acreage was determined on the basis of the peasant's own estimates. Since all of the people are well accustomed to working on land units sub-divided in terms of the acreage system I saw no reason to assume any great error in their estimates. By checking with each factory to which the peasants sent their cane I was able to acquire precise tonnage figures. The total tonnage was then divided by the total reaped acreage to give the yield figures summarized in Table 16.

For a variety of reasons, complete information on all working land from all holders was impossible to obtain. Hence, the sample for Table 16 comprises $57\frac{1}{8}$ acres of the holdings of 65 peasants, or 43 per cent of the total working

acreage and 59 per cent of all holders. It is even more difficult to gather data on the yields per acre according to the type of crop reaped, i.e., plant and various ratoons (see Table 17). These problems do not exist with respect to plantation yields. Plantations keep entire fields in one kind of crop and managers can easily consult their account books to see precisely how many acres are planted in each kind of cane and the tonnages reaped from these acres. Peasants do not have such production books, and for the most part their land parcels are a conglomerate of different ratoons interspersed with each other. Hence, it is difficult to get an accurate idea of the percentage of certain types of ratoons to others within a peasant's working acreage, and the information presented in Table 17 is based upon such rough statements as "my parcel is mostly 1st and 2nd crop," "mostly 3rd crop," "mostly 1st and 3rd crop." Since the figures presented in Table 17 are based upon information of this sort, it is to be noted that the figures for plantation and peasant are not strictly comparable; yet, to attempt to bring the peasant data any more in line with the precise materials of plantation production would be doing injustice to the peasant materials. Nevertheless, a fair comparative idea of plantation-peasant yields can be gained from Table 17. To control, as much as possible, for ecological factors only data are given for plantations which fall, entirely or partially, within a 2000 yard radius of the center of the village.

The data on yields by crop (Table 17) is based on a restricted sample of 29 persons (or 26 per cent of the total holders) but relates only to parts of these peasants' total working acreage. These data were gathered immediately after the cane was reaped on a particular piece of ground. Though the sample of peasants is limited and the amount of land involved even more so (17 acres or only 12.7 per cent of the total working acreage) Table 17 is of interest and the peasant data suggestive, especially when compared with that of the plantations.

Tables 16 and 17 show that the average yield per reaped acre on peasant holdings ranges from 18.249 to 18.509 tons. This yield is considerably lower than the plantations' 31.596 tons. On new plant cane the plantations reaped almost twenty tons more than peasants, and for various ratoons plantations reaped roughly ten tons more per acre. It is common knowledge in Barbados that plantations have higher yields so that the differences in the Chalky Mount averages were expected. As far as I know, there have been no studies done of the precise factors which cause these differential yields, but the most common reasons offered for higher plantations yields involve a combination of such factors as superior lands, mechanization in plowing, better varieties of cane, use of herbicides, more effective weeding, better fertilization, etc.

Transport to the Factory

Although there are a handful of peasant cane marketing "cooperatives" on the island none are operative in Chalky Mount.⁷ The village's small farmers sell their cane directly to the factory, but no personal arrangements are made between the peasant producer and the factory manager--a situation which apparently prevailed at the time of Halcrow and Cave's writing (1947:30). Plantations are the only producers with which factories make formal arrangements for the selling of cane. Competition between factories is sufficiently intense (McKenzie 1958:30-31) so that a small producer encounters little difficulty in selling his cane and all he need do is deliver it to a factory. In order to do this he must arrange for the cane's transport, thus his relationship with a truck hauler is a key one in the selling cycle.

Except for an occasional donkey cart in the more level areas, all transport in Barbados today is by means of heavy duty trucks. The most usual haulers of peasant cane are privately owned non-plantation trucks known as "poor man's lorries." These trucks normally operate in a certain district, hauling peasant cane from that district to various factories. The actual procedures involved in delivering

⁷Members of these send their cane to one factory as a collectivity. They are thereby treated as a single unit for payment--much in the same way as plantations. There are some financial advantages to this since most factories pay a bonus per ton to those producers who send in 500 tons or more of cane.

cane will be discussed in Chapter IV when the roles of plantation truck crews are considered, but here I simply want to point to some elements of the peasant-hauler relationship.

Since the peasant producer and the cane hauler are independent agencies, the coordination of their activities is fundamental to their relationship. The peasant has to coordinate his cutting and heading activities with the truck and assure the truck driver that a full, or nearly full, cane load is waiting for him since drivers are reluctant to take "light" loads, and do not like to wait as the cane is being headed out of the fields. The only waiting the truck drivers begrudgingly accept--and over this they have little or no control--is at the factory where they line up with other trucks, plantation and "poor man's" alike, waiting to get onto the scales; or in the case of a factory breakdown when they are in the middle of the waiting line and cannot get out. So the producer must not only find a hauler for his cane as his cane is being cut, but the cane, once cut, should be taken to the factory as quickly as possible.

The peasant can theoretically send his cane to any of the factories on the island. He claims that he tries to send his cane to the best-paying factory (producers are paid by the ton they deliver, but factory prices vary), calculating at the same time transport costs which vary with distance. However, truck workers are paid according to the tonnage they haul regardless of the distance. The

difference between the crew's wage and the increased rate peasants pay to distant factories goes to the owner of the truck. In general, it is to the truck crews' advantage to haul cane to the factory closest to where the cane has been picked up so that they can make more round trips and save on truck wear and tear, and gas and oil. But it happens, in the Chalky Mount area, that the factory closest to the village (i.e., with the lowest transport costs) pays the least amount of money, and a peasant might prefer to send his cane elsewhere. Often, however, a peasant may not be able to exercise his choice and be forced to accept the factory choice of the truck he has been lucky to find. In some cases peasants state no preference, and the truck invariably delivers to the closest factory. In order to clarify the issues involved in cane marketing it is necessary to go further into the factors affecting a peasant's choice of factory. Before this is done, however, a few points should be made concerning the factory payment system.

The peasant has absolutely no control over the price fixing, and the payments he receives on his cane are based upon a system which he does not understand--a system which can be exceedingly complex and need not overly concern us here. Briefly

...the price for cane now is determined by each factory on the basis of its average recovery factor, and the calculated price of sugar as derived from price agreements. In consequence prices vary from factory to factory (McKenzie 1958:31).

The recovery rate is the amount of cane it takes to produce one ton of sugar, and this rate will vary from factory to factory and from year to year. The recovery rate is a key index of factory efficiency, but it cannot be determined in advance of the crop. It may be estimated, but there is no precise way of telling what the recovery rate will be until the factory has stopped processing cane for the season. Prior to the start of the crop, factory managements agree on an initial downpayment which is made soon after the cane is delivered. In 1961, for instance, all factories paid \$14.50 per ton "on account." Another small "interim" payment of \$1.50 was made soon after the crop season terminated. The final payment, which is made sometime in November after the factories' productive rates have been analyzed, is termed the "preference" payment, and it is with the "preference" that one can clearly see the price variations between factories. From the peasant's point of view it is the "preference" which is important, and it is on the basis of the preference" that he judges a factory's potential worth to himself. With these brief comments in mind we can now ask what factors are taken into consideration when choosing a factory.

Choice of Factory

During the 1961 crop Chalky Mount peasants sent their cane to five of the twenty factories operating on the island. These five factories, ranging in road distances from about

1½ to 9 miles, are the closest and/or most conveniently located to the village. The closest factory, Haggatts, received 50 per cent of the total cane tonnage sent by the 66 farmers for which I have information, and also received this cane in 47 per cent of the cases (see Table 18).⁸

Judging by their behavior (Table 18), it is apparent that peasants feel there is an advantage in sending to factories to which transportation costs are the lowest (i.e., the closest factories). But the price a factory pays on cane has absolutely nothing to do with its distance from a village, and it happens that the larger and more efficient factories further away from Chalky Mount usually pay higher prices on cane than does the closest factory (Table 18, column 7). In most cases it would be more advantageous to send to higher paying factories which happen to be further away since the higher payment would offset the higher transportation costs involved (Table 18, column 9). Peasants claim they want to send their cane to the best paying factories but seem to be oriented towards those to which transportation costs are lowest.

Now, peasants cannot know in advance what each factory will ultimately pay, and they are unaware, for the most part, of the complexities by which ultimate payments

⁸By case I mean the total amount of cane sent by a producer to one factory. The total cases in Table 18 are 103, while the total producers upon which this Table is based are 66. The reason for these different figures is that in some instances farmers distribute their cane between a number of different factories.

are determined. However, they are all perfectly aware that payment differences between factories can be expected. Not being able to predict for any given year, some of the peasants, especially those who send in more than one truck load of cane, solve their problem by not "throwing all their eggs into one basket." They distribute their tonnage over a number of factories hoping that by so doing they will come out ahead. Other peasants feel that the differences in factory payments are "slight", and few that I know of bother or are able to figure out arithmetically the full implications of these ostensibly "slight" differences.

However, what every one does know in advance is that it costs more per ton to transport cane to factories further away. Because differences in transport costs are relatively apparent while differences in factory payments are not as easily perceived--or not evident until the crop season is over--the closer factories, or so it would seem, are chosen over the more distant ones. However, there are some other possible reasons which account for the distribution of cane tonnage as seen in Table 18.

One of these relates to the receipt of cane money. Factories pay by check, and these are distributed at specified times and must be picked up at the factory's office. Aside from the closest factory, none of the other factories are within convenient walking distance from Chalky Mount and only two can be reached quickly by bus. The problem is further aggravated by the fact that it is sometimes difficult

to get time off from other labor commitments on the days when the checks are being given out. Personal inconvenience, which may be an ideological concomitant of "occupational plurality", as a factor in choice of factory is more pronounced in those cases where the producer has one or part of a truck load. In such case, he does not figure that the financial compensation--even if he is aware of it--is worth the trouble involved in sending to a distant factory. Finally, it should be emphasized that, in practice, the peasant may prefer one factory but be forced by circumstance to send his cane to another.

As I pointed out previously the pay rate for the truck crews is determined by standards which differ from those which determine the payments to the producer. Other things being equal, e.g., the factories are in operation, there are no mechanical breakdowns, and there are no long waits at the scales, the trucks will prefer to go to the factory closest to the point from which they pick up the cane. Thus, the amount of money truck crews will make in a given day is normally contingent upon the number of trips they can make to the factories with the fullest possible loads. Although the peasant might prefer a more distant factory, the truck driver often complains about the excessive amounts of gas and oil he would have to utilize, and the peasant is often in no position to argue. For example, his cane is cut and there are no other trucks available; or he might not be disposed to argue--especially if his load is

minimal, and he feels that there will be no, or a "slight," monetary difference. In general, the truck driver and crew may determine the factory to which the cane goes in a number of cases, but the extent of these cases and the exact conditions under which they occur merits further investigation.

After a peasant has reaped and sold his cane the production cycle starts anew. How much money, however, and what kinds of profits derive from the year long activity on his small holding? Although precise answers to these questions are important in assessing the small farmer's productive enterprise these answers are not easy to come by.

EXPENSES AND PROFITS

Figures were obtained on some of the major expenses incurred in cane production, e.g., transport costs to factories, fertilizer costs, rents, repayment of agricultural loans⁹ etc., but information on all expenses for the same peasants was available in only 20 cases. In addition it was impossible to acquire reasonable figures on labor costs, and these costs, in some cases, can exceed all others. This is

⁹A minority of the peasants avail themselves of loans which can be obtained from the government's Agricultural Credit Bank (see Agricultural Credit Bank Act 1961). As far as I know, however, few are unaware of the Bank as a source of working capital. For the years 1960 and 1961, for example, about 17 per cent had taken out an agricultural loan--the average sum involved being about \$80. In all cases the money was used to help pay laborers in the various phases of soil preparation during "hard times." The money with which "crop" workers are paid normally comes out of the check which is received after canes have been sold to a factory (see section on Labor in this chapter).

especially so when hired help was used during the out-of-crop season. Since records are not kept and laborers are intermittently employed, peasant employees find it extremely difficult to recall their total labor expenditures even if they are willing to attempt such recall. In general, then, a complete assessment of capital expenditure on working holdings cannot be made, but the materials presented in Table 19 nonetheless indicate the great range in both expenses and profits that occur within the small farmer population of Chalky Mount.

In Table 19 I exclude rented holdings and use 1962 figures because these were gathered under the most auspicious conditions; that is, gathered at varying times during the crop season by interviewing peasants in their fields immediately after they had reaped their cane. Later, I returned to these persons after they had received their factory receipts in order to get precise information on the tonnages they sent to the factories, the names of the factories, and the transport costs involved. The final 1962 payments, i.e., the "preference," were made after I left the field, but in February of 1962 the Barbados Sugar Producers' Association provided the figures on those factories under consideration. With these figures at hand I was then able to compute the gross receipts. By subtracting expenditures, (i.e., reaping, fertilizer and transport costs and payments on agricultural loans) from the gross receipts the estimated net profits were arrived at. Figures for the entire sample are presented in Table 19. It must be emphasized that the net estimates given

in Table 19 represent the maximum net, for in all cases of non-rented holdings land taxes would have to be considered. Also in a number of cases, as I mentioned before, other labor costs for such things as cultivating, digging of cane holes, weeding, etc., which are omitted from Table 19, would also have to be deducted from the gross receipts. With the addition of these kinds of data a more accurate picture of the profits derived from small cane farming could be given. In the absence of these other labor costs, the last column in Table 19 gives some indication of the extent to which the peasants of the sample rely on hired labor. Ten of them claim that they did most or all of their out-of-crop work, i.e., they relied minimally or not at all upon hired help. These ten peasants constitute such a small percentage of the total peasantry that it would be incorrect to generalize from them. At any rate, for the 20 peasants listed in Table 19 there is a range of profits extending from \$8.76 per person, at the lowest, to \$301.49 at the highest, with the average net being about \$96--though only eight of the sample exceed this figure. Yet, the percentage of profit seems to be surprisingly high, ranging from an exceptional low of 9% per person to a high of an equally exceptional 321 per cent, with the average being about 97 per cent. Fourteen of the sample received an 80 per cent or better return on their "investments"--keeping in mind that out-of-crop labor costs and land taxes are not included in the Table.

In general, then, and despite the sparse sample upon which these comments are based, the quantitative materials confirm the peasants' observations that some profit is to be derived from their efforts. And though one can frequently hear them lament that the cash returns are not as great as they would like or expect, few villagers are willing to forego the possibility of acquiring cash by not working their holdings. The poor conditions and inconvenient locations of many of the lands upon which peasant cane is grown also serve to confirm that an overriding emphasis is placed upon the possibility of cash acquisition regardless of the kinds of obstacles that occur. This issue is so fundamental to the community's economic life that it will be treated more fully in the final chapter of this paper, but it is also reflected in working relationships and the dependency upon hired labor.

WORKING RELATIONSHIPS AND LABOR

Hired Labor

Most of the labor on peasant holdings which is not performed by the peasants themselves or by non-paid household members is performed for cash. Although there were some cases in the 1962 crop where household members received pay for heading, instances of this kind are infrequent as far as I know. The degree of dependency upon hired labor varies from peasant to peasant and is often determined by the nature of the task being performed. For example, most persons do all of their weeding, some depend entirely upon their own

labor for cultivating, but most depend, to varying degrees, upon hired labor in the reaping season. Also, aside from reaping season work, i.e., cutting and heading, most work on peasant holdings is performed by persons working alone rather than as members of groups.

One reason for the dependency upon labor resources outside of the household is that the household might not have the personnel to perform certain kinds of tasks. For example, a household in which one or two elderly people are the only adults will have to seek outside help for such physically demanding tasks as "till burying" and "forcing back." Another reason is that the household might not have sufficient personnel to complete tasks which should be completed within a given time limit. The case of cane reaping is self-evident, as are cases wherein a peasant's acreage is so large that he cannot cultivate it himself, put in cane holes and plant in time to take full advantage of the rains. There is also a relatively clear sexual division of labor in certain kinds of tasks, e.g., only males cut cane, till bury etc., and if the household cannot provide members to perform these tasks the peasant will have to hire help. In still other cases a peasant might hold a full-time job from which he can get little or no time off; consequently, in order to work his land--if no one is available from his household--he is forced to hire someone.

During the out-of-crop season hired labor is also sought for a number of tasks because these tasks are

considered to be not only physically arduous but technically demanding as well. Aside from the allocation of tasks in terms of the sexual division of labor, male peasants often rationalize their hiring of labor in terms of occupational specialization. A potter, for instance, stated that "there are a lot of techniques in building a cane hole" in justifying his hiring a "professional agriculturalist," i.e., a full time plantation worker, to do this work. Another peasant explained his hiring of someone in terms of this person's being a "first-class man," implying that the hired help was a member of a plantation's first gang (see Chapter IV) and therefore a capable and efficient agricultural laborer. Other non-plantation working peasants might justify their seeking paid laborers by saying full time plantation workers are the only ones who can spend long hours in the sun and do physically demanding work at the same time. In any of the above cases a peasant can be found working side by side with the person he or she hires--in order to "save on expense." The extent to which this is done often depends upon the sex of the employer and the type of job being performed.

Since paid laborers expect their cash as they complete their work, farmers do not normally hire help unless there is cash on hand. The exception to this occurs in reaping where, as I said, workers are paid out of the money received after the employer's cane has been sold.

Normally, however--since people are paid by the day for all tasks except reaping ones--a farmer waits until he has the cash that will pay for the amount of work days he wants from his hired help. The usual procedure is that an employer estimates the number of days he thinks it will take to do the job he wants done; he puts the money aside and then hires labor for as many days as his money will cover. Sometimes, for lack of cash, only a fraction of a holding is cultivated--the remainder being done at a future date when the peasant again has money with which to pay his or her help.

The hired hand is usually paid on the evening of the final day of work, if more than one day is involved, or at the end of the day if only one day is involved. Sometimes he is paid at the end of the week if his employer receives his money at this time. This usually happens in the case of employers who are plantation workers, town workers, or housewives dependent upon a spouse's weekly salary. In some cases wages may be owed, but this is entirely dependent upon the personal relationship between the employer and the employee. There is some evidence that owing wages over a relatively long time occurs more than the norm would indicate. Informants claim that it is unusual for a person to be hired and then find his employer claiming no money with which to pay him; yet it does occur that an employer erroneously estimates the amount of time necessary

to complete a given job and neglects to check upon the daily output of his hired hand. Or a laborer might take more time on the job than actually need have been taken. In cases of this kind, the employer might find himself short of cash and owing, of necessity, occurs. Yet, a person will not normally agree to work for someone else if compensation is to be unduly delayed. Friends might do this, however, and for this reason employers try to have friends work for them; but even so the primary consideration in choosing a laborer is that he be a person from whom the employer can expect a "good day's work." This ideal, as we shall see below in discussing labor shortages, does not always work out in practice, for employers often find themselves in no position to question either the quality or quantity of work produced by their hired help. This is especially so during the reaping season when the supply of cutters and headers for small farmers is often far less than the demand.

Exchange Labor

Cases of exchange labor, or "swapping change" as it is locally called, are rare. Relationships of this kind are based upon the trading of a day's work for a day's work--usually on the same task. Informants queried on this subject usually agree that exchange labor has its advantages, the most important one being that it fills the labor

demands on jobs requiring more than one person while obviating cash payment. Few informants, however, expressed any real interest in engaging in relationships of this sort. All agreed that money is a major orienting factor in labor so that persons are unwilling to help each other in situations from which they could not immediately or eventually expect to derive cash. Where "swapping change" does occur it is more apt to take place during the crop, among close friends and/or kinsmen. It rarely involves females.

The key feature in establishing the relationship is the participants' evaluations of each other's work capacity. That is, two men exchanging labor do so because they think they can get an equal amount of work out of each other, and each feels the other is equally competent in a given chore. But the relationship is often rationalized by the participants in terms of sentiments based upon kinship and/or friendship, so that if either participant is asked why he is exchanging labor with the other, the reply will invariably be "He's my brother," or "We gets along well." The sentiments of obligation which are part of close kinship and/or friendship bonds also function to guarantee that labor performed for an exchange partner will be reciprocated. That is, a frequent rationalization that informants give for not exchanging labor is that they have no assurance that a person will live up to

his end of the bargain and not take advantage of an opportunity for cash employment elsewhere--or only offer his services when they are no longer needed. Some assurance that situations of this kind will not occur would be implicit in the relationship between close friends and/or kinsmen.

Although older informants claim that exchange labor was more common in former days, there is no way of verifying this. Today, as I said, observations confirm informants' statements that these relationships are by far the exception rather than the rule, and this is an additional reflection of the overriding cash emphasis that exists in working relationships in Chalky Mount. That is, in those work situations which are ultimately devoted to the acquisition of cash, whether they be in agriculture or pottery (see Chapter V) cooperative work relationships between members of different households are normally formed along pecuniary lines.

There is another type of reciprocal work arrangement which has some of the elements of exchange labor and occurs with greater frequency especially during the crop. This type--it has no special name--involves the reduction of normal day wages by persons who work for each other. Labor arrangements of this kind involve work on the same or dissimilar tasks and need not be restricted to persons of one sex as in pure exchange situations. For instance,

a female could exchange with a male, and rather than heading his cane for \$2.50 per day--the normal rate in 1962--she would head it for \$2.00 while he, on some other day, will cut her cane for \$3.50 rather than at the more usual rate of \$4.00.

This kind of labor exchange and wage lowering, when it does occur, is more apt to occur between peasants who are plantation workers as well and who are members of the same cane cutting groups on the plantations. Although the nature of these cutting groups will be elaborated upon in the following chapter, it is to be pointed out that the groups are often formed by the workers themselves who associate with one another on the basis of personal compatibility and an assessment of comparable work capacity in their respective tasks. Towards the end of the week when there are no plantation demands upon their labor they might be found working on each other's holdings. Although these work relationships rest upon pecuniary foundations, people pay each other less than they would pay others doing comparable tasks and rationalize their reciprocity--as in the pure labor exchange situation--in terms of sentiments of friendship. But there is another element, discussed below, in relationships of this sort.

Work Output

Plantation workers feel--and in some cases there is empirical justification for this feeling--that they are

more skilled and faster workers than non-plantation workers. Hence, their proclivity to engage in labor exchange and wage lowering among themselves on their own holdings. These sentiments are also manifest in the wages they demand when working for small farmers. That is, plantation workers often charge more for their labor than non-plantation workers who work for the same farmers, and they do this because they feel that persons hiring them receive more and better work in a day than they receive when non-plantation workers are used. Higher rates for plantation workers are especially pronounced in the reaping season, not only because of a labor shortage (see below) but also because of the apparent preference that non-plantation working peasants have for the "professional agricultural laborers." I mentioned above that a primary factor in choice of employee is the expectation of a "good day's work." And this preference stems primarily from the nature of the payment system which rests upon a day work rather than a piece or task work foundation; this is largely contrary to plantation practices where most of the jobs which are fundamental to the production of cane are performed on a task work basis.

In tasks such as "till burying" and cane hole digging some plantation laborers feel that they can do a better job for a peasant working by the day. Workers sometimes feel that they work faster but do a more slovenly

job on the plantations because of the pressure placed upon them by task work. Under the careful surveillance of a demanding plantation manager, however, quality standards are high, so a plantation worker doing paid work for a peasant often rationalizes his slower rates for the peasant without actually giving a higher quality of work. What the evidence suggests is that a worker, guaranteed his day wage, produces less for a peasant than for a plantation even though he might work the same amount of hours on the same task for each type of employer--and the differences in the quality of work are negligible, if they exist at all. In general, the caliber of work performed by hired help, and the speed at which this work is done, can vary quite a bit. But if an employer is not satisfied with the work of his employee--he might feel that a full day's work was not received for a full day's pay--he has no recourse but to avoid hiring that person, if possible, another time; yet, with the labor supply generally being less than the demand, especially during the reaping season, peasant employers often find themselves in no position to question either the quantity or quality of work produced.

Labor Shortages

I often heard complaints that over the years it has become increasingly difficult to get labor for various economic activities. In agricultural work these diffi-

culties are most acute during the reaping season when work demands are the greatest. Emigrations to England have certainly affected the village's supply of manpower (non-paid household help included), and to a minor degree contract labor work on farms in the United States has functioned in this regard as well. Yet, it appears that the labor shortages, if they can be called this, cannot be attributed solely to the lack of personnel. Quite often young people, especially those in their late teens and early twenties, are more reluctant than they would have been in former years, or so older informants say, to participate in physically demanding work. And this applies not only to the comparatively unskilled jobs in peasant and plantation agriculture, but to pottery as well. It might well be that "skilled" labor, e.g., cutters, is in short supply (see Chapter IV), for people speak of labor shortages most often during the reaping season. Yet older people are quick to lament the changing work values in younger people and their general unwillingness to engage in arduous and low paying jobs during the year. And this applies not only to younger people who are seeking a secondary school education but to a class of workers-- which has yielded many emigrees--who have neither the education nor class position for better jobs and mobility

within the social structure of Barbados. This issue will be dealt with later (Chapter IV) in the discussion of plantation labor shortages.

In 1962 there were a few elderly males available for full time work with peasants. These men did not work for the plantations because their cutting speeds were so slow that at task rates they would have made relatively little money. Since they were paid day rates by peasants they made at least as much in this employment as they may have earned on the plantations--and with less physical effort. Despite the reluctance of peasant proprietors to employ them, cutter shortages enabled them to find sufficient work cutting small farmer cane. Even so, older men (and even teenage girl headers) are not available in sufficient numbers to meet the weekly labor demands of most of the peasants during the reaping season. Consequently, reaping activities are usually concentrated at the end of the week when plantation workers became available for work on peasant lands.

Since plantations can meet their factory quotas by cutting on a four-and-a-half or five day week (Chapter IV) the village's internal labor supply is generally inflated on Fridays and Saturdays, and sometimes on Thursdays--according to the relationship between the plantations' cane quotas and factory demands. The compression of most reaping activities into a few days during the

week poses certain problems for some peasants. Not only must they often postpone their reaping because they cannot get laborers to help, but also they must try to prearrange their reaping schedule with workers during the week so as to be able to have their cane cut and headed by the end of the week. Sometimes a peasant might have cutters but insufficient headers, and at other times the situation might be reversed. Sometimes the competition for workers is so great that heated arguments can develop over this point. Also, a small farmer cannot always be sure that his scheduled workers will not decide to go and work for someone else. Indeed, the reaping schedule of the person who has few friends and is generally not well liked will be more apt to suffer--especially during the early weeks of crop when the greatest demand is placed upon the village labor supply.

In general, then, the shortage of laborers, particularly at certain times during the reaping season, can be so acute that small farmers who want their cane harvested at a given time will consider themselves lucky if they can get help. This problem is also present--albeit to a lesser extent--on the plantations, and manifests itself at other times of the agricultural year (although not as seriously as during crop time). It also occurs at certain times in the pottery industry.

CONCLUSIONS

In this chapter I have discussed small-scale sugar cane farming as one of the major land-based economic complexes of Chalky Mount. I briefly considered the occupational status of the small farmer group and the nature of the land holdings worked by this group. The techniques and organization of activities surrounding sugar production were reviewed and the kinds of relationships formed in the pursuance of these and related activities, e.g., marketing, were discussed. There was also an attempt to place these activities specifically within the context of the Scotland District's physical environment.

Small-scale sugar cane farming is a major focus of Chalky Mount's economic life, not only because of the labor demands it makes upon the community's adult population but also because of the cash income it provides.

Nevertheless, the cash that can be acquired from cane cultivation is limited; and though small-scale sugar cane farming plays a prominent role in the community's ecological system, it does not suffice as a source of livelihood when the total cash needs of households are considered.

Even so, a peasant can usually expect that some cash will be derived from his cane-producing activities. And with the Commonwealth Sugar Agreement virtually

guaranteeing higher cane prices and a ready and easily accessible market for the next few years, the peasant producer is encouraged to a continuing involvement in cane production. Thus, land upon which cane can be planted--regardless of how marginal it might appear to outsiders, e.g., government agricultural experts, plantation owners and managers--is highly valued, primarily because it is a potential source of cash. Although other values may be involved (e.g. prestige and security) in the case of land owners, (see also Greenfield 1960), plantation and non-plantation tenants seek to rent arable land for the cash that the land may ultimately bring. Few, if any, potentially cultivable lands are left unrented for lack of tenants, and the fact that 41 per cent of Chalky Mount's working lands are rented attests to the importance of land as a source of cash regardless of any other values that may be involved.

The social and economic structure of Barbados provides only a limited number of economic opportunities to the lower class population of Chalky Mount. Small-scale sugar cane farming is one of these, and an economic tradition based upon sugar has further served to channel the village's population, where conditions permit, into sugar cane farming rather than into other agricultural enter-

prises. The need for other sources of cash, combined with limited opportunities elsewhere, also causes people to seek employment on sugar plantations.

Sugar plantations have always dominated Chalky Mount's landscape in both physiographic and socio-economic terms. The community's birth and development is inextricably involved with sugar plantations, and these plantations have traditionally been the main employers of Chalky Mount labor. Were it possible to quantify with certainty the sources of the village's total income, undoubtedly the plantations, to which we now turn, would loom as the single greatest source.

CHAPTER IV
THE SUGAR PLANTATIONS

INTRODUCTION

The emphasis in this chapter is placed upon the sugar plantations which surround Chalky Mount. Figuring prominently in the village's ecological system, the plantations are a major source of jobs for the village's population. They also provide about 34 per cent of the village's cane growing land (Chapter III) and close to 47 per cent of its pasture lands (Chapter V).

In this chapter, then, I propose to examine these plantations in terms of their role as job providers, and to discuss the statuses of the workers, the kinds of jobs they perform, and the organization involved in the performance of these jobs. In this sense, I am not looking at the plantation as an "economic institution" (Greaves 1959:14), but rather at those aspects of its social system which are revealed primarily in the statuses, roles, and organization of the workers. Thus, I am viewing the villagers' adaptations to the land within the context of a particular institutional type which influences and directs the nature of the relationships formed by the workers.

Since this chapter is focused upon the plantations for which Chalky Mount villagers work, the sample is a small one composed of four plantations (one of which is actually two plantations managed and operated as a single unit) though 92 per cent of the village's regular laborers work for only two of these (Table 20).

All plantation fields are within relatively short walking distances of the workers' homes. None of the sample plantations has its own factory (each contracts with one or more of the island's factories for the selling of its cane); many of their fields are located on hillsides, some of which are quite steep; the plantations are totally dependent upon rainfall for their water supply; and there is a moderate amount of mechanization (primarily in certain phases of cultivation and the hauling of cane to factories). Their average land area is about 259 acres, but sugar cane is only grown on an average of about 154 acres. Consequently, Chalky Mount laborers are accustomed to working on relatively small plantations whose owners and managers are all Barbadians, mostly colored and Negro. In general, then, the plantations' organization and role complexes are relatively simple. In many of these characteristics the sample plantations contrast rather sharply with the "field-and factory combines" which have been described in, for example, British Guiana (Jayawardena 1963), Puerto Rico (Mintz 1956), and Jamaica (Cumper 1954).

PLANTATION STAFF

The Manager

Although authority rests ultimately in the hands of plantation owners, the person who is largely responsible for the day to day operation of the plantation, and consequently the person with whom the workers have the greatest contact, is the manager. While the dual role of owner-manager is not uncommon in Barbados, no owner in my sample also functions as manager. The manager's role demands that he make virtually all of the operational decisions on production activities in addition to functioning as director of field activities, bookkeeper and paymaster.

Although managers live fairly close to the villages of their laborers, they are oriented in different social directions, and participate very little in the extra-working lives of the workers. While relationships can hardly be described as impersonal, managers, as a rule, do not participate in the adjudication of disputes outside of the working environment, lend money, serve as god-fathers to laborers' children, nor attend their weddings and funerals. Working relations between managers and laborers are fairly harmonious and each side seems to be well aware of what it can expect and demand of the other side. Though workers may not like the manager personally, grievances against him or, for that matter, the plantation system itself, are relatively rare.

The manager is often assisted by the "superintendent" (foreman) in the supervision of certain kinds of field labor. Overseers or sub-managers are absent on the plantations for which most of the Chalky Mount laborers work, though in the hierarchies of larger plantations in Barbados overseers are immediately subordinate to the managers.

The Superintendent

Superintendents come from the laborers' ranks and live within the local villages towards which their lives are oriented. Although superintendents are normally better off than most of the laborers, they are undifferentiated from them in terms of social class, and manifest few perceivable cultural differences. There are two superintendents in Chalky Mount though there are a few retired men who used to perform this role. One occasionally hears the word "driver" applied to this position--a survival from slave days when favored field hands were put in positions of authority over other field hands--but the term superintendent is generally preferred today.

The superintendent receives a regular weekly wage which is guaranteed whether or not there is work on the plantation. For example, although field workers might only work three days a week during the out-of-crop season, the superintendent, who normally has no work when there are no field gangs operating, will be paid his full weekly

wage. Although this salary can easily be exceeded by cane cutters and truck drivers during the crop season (see section on earnings and employment) few laborers can surpass the superintendent's yearly earnings. He is, as well, exempt from manual labor, and receives other benefits commensurate with the manager's dependency upon him. For instance, if a superintendent is sick and cannot report to work he may receive $3/4$ of his salary even though the plantation is under no legal obligation to do this. There are other perquisites which attach to this position. The superintendent may have the use of the plantation tractor, free of charge, to cultivate his sugar cane parcel if he is a small farmer; and it is not unlikely that plantation trucks will haul his cane to the factory as well. Also the superintendent is often allowed a fairly wide latitude in his authority over the laborers, and it is rare for a manager to contradict a superintendent's labor decision, e.g., in an altercation with a laborer the manager will invariably support the superintendent even before the "facts of the case" are known to him.

The superintendent functions primarily in the supervision of labor crews which are paid on a "day work" basis (i.e., a daily rate--see below). Piece, or task workers are usually checked by the manager. However, in jobs paid at day rates the superintendent is normally in constant attendance over labor crews, insuring that work

proceeds according to the manager's standards. Hence, most work demands upon the superintendent are made during "hard times" when proportionately more "day work" is done, although he still nominally supervises some cane cutting crews--who are paid task rates--during the reaping season to insure that "things is done right."

The superintendent, then, functions as a foreman. His authority, though limited, may be increased to the extent to which the manager, in the absence of overseers and other staff, has to depend upon him in everyday plantation work. But his official authority is generally confined to field laborers and not to such other plantation workers as truck and tractor drivers, most of whom are under the direct authority of the manager.

Other Staff Members

Other statuses within the plantation's staff (i.e., those positions which are paid weekly salaries) include house servants, yard men or grooms, and the watchman. The yard man is primarily responsible for the care of the plantation's livestock and the performance of odd jobs around the plantation yard (i.e., the cluster of buildings, including the manager's house, and the space between and around them which forms the administrative and storage locus of the plantation).

The watchman is usually a class A laborer (see below) who performs his duties as a part-time job. He

makes his rounds during the night--a few times a week during hard times and more frequently during crop season when the danger of cane fires is greater. The conscientiousness with which a watchman performs his job can vary, but his main obligation is to see that "nobody carries things away." But, as the incidence of stealing, especially of food from the fields, is much less today than in former times, in actuality the watchman has little to do, and because of the size of the plantation he can accomplish his rounds within a few hours or so.

The status ranking and authority relationships of the positions outlined above and of the laborers are diagrammed in Figure 3. It is to be noted that aside from the manager and owner the only staff member who clearly enjoys higher prestige is the superintendent who, in terms of the ranking system, is on about the same level as the tractor driver. The latter, because he is paid a daily rate, is technically not a staff member, but the daily salary he does receive is the highest of all plantation workers, and the fact that he is considered a highly skilled worker puts him in a position by himself.

The vertical lines in Figure 3 are intended to indicate the ways in which the statuses are linked in terms of usual authority, and the status ranks, though not rigid, approximate the way in which the situation is perceived by the people themselves.

THE WORKERS

Introduction

Most of the plantation's non-staff population can be considered as belonging to one of five work classes. These are formally defined in terms of age, sex, and task performance. Though there is sometimes an overlap between formal class membership and the type of job done, we can nevertheless introduce the field laboring segment of the plantation's labor force--its largest contingent--in terms of Class A, males and females; Class B, males and females; and Class C, children.

These classes are recognized categories which are employed in discussions between the Barbados Workers' Union and the Sugar Producers' Association when, for example, wage rates are negotiated. Under such circumstances all, except those under 18 years of age, belong to either Class A or B. Class A males are defined as those who perform at least two of the following jobs: cutting canes, digging cane holes, or digging drainage ditches, while all other males who do not meet these criteria are considered as Class B. Class A females are defined as those who, during crop, head and/or load canes, and during hard times carry baskets of dung. Class B women perform jobs outside the range of A tasks. Class C includes both boys and girls

under 18 years, although the law prescribes that they should not be less than twelve years old.

One often hears the three major field groups referred to as the first, second, and third gang--terms which survive from the days of slavery when field slaves were thus divided, each gang having particular task responsibilities (or more properly a complex of task responsibilities) which in many respects are comparable to the tasks performed by the classes of today.¹

Each class carries a corresponding wage on day work which ranges from Class A male at the top and decreases through Class B male, Class A female, and Class B female with Class C members receiving the least (Table 23).

¹For example: "Of the 276 Negroes at Codrington in February, 1781, some 162 were organized into three field gangs. Drummer and Johnny Sharry, the black drivers, led the first or great gang of 35 men and 49 women in their tasks of holing the ground for canes, planting, cutting, and carrying the canes to the mills. Quawcoe Adjoe, a boy, and two women, Sue and Sarah Bob, directed 10 boys and 13 girls in the lighter duties of the second gang, such as planting corn, carrying dry trash to the boiling house for fuel, turning manure and weeding the cane fields. Old Dinah drove the little "meat pickers"--23 boys and 26 girls--of the third, ...gang to their work of shovelling manure into cane holes before the cane was planted, helping to weed young canes, and gathering fodder, called hogsmeat, for the livestock..."

"A few declining men and women were members of the second gang." (Bennett 1958:11,15). See also Pitman (1926: 599-602).

Class A Males

Class A males, who comprise 30 per cent of Chalky Mount's regular plantation workers, are among the younger men, their average age being about 40. Primarily working as cane cutters and truck crew members during the crop season, and as cane hole diggers during the out-of-crop season, Class A males average the highest earnings among the field groups (Tables 21,22). Since most jobs they perform are paid for on a task basis, differences in work output are largely manifest in earnings even though mechanized equipment used in cultivation has made their services unnecessary for extended periods during the out-of-crop season.

The First Row Man.—One Class A man is known as the "first row man." Although not a staff member, he assumes this status as a management appointee, and is usually considered as a faster and more responsible worker. The first row man may be viewed as a sub-foreman, and he works with the groups of Class A males who do such task-paid jobs as digging cane holes. He does the same kind of work they do and is paid at the same rates, but he is responsible for noting the amount of work each man does and reporting this to the manager at the end of the day. His privileges are limited--although he does receive some extra money for his duties--as is his authority, and because of the indeterminate and poorly defined nature of

his authority there are more apt to be conflicts between the first row man and other laborers than between the latter and the superintendent. He can report recalcitrant laborers, but he cannot make labor decisions, and he is considered to be far more expendable than the superintendent. However, in the event that the superintendent cannot work, the first row man will usually substitute for him. Superintendents were usually first row men themselves, and the position can be viewed as an apprentice stage to the job of superintendent.

Class B Males

Class B men are employed in fewer numbers and receive proportionately less work than any other adult labor class. Much of the work they could perform, e.g., weeding the fields, cutting potato slips, etc., is more commonly performed by Class A women who receive less daily pay, and who perform these jobs just as effectively and probably faster as well. This is a major reason for the infrequent use of Class B men. About 8 per cent of Chalky Mount's plantation laborers are class B men. Their average age is 61, none being under 50. They are largely employed in the clearing and weeding of drainage ditches and other assorted and minor jobs.

Class A and B Females

Females find, on the average, more employment during the year than either of the male groups (Tables 21 and 22). Reasons for this lie not only in the fact that mechanized equipment has diminished the need for male labor during the out-of-crop, but the kinds of jobs that females perform, such as weeding and distributing fertilizer, are in fairly continuous demand. Also, since plantations in the Scotland District normally employ two female headers per cutter during the crop, and most out-of-crop chores can be effectively performed by females who receive less pay on a daily basis, one can see why females, as a group, are regularly employed in larger numbers and work more days, over the year, than men.

During the crop, Class A females comprise most of the headers--though, on occasion, younger men are used as well--and during hard times their major chores are the weeding of the fields to be cut in the following crop, and the distribution of animal and chemical fertilizers.

In terms of actual plantation operation, the classification of workers being followed here is least applicable to Class B females. By the definitions offered above, these include women who do not head during the crop nor carry dung baskets during hard times. Yet, there is a group of female workers known as "farmers" who, though tech-

nically Class B workers, are nevertheless paid at Class A female rates for the jobs they perform.

Farmers.--In Barbados, the system of "farming," i.e., the practice of jobbing out fields to be weeded by particular persons, dates to the early 1840's (Starkey 1939:120). Farmers are actually specialized weeders who are kept occupied, regardless of season, hoe weeding fields of newly planted cane. Farmers are paid on a task basis, by the holes weeded, and fields are assigned to them as individuals. Hence, their work, unlike most other major plantation work, is not performed in a crew or group environment. If, for some reason, farmers are called upon to do day work they are usually paid the same rates as Class A females. Farmers find relatively full employment throughout the year, the average amount of days they work comparing favorably with that of workers of other classes (see Table 21).

Farmers and other Class B women (who might be engaged more sporadically in such chores as picking cattle fodder, carrying drinking water to field laborers) are the older women, their average age being about 61 years while the average age of Class A women is 37. Persons in both these female classes comprise close to 57 per cent of Chalky Mount's plantation laborers, Class A females alone accounting for 41 per cent.

Class C: The Children

Whereas membership in the A and B Classes is determined largely by age, sex, and task, membership in Class C is determined primarily by age. Class C laborers, the third gang, or simply "the children," are but occasionally used on some plantations, and only one of the Chalky Mount plantations regularly employed child labor during 1961-1962. Even this group of about ten children was not employed throughout the year.

Children usually work as a group, and are normally employed in hand weeding and in the distribution of fertilizers. Each child is usually paid on a day work basis, and these wages are considerably lower than the wages of any adult class.

Female Superintendent.-When the children's group is operative, it is under the supervision of a Class A woman who is, for the time being, a quasi-superintendent. There is no special term to designate this status. Under normal circumstances she is engaged in the usual Class A female work of the particular season (under the direction of the superintendent), but if the "children" are working she is called upon to supervise their labors and is paid at her normal Class A daily wage. One can often observe Class A female groups and the children's group working side by side in distributing fertilizers over a given field, and in such cases the superintendent is in charge of the adult

females while the children's group supervisor is nominally in charge of the children. In the absence of the manager, however, the superintendent will still have ultimate authority.

With this introduction to some aspects of the organization of the plantations which employ most of Chalky Mount's laborers, we can now consider some general features of working patterns before proceeding to a more detailed discussion of the tasks themselves in light of the plantations' organization and the agricultural year.

LABOR AND WORK PATTERNS: AN OVERVIEW

Plantations usually have a regular labor contingent which is augmented during the reaping season. There is no large-scale migration of workers from other parts of the island, and most of the added laboring force comes from the village or other villages surrounding the plantations' fields. Although some laborers work for one plantation during hard times, and for a different one during crop--or work for one plantation one year and a different one the next year--the majority of regular plantation employees continue their employment, barring severe altercations with managers, on one plantation and are not inclined to change. In fact, the choice of employer, given the similarity of wage rates throughout the area, is generally based upon the proximity of the plantation's fields to the workers' residence.

Although most major plantation jobs are performed by groups ("farming" being an exception), for the most part, tasks are assigned to individuals. Important exceptions, which will be dealt with more extensively below, occur during crop. In general, though a worker may be part of a labor group engaged in the performance of one job, he is paid not on the basis of the group's performance but on the basis of his own, regardless of whether the work is paid for on a day or task basis. That is, each individual works at his own speed and is paid solely on the basis of his own accomplishment even if this work is carried out within the context of a large labor crew.

Today, most jobs are performed on a task work basis. Laborers overwhelmingly prefer this manner of payment, for they can often make as much or more money by "breakfast time" (early afternoon) doing task work as they could make in the whole day working at day rates. It is also usually admitted and clearly observable that day work performance is slower, and does not necessarily produce a higher quality of work. In fact, the speed and earnestness with which task work is performed varies, in an often remarkable way, from the performance observed on day work jobs. This contrast is even more dramatic when one has the chance to observe the same persons working under the two different pay systems, especially if the day workers happen not to be under managerial supervision. Managers, being well aware

of this, make every effort to place day work crews, regardless of the job they are performing, under as much supervision as possible. In contrast, task work is supervised to a lesser extent, and primarily to insure that the work is conducted according to the manager's standards.

There are some other general differences, regardless of the particular job involved, between task and day work. Day workers, who normally work from 7:30 A.M. to 5:00 P.M., take off an hour for lunch around noon while task workers normally quit for the day in the early afternoon, and then go home for their mid-day meal. In some cases, task workers could work longer hours if they wished--provided that work remains to be done on the assigned job and the manager did not limit the amount of work that could be done in that day. Managers sometimes do this not only to insure a higher quality job, but also to extend, during hard times, the days of employment during a given work week. Usually, however, task workers prefer to quit after they have done what they feel to be a "fair day's work," i.e., made a satisfactory wage for the day. They leave the job early in the day not only because of the rapid pace at which work has been conducted and concomitant fatigue (a reason managers will sometimes give) but also because finishing earlier frees one to work, for the remainder of the day, on one's own parcel of land or in the performance of other assorted cash and non-cash oriented

chores. Hence, during hard times it is not unusual to see male workers returning home from the fields around 1:30 in the afternoon, and soon after taking their hoes and forks to their own parcels to "work on de ground" for the remainder of the afternoon. In crop season, however, they will not do this. They will take a short lunch break in the plantation fields and continue cutting until five o'clock at a pace which is just as physically demanding as that of any task work they perform during hard times.

This pattern is somewhat different for the farmers who, since they are assigned fields, can go to work when they want, work at moderate speeds, and usually have much more flexibility in their work arrangements.

We can now try to fit the various classes of laborers into the scheme of the agricultural year and consider, in more detail, the tasks performed in light of the above remarks concerning plantation organization and general work patterns.

TASKS AND THE AGRICULTURAL CYCLE

Introduction

The intent in this section is to outline and briefly summarize the major tasks which are performed by laborers' work classes and to correlate these tasks and the organization involved in their performance with the two major phases in the agricultural year. It is to be noted

that the same persons usually perform a number of different tasks as these tasks are sequentially taken up throughout the agricultural year. In other words, aside from the customary task assignment along sexual lines, few workers are considered so specialized that they cannot perform a variety of jobs. However, there are individual differences in abilities, and managers attempt to allocate the more specialized jobs in terms of these differences.

Table 23 lists the work classes by tasks and basis of payment (i.e., task or day rates) and these are correlated with the 1961 and 1962 wage rates and season in which particular tasks are performed. Since wages will be taken up more intensively in another section, most of the present section will be devoted, as I said, to a discussion of major plantation tasks and the organization involved in their performance.

Crop Time

Introduction.-During the months from February to May, when the sugar cane is reaped, the majority of the laborers are occupied with cutting and heading the sugar cane and transporting it to factories. It is, then, to the cutters, headers, and truck workers that we now turn, focusing upon the particular characteristics of these roles as they are enacted within the plantation environment.

Cane Cutting.-The procedure followed in cutting cane was described in Chapter III and the operations are essentially the same on the plantations. Wielding their "bills," cutters move through a field, each one taking two or three rows, while the headers move behind them tying the cane stalks into bundles and then heading these bundles to the closest road from whence they are loaded onto trucks and transported to the factories to be sold.

It is the manager's decision as to how the cutting will proceed, who will cut where, and the order in which various fields will be cut. Both workers and managers evaluate fields in terms of whether they are "light" or "heavy," that is, an estimation of the weight of the canes (not necessarily their sucrose content). Cutters prefer working in "heavy" fields from which, for the same physical expenditure, they can make more money because of the higher tonnage these fields yield. For this reason managers are less apt to favor certain cutters by letting them cut in heavy fields only, and large cutting crews are put to work in the "light" fields in order to have them cut rapidly. After these "light" fields have been cut, the cutter force is then distributed equitably over the "heavy" fields.

Although, ideally, cutters can cut as much cane as they want to, and all are paid task rates, there are limits set upon the amount of cane a plantation will cut during

the day. These limits usually result from the daily quotas that factories set upon the plantations which have agreed to send them their cane. That is, in order to insure their operation at maximum efficiency, factories set up daily quotas, and if a plantation's total daily quota has been met cutters then cease their activities for the remainder of the working day. Cutting activities may also cease during the day, especially during the initial phases of the crop season, when there are mechanical failures at the factories. When these occur, factories stop receiving cane if they already have what is considered to be a sufficient amount waiting to be ground. The plantations then stop their cutting activities in order to avoid having excessive amounts drying at the roadsides or in the fields. Cutters are then freed, as they are at the end of the week, to work on their own cane lands or the lands of other small farmers (see Chapter III). Occurrences of this kind must be taken into account when talking of the extent and availability of employment during the crop season.

Cutter's Gangs.--Most Chalky Mount workers who cut plantation cane during 1961 and 1962 cut "alone" and not as members of cutting "gangs". Although cutters usually work in groups of sometimes up to 15 or more men-- on the larger plantations-- these groups may contain cutters who are paid in terms of their individual output, i.e., they cut "alone," as well as cutters who are members of a

"gang." By simply looking at a cutter group in a field one cannot tell which men are cutting "alone" and which are cutting as gang members. All one sees is a line of men strung out along the cane rows.

"Gang" refers specifically to a formally organized group whose members pool their labor resources in a cooperative effort with payment being based upon the group's collective tonnage; total wages for the week are then divided equally among the gang's members. Of the 27 cutters who cut plantation cane for most or all of the 1962 crop² only seven were members of gangs for most or all of the season. The rest, for the most part, worked "alone." However, it is important to note that of the 27, 17 started out as gang members at the beginning of the crop season, but dropped out in a week or so. In fact, at the beginning of the 1962 crop, in the plantation sample, there were between 10 and 15 gangs (which included men from other villages as well), but only three or four of these gangs persisted throughout the season. The gangs rarely contained more than three men, and, for the most part consisted of only a pair of cutters.

²There were more Chalky Mount men than these who cut plantation cane, but they worked sporadically and spent most of their time during the crop cutting peasant cane. They were normally the slowest cutters and older men who made more money when paid at day rates (See Chapter III). When they did cut plantation cane, however, they cut alone and not as gang members.

The cane cutting gang is a voluntary association, and membership is left to the choice of the cutters--that is, a manager will generally not interfere with its composition. Two primary considerations of association are employed by laborers who wish to cut in a gang. These are equal work capacity and personal compatibility--with the former being a necessary precondition to association, and the latter being a necessary condition for the gang's survival. Regardless of personal compatibility, fast cutters will not work with slow cutters for reasons that will become apparent below. Some workers insist upon cutting "alone," and although slow cutters might be willing to cut as gang members they may not be able to find anyone who is willing to join with them. Yet faster cutters worked either singly or as members of a gang.

Because the gang is voluntarily formed, it can easily be dissolved, and the fragility of the unit is attested by the mortality rate of the 1962 gangs. Technical skill and personal compatibility are essential to a gang's perseverance. Hence, if one member rests too often, quits after a few hours of work, does not keep pace with the others, etc., the effectiveness of the group is lessened and antagonism amongst its members can easily erupt. Personal compatibility and previous strong friendship among the members minimize instances of this kind, but in gangs which have been formed solely on the basis of equal work

capacity undue stress within the group, which is not offset by concessions to friendship, can result in the dissolution of the gang. Because gang members are capable of fairly equal performance, it is unlikely that a man who rests too often, for instance, will be able to catch up and cut as much cane as his peers. Yet he will share equally in the proceeds with others who have worked harder.

Gang members usually start work at the same time, take time off for lunch together,³ stop for cigarette breaks together, and so on. Unless gang members are extremely good friends it is unusual to find one member continuing to cut cane while the others are resting, and quite often the gang will not work if, for some reason, one of its members is not present for the day. The difficulty in finding persons who are willing (or able) to adjust to the inherent difficulties in cooperative ventures of this kind, leads to a situation in which conflict is apt to occur--conflict which usually results in the break-up of the gang.

³During hard times people go home for lunch (either during the noon hours if they are doing day work or after they have finished if doing task work). During the crop season a brief lunch period is taken in the fields by both cutters and headers. The noon meal is usually brought to the fields by wives or children. Coincidentally, school attendance, especially for older children, drops sharply during the crop. They are needed around the house not only to mind the younger children (since the adults are off in the fields) and to do other household chores, but also to prepare and bring out the noon meal.

Men who form a gang justify their behavior in terms of their feeling that they can cut more cane as members of a group than they could cut as individuals. Some of the fastest cutters worked in gangs, and although they felt that gang membership increased their output, I have no conclusive evidence to suggest that their work output would have been either greater or less had they cut as individuals.

One immediate advantage of the gang is that it can produce a truck load of cane more rapidly than a cutter working alone; but an exceptionally fast cutter might be able to produce a truck load by the end of a working day, and at the end of the week his earnings will be comparable to those of fast cutters who worked in gangs. It might be to the slow cutter's advantage to cut in a gang with other slow cutters, for working alone it would take about two days for him to produce one truck load, and during this time the canes are drying and decreasing in weight; but these comments must remain hypothetical. In sum, there does not seem to be any distinct, long-run economic advantage to gang cutting, and the comparative infrequency with which it occurs in Chalky Mount would seem to support this view.

Headers.-On Scotland District plantations a pair of headers normally works behind each cutter. As I pointed out in Chapter III, this pattern results from the

topography of the area which, quite frequently, prevents trucks from coming onto the fields to be loaded. There is no mechanized loading in Barbados, thus in many parts of the Scotland District the cane must be carried out of the fields to the closest accessible road. Headers perform this important activity.

Hence, the most normal cane cutting unit consists of three persons: the cutter and his two headers. The alignment of headers with cutters is made by the workers themselves, and consequently faster cutters and headers will make an effort to associate with one another. If the cutter works as part of a gang his association with headers is still based upon the decision of the three individuals concerned. Managers will sometimes influence the composition of the cutting unit especially when cutters and headers are added to the labor force during the course of the crop season. But, even then, the choice of association is commonly left to the workers themselves.

Because the choice of work group is a voluntary one, headers can change their membership provided, of course, that work is available with some other unit. Since headers work as a cooperative unit, it is essential that each person puts in an equal amount of work for, once again, payment is determined on the basis of the unit's tonnage. As a result of unequal work there may be arguments between headers especially among those who are not part of the

normal working contingent of the plantation. That is, regular plantation workers may often include the factor of friendship in their association while others, who join later, have less of a chance to do so, and have to work with whatever unit has an opening. For instance, among those younger women who only work during the crop there is apt to be more joking, flirtation and the like; and older women who may be working with them, and who might object to the lack of work being done, will sometimes try to move to another crew on the same plantation; or, if work is not available on that plantation, move to another one where the working conditions "is more serious."

Heading, as was pointed out in Chapter III, can be quite arduous especially as the distance of the cut cane from the road increases; and the amount of physical energy expended in situations of this kind is compounded on the steeper fields. Hence, on some plantations, headers get paid by different rates according to the distance of the cut cane from the road; but managers on the Chalky Mount plantations, in order to avoid what they feel would involve excessive bookkeeping problems, pay a flat rate. This, they say, compensates in the long run for the differential work demanded; yet, it is difficult to say whether in fact this method works to the header's advantage.

At any rate, headers are paid task rates, and their payment is based upon the total tonnage that is

recorded when their group's truck load goes to the factory. Headers and cutter, then, form an integrated working unit whose earning capacity is not only dependent upon the ability of the cutter but also upon the speed with which the headers can move his cane out of the field to a road.

Truck Drivers and Truck Crews.-Transporting the cane to a factory is the third major task performed during the crop season. Since all transportation is by trucks, the truck drivers and the truck crews have major roles to play in the production cycle.

Truck drivers have one of the most prestigious positions in the plantation's labor force. Not only are they free from agricultural labor, but they also enjoy relative freedom from constant supervision, and their earnings exceed those of most other workers, especially during the crop season (see Table 24). For this money they also put in longer hours than most workers often spending the night in the cab of their trucks at the factory gates so as to be in a favorable position when the scales open in the morning.

During the crop season, plantations, especially the larger ones, augment their truck contingent by pressing more trucks into service. These trucks are generally ones that have remained idle during most of the year or are used by plantation owners in other business enterprises during the out-of-crop.

All members of the truck crews are males mostly in their twenties and early thirties, and many of them do not normally work on the plantations during the out-of-crop season. A truck crew is usually composed of five men plus the driver who is the formal leader. He is responsible for the operation of the truck and is held accountable by the manager if anything should go wrong. Although he does not have the power to hire and fire crew members, he has a great deal of influence in choosing them, and his choice, under normal circumstances, will not be interfered with by the manager. Provided, of course, that crew members are satisfactory workers, the only cases in which a manager might override a driver's choice is when a regular plantation worker will desire a truck job, but cannot find one because the crews are already full.

Because of the nature of the work involved, it is vital that the truck crew operate as a well coordinated unit, and, once again, physical qualifications and personal compatibility are of importance. All who work on the trucks, drivers included, are paid according to the tonnage carried to the factory. Hence, when a truck returns from a factory, it is quickly reloaded for a return trip. Men work rapidly in lifting the cane bundles from the road into the truck. If each member of the crew is not up to performing his share of the labor, arguments may easily develop which sometimes inhibit the rate of work. I have

seen arguments develop among crew members who were chosen at random when a new truck was quickly pressed into service, and younger men are often reluctant to work with older men who, they feel, cannot meet the physical demands of the work.

In all, since the payment that the driver and crew receives (all things being equal, e.g., cutters are working and cane is waiting to be shipped), is dependent upon their functioning in mutual harmony and at maximum speed people associate themselves, as best they can, on the basis of work capacity and personal compatibility. Often times, however, circumstances will not permit these ideal conditions to materialize, and it is interesting to note that although crew memberships shift throughout the reaping season those crews and drivers which remained together for the entire duration of the 1962 crop were precisely those in which circumstances permitted the greatest latitude in the exercise of free choice in association.

In order to make these statements somewhat clearer we might briefly review the work procedure involved in the loading and transportation of cane.

When a truck returns empty from the factory, the driver rapidly seeks out a load at the side of the field where cutters are working. Three of the five crew members proceed to pick up the cane bundles which the headers have dropped--heaving them onto the truck. While these three

load the other two remain on the truck's platform, and as the cane bundles are thrown in, the trash binding the bundles is cut and ejected, and the cane is trampled and distributed in such a way so that it can be picked up by the factory cranes. While the truck is being loaded, work proceeds rapidly and methodically with little joking and talking. Within thirty minutes or so, loading is completed, and the truck is ready to proceed to the factory.⁴

For most factories to which Chalky Mount plantations send their cane the trip, with a fully loaded truck, can vary from 10 minutes to about 35 minutes. However, a truck, upon arrival, can rarely be processed immediately. Under the best of circumstances it takes about 15 minutes at a factory, from arrival to being emptied, but usually it takes longer. Sometimes there are waits of two hours or more, especially during the early days of crop when there are more apt to be mechanical failures at the factories.

Truck drivers feel they have put in a good day's work if they can manage at least 5 full loads a day, but

⁴Most of the cane trash is supposed to be stripped off before a truck arrives at a factory. But since people are paid by the task a conscientious stripping off of trash would only increase their work without increasing their pay. Hence, trucks, even after the trash is picked, are still laden with it, and the factories arbitrarily deduct one per cent of each load for trash.

sometimes this can be increased, and under exceptional circumstances one driver reported that he had once managed 9 loads.

Since truck crews and drivers are paid by the cane tonnage they haul, it is generally to their advantage, other things being equal (e.g., no factory breakdowns) to haul this cane to the closest factories to which the plantation's cane has been committed. Therefore, the situation is quite comparable to the "poor man's lorries" described in Chapter III. Furthermore, since truck drivers make every effort to make as many round trips as possible they can often, if let alone, exceed the plantation's quotas to closer factories while short hauling to others. Hence, as cutting proceeds during the day, the manager will be forced to increase his supervision of truck movements. This issue is the basis of the only regular altercations I witnessed between truck drivers and managers. If, as sometimes happens, all of a plantation's cane is committed to one factory this problem does not arise.

Although there are some other jobs being performed during the crop, e.g., women farming fields, older men clearing drainage ditches, children picking cane trash for animal fodder, most of the plantation's labor force is focused upon the performance of three basic tasks: the cutting, heading and transporting of the cane. Each group within which these tasks are performed is economically de-

pendent upon the other though socially autonomous. But within each group (i.e., the cane cutting group of cutter and headers and the trucking group of driver and crew) the interdependency of the members is so great that the group can be extremely fragile unless its members have similar work capacity and are personally compatible with each other.

Out-Of-Crop

Introduction.-After the last canes have been cut, plantation work all but ceases for the following two weeks except for minor jobs like cleaning the roads of trash. This is the beginning of "hard times", which today spans the period from June to January. The work demands placed upon the labor force are of a different kind; the force loses part of the contingent which augmented it during crop, and work settles down, integrating itself with the demands of sugar cane growing and in preparation for the next crop season.

After the harvest, the fields are mulched by crews of women who spread trash around the cane holes. As the rains commence, cane that was planted in the previous year is given sulfate of ammonia, and potash is distributed on the ratoons. Bulldozers or tractors begin plowing up those fields which will be planted in new cane and the fields which are to remain fallow (i.e. "thrown out") from cane in the forthcoming year. Cane holes are then dug in

these fields, and throughout June and July crews are kept fairly busy planting food crops such as yams, sweet potatoes, corn, etc., which are planted in alternate rows between cane holes in some fields. The practice of planting cane in holes dates to the earliest days of the Barbadian sugar industry, and today cane hole digging is the chief task performed by Class A male workers during the out-of-crop season.

Male tasks.-Before cane holes are put in, the field is laid out into five foot square grids. This job is performed by a man who is considered a specialist in "lining." After the field is "lined," each cane hole digger takes a different row in the field, and digs the holes in two foot squares leaving three feet of "bank" between each one.

Cane hole digging is task work. Each worker is paid solely upon the basis of the number of holes dug, and each man proceeds at his own pace. At the end of the day his work output is recorded by the first row man who then gives this information to the manager. Because the amount of holes contained in each field is already known to the manager (result of the "lining"--see note 6, Chapter III) this serves as a check upon the first row man's figures. Labor crews are under minimal supervision because this is task work.

Cane hole diggers normally start work at about eight in the morning and work steadily until one or two in the afternoon when they quit for the day. As mentioned, they usually do what they consider to be a "fair day's work,"--between 200-300 holes--and though the field might not be completed, they leave it for the day.

By September or October all fields to be planted in cane and/or food crops have been "holed." During November and December the "plant canes," to be reaped in the year-after-next crop, are planted. Class A men especially proficient at this are taken from other work and cut the cane plants from those fields that were planted the year before. Plant cutting is done during a very limited period during the fall and, at best, involves not more than two or three men per plantation. Later, crews plant the cane and in January or so the fields are "supplied," i.e., the stumps which are not coming up are replaced with different ones.

— Though Class A men will also work on trucks, dig drainage ditches, and so on, their major job during the out-of-crop season is digging cane holes. When this is completed, there is little other work for most of them.

Not more than a handful of Class B males find relatively continuous employment, and these are mainly engaged in the weeding of gutters in the ratoon fields and planting of food crops. A few of the younger men, paid at B rates,

are kept busy spraying weeds growing along the roadsides and on other assorted jobs.

Female tasks.-Weeding is a primary female task which continues throughout the agricultural year. During the crop, farmers are weeding the fields of "plant cane," and after the crop they, and other women, commence clearing trash from the newly cut fields, piling it around the holes while weeding. "Weeding and clearing" is usually paid for at task rates, and it is during this process that the fields are mulched. Later, as the cane grows, female crews will once again be put on the fields of growing cane, and farmers will revert to weeding the new "plant cane." Weeding of the fields to be reaped will continue up through December or until the growing cane has so congested the fields that they can no longer be conveniently worked upon. Hoe weeding, then, is primarily a female job, though children's labor crews will sometimes be engaged in the removal of weeds that are most effectively pulled by hand.

The distribution of fertilizer is another primary responsibility of Class A females. Both pen and chemical fertilizer are used although plantations rely less upon pen manure than they did in former times and some plantations

do not use it at all.⁵ Those plantations that do use pen manure ("dung") normally distribute it on the new "plant canes" from about November to January. Although dung is normally distributed by Class A women, the children's group can be involved as well.

Fertilization of the fields is best accomplished by relatively large groups and each laborer is paid at day rates. If there is slacking, the pressure to proceed at a more rapid pace comes not from within the group (as it does in the cane cutting and trucking units) but from the superintendent or, more usually, the manager himself. Because of the pay system, the size of the groups, and the need for rapid and effective fertilizer distribution, the workers are usually kept under constant surveillance and receive active direction from the manager, superintendent, and, if the children's labor crew is working as well, the female superintendent. The degree of direction in terms of verbal commands such as the prodding to take heavier

⁵The plantations which do use pen manure provide their own and acquire it from peasants as well. The process by which pen manure is acquired from small cane farmers is described in Chapter V, and need not be gone into here. Occasionally, one can still see cattle tied in the newly cut fields of some plantations, and, as they feed upon the green cane tops, they also deposit their dung over the area in which they are tethered. By moving the tethering stakes, the whole field can ultimately be fertilized with pen manure. This sight, however, is much rarer today than it was in former times when cattle were extensively used not only for traction but as primary sources of fertilizer.

loads will vary with the personality of the manager and the time limits set upon completion of the task. If, for example, planting has been delayed and new fields are being fertilized in January there is more pressure upon the completion of the job since the crop season will soon be starting.

Another major female task during the out-of-crop season involves the cutting of grass which is used as animal fodder. Not all plantations have "pastures" and those that do keep a relatively small amount of their acreage in it--chiefly in sour grass, which is a "vigorous drought-resistant perennial which grows to a height of two and a half feet" (Starkey 1939:41-42).

Class A women usually cut the grass in 80 foot squares and they are paid task, by the square. Sometimes, managers direct that only one square a day be cut so that, in effect, grass cutting becomes a form of day work. And, since the women are limited in what they can do for the day, they hasten to finish the job. Sometimes they are helped by their children or husbands (who usually have little or no work at this time) and this is the only occasion that I know of wherein household members participate as a group in the performance of plantation wage labor. Although only the female is paid, the manager does not object to her being helped by others.

Summary

By December there is little work to be done. The cane to be reaped in February is high and it is difficult to move through the fields weeding them. Class A men have little to do and, unless odd jobs are found for them, they are generally unemployed. Most fertilizing has already been completed, and in the last two weeks of December work all but ceases (see below--Holiday With Pay). As mentioned, there might be a spurt in work demands during the first few weeks in January mainly to complete the fertilization of fields, but by the end of that month the plantation is ready and the laborers are eagerly looking forward to the crop. The cycle is about to begin anew.

With this discussion of the agricultural cycle and some of the major tasks performed within it, we can now consider the kinds of wages laborers earn and their employment opportunities, and view these within the context of the two major seasons and the work class to which these laborers belong.

EARNINGS AND EMPLOYMENT

Introduction

Prior to World War II, before the days of effective collective bargaining and the growth of the Barbados Workers' Union, wage scales were more arbitrary than they are now. Wages were much lower, and varied from planta-

tion to plantation. Today, this situation has been considerably altered as the negotiating power of the Barbados Workers' Union has increased, and wages on both task and day jobs are more or less standardized--though subject to periodic renegotiations.

Over the past decade plantation workers have received steady wage increases as a result of conditions stipulated in the Domestic Sugar Agreement. This agreement embodies the results of discussions between the Workers' Union and the Sugar Producers' Association on wages and general employment conditions. Among other things, the Domestic Sugar Agreement provides for a production bonus on wages earned during the crop season (see below), and an increase in basic wages, commensurate with the increase in the wage index of the Commonwealth Sugar Agreement (see Chapter II), for plantation laborers and those engaged in allied industries. For instance, plantation laborers received, in 1956, a 4.3 per cent increase on their 1954 wages; in 1957 there was an increase of about 14 per cent on 1956 wages; in 1959 an increase of 6 per cent on 1957 wages; in 1960 there was a further rise of about 10 per cent over the previous year's earnings, and once again, in 1962, there was a wage increase of 10 per cent on task work rates and a 20 per cent increase on day work rates. In 1961, daily wage rates were \$3.00 for Class A males, \$2.72 for Class B males, \$2.08 for Class A females, and \$1.92 for Class B females. Task rates for

jobs that these groups perform during the year are indicated in Table 23 and need not be dwelt upon here.

Aside from wage increases, two additional benefits have helped to boost plantation workers' earnings. These are the production bonus and the Holiday with Pay. Since these two payments are so important to plantation laborers' earnings I shall indicate briefly what they involve.

Holiday With Pay

The Holidays With Pay Act is a national law, having been enacted in 1951. It is one of the features of the liberal social legislation which has been passed over the years as popularly supported political parties have increased their control in the island's legislative assembly.

The Act provides for a two week paid vacation for those plantation workers who completed 150 days of work with the same employer during a twelve month period. The amount of money received by each worker is roughly four per cent of his previous earnings--excluding the production bonus (Barbados Annual Report 1956 and 1957:16). Although an employer can determine the date at which the holiday begins, plantations usually pay out money for the final two weeks in December. At this time, as I said, there are few work demands, and if work remains to be done, e.g., fertilization of fields, it can be accomplished during January before the harvest begins.

On Chalky Mount plantations virtually every worker, whether he worked less than the amount prescribed by law or whether he worked for other plantations during the year, received his holiday with pay (Tables 21 and 22). Although a number of workers were not legally eligible, the plantations, trying to encourage workers--especially the more skilled and reliable ones--to remain with them so as to insure their labor supply, offered the money anyway. And this reflects a situation wherein the supply of workers does not seem adequately to fit the demand--contrary to common suppositions about plantation employment conditions in Barbados. We will have more to say about this below. At any rate, the receipt of the Holiday with Pay before Christmas, and at a time when weekly wages are at their absolute minimum--fewer people are working and those who are employed receive, on the average, about 2 or 3 days of work per week--provides a bit of badly needed cash to a number of households. At this time, Friendly Societies (Chapter II) are also paying their "bonus"; "preference money" is paid to peasants by the sugar factories (Chapter III), and these sources of cash added to the Holiday with Pay increase the buying power of many of the laboring class during the Christmas season. One can easily notice the effects of this in the village as people begin to purchase small gifts for children, houses are fixed up, and other consumption needs are met.

Production Bonus

The sugar production bonus is incorporated into the Domestic Sugar Agreement of 1951, and is subject to periodic renegotiation between the Barbados Workers' Union and the Sugar Producers' Association--neither of which are governmental agencies. The production bonus is not written into law as is the Holiday with Pay, but is, in effect, an agreement between two private parties who represent two different interests. The bonus is based on the

Total earnings by all such plantation workers employed from the beginning of the week in which the crop normally commences on such plantations during the calendar year...until the end of the week in which the crop on such plantations ends (and) shall be paid to all such plantation workers in the Sugar Industry...on or before the 30th of September...in respect of their employment...on all crops which are in excess of the negotiated price quota of 131,906 long tons...(Barbados Workers' Union and Barbados Sugar Producers' Association, 1962 crop wage rate agreement, parentheses mine).

That is, the production bonus is based upon the amount of money earned during the crop in relation to the island's total sugar production. Workers receive a 2-1/2 per cent bonus on their crop earnings when island production reaches 131,906 tons of sugar. For each 5,000 tons in excess of this amount an additional 1-1/2 per cent is added. The importance of the production bonus to a plantation worker's total earnings may be seen by referring to Table 21. In 1961, for instance, the bonus was 10 per cent of the worker's crop wages, averaging close to \$27 for all

workers and \$40 for Class A males.⁶

It is important to note that none of Chalky Mount's laborers belong to the Barbados Workers' Union (see below), and the owners of the plantations for which most of these laborers work do not belong to the Sugar Producers' Association. Yet, the latter comply with the terms of the production bonus agreement and the former benefit by them. Also, even those workers who started the crop on one plantation but finished on another received a production bonus from each of the plantations for which they worked. All Chalky Mount male laborers (except Class B men and three Class A men who were out of the country during the 1961 crop) received a production bonus. All females (farmers included--though, of course, they were not engaged in reaping the crop) also received a production bonus regardless of the plantation and amount of days they worked for it.

In general, owners and managers are clearly ready to offer additional inducements to workers to continue working for their plantations, and they do this by not adhering rigorously to the conditions of either the Holiday with Pay Act or the production bonus agreement--interpreting both in what would seem to be a fairly liberal

⁶For the years 1951 to 1960, inclusive, the production bonus was 19, 13, 11.5, 15.47, 12.84, 7, 24.27, 8.38, 17.5, and 8.5 per cent of crop time earnings.

manner. The liberal interpretation of these additional payments is probably calculated to encourage a dependable supply of labor. It should be pointed out also that most laborers, not fully understanding the technicalities of the Domestic Sugar Agreement or the Holiday with Pay Act, expect and feel that they are legally entitled to both payments whether they have fulfilled all the conditions or not.

Both the production bonus and the Holiday with Pay are important to a worker's total earnings; yet, they are based upon the worker's capacity to earn money during the year. And this earning capacity is not only contingent upon the amount of days in which employment is available, but also upon the physical ability of the worker, and the type of work done and/or the work class to which the worker belongs. Hence, there are differences in workers' earning capacities which make it difficult to discuss wages meaningfully in blanket terms. In other words, it can be misleading, if not erroneous in many cases, simply to discuss earnings and employment by over-generalizing on plantation laborers as a single occupational category. We can now attempt to bring this problem into clearer focus by reference to the data from Chalky Mount.

Earnings and Days Worked

The 1961 earnings and days worked of the various classes of workers (excluding children) are indicated in

Tables 21 and 22. Table 21 deals with laborers who found regular employment during both seasons, and who worked for 120 days or more. By isolating this group of workers we can arrive at a more realistic appraisal of earning capacities and employment than if all workers were to be grouped together into a single table. Table 22 provides information on workers who worked less than 120 days.⁷

Most of Chalky Mount's plantation workers worked at least 120 days during 1961. Of these fifty laborers (Table 21) thirty were females--of both classes--who worked an average of 172 days during the year. Although Class A females received an average of 176 days of work, both classes together still worked about twenty-two days more than the men. In comparing the working days of Class A males and females, females received about seven days more of work. During the crop, however, Class A males found slightly more employment than females, but the figures upon which this statement is based include truck crew members who normally work a longer week than either

⁷Table 22 supplements Table 21, but its figures are not strictly comparable with Table 21. As well as including a handful of persons who worked for both seasons, Table 22 mostly comprises persons who largely worked during one season, e.g., females in the latter stages of pregnancy, males in the United States on contract farm labor programs, males who supplemented regular plantation contingents during the crop season only. For this reason the total days worked and total earnings should be accepted with caution if one wishes to compare Table 21 with Table 22.

headers or cutters. In all, Chalky Mount females are employed in larger numbers (Tables 21 and 22) than males, and, over the year, receive more employment. It would seem that this results from the fact that tasks females perform have been least affected by mechanization (i.e., mechanized cultivation has reduced Class A male employment on a major out-of-crop task), and jobs such as weeding and fertilizing which could be performed by males--especially Class B males--can just as adequately be performed by females at less cost to the plantations (see Table 23).

Although they worked fewer days over the year, males averaged much higher wages. Excluding the two cases of Class B males (Table 21), Class A males averaged \$744 per annum including the production bonus and Holiday with Pay. Class A and B females earned \$503 and \$346, respectively. The contrast in earnings, however, is most dramatic during the crop when A males averaged about \$156 more than A females. During the out-of-crop the gap between their earnings was about \$60.

McKenzie, in his comprehensive survey of Barbados' sugar industry, states that the "...field workers earn the major part of their yearly earnings out of crop and this proportion does not carry the increase due from the pro-

duction bonus" (1958:27).⁸ Taking the total average of all classes of workers who worked 120 days or more (Table 21) it is evident that about 50 per cent of their total wages were earned during the crop season. Yet, this percentage figure includes both sexes of Class B workers, whose services are less in demand during the crop. However male and female A workers combined averaged about 57 per cent of their total earnings during the crop. Assuming that McKenzie's data do not include workers who only worked sporadically during one season, the Chalky Mount data (even if all classes and sexes are included) although admittedly based on a limited sample, are suggestive of a trend towards greater dependency upon crop earnings--especially for those classes of workers who are actually engaged in the reaping of the crop.

It is nothing new to say that a worker can make proportionately more money during the crop than out-of-crop on a daily or even weekly basis; however, it is of some interest to note that, with the mechanization of cultivating activities--which have reduced the demand for Class A male work during the out-of-crop--the A worker

⁸His figures for 1954 to 1957, inclusive, show that 61, 62, 62 and 55 per cent of earnings, excluding the production bonus, were earned during the out-of-crop season.

will have to depend more upon his crop earnings than he did in former times. And if automatic loaders were to be introduced this could drastically affect an already precarious earning situation not only among Class A males (e.g., truck crews), but Class A female headers as well.

Class A males earned 60 per cent of their total wages during the crop, but only worked 44 per cent of their total days during this period; yet, considering that the crop season comprises, at best, about 30 per cent of the year's work weeks, they find proportionately a higher rate of employment during the crop than in hard times and earn commensurately higher wages. But even then there are differences in earning capacities which depend upon the kind of work one does. Some indication of this is presented in Table 24 which shows the weekly average of 1961 and 1962 earnings for the four major roles performed during the crop season. Truck drivers, who are excluded from Tables 21 and 22, are included here to give an idea of how much greater their earning potential is in comparison to that of other laborers.

The hierarchy of earnings during crop is truck driver, cane cutter, and truck crew member. Headers (some of whom are males as well), make the least. Within the three lower positions, there can be an overlap, so that some slower cutters average about the same as some truck crew members. Faster cutters average more money than the

highest paid truck crew members, and it is largely for this reason that the faster cutters, even if they are comparable in age and physical ability to some truck workers, prefer to cut cane. Also headers may average more than truck crew members especially those headers who work behind faster cutters.

In general, then, Tables 21 and 22 clearly show how wages, earning capacities and work opportunities vary according to the sex and work class of the worker and the season of the year. Wage rates (Table 23), however, are largely the result of the influence of the Barbados Workers' Union upon the island's plantation system.

THE UNION

The Barbados Workers' Union--the primary bargaining agent for the island's workers--has had an active role in bringing about the wage increases and improved working conditions which have characterized the sugar industry over the past ten or fifteen years. Yet, the Union has no members among Chalky Mount's plantation laborers nor among the laborers from other villages who work for the plantations being considered in this paper.

During the 1958 crop when there was widespread labor unrest in Barbados⁹ there was a wildcat strike on one of these plantations which eventually led to forty or fifty workers joining the Union. After a year or so of retaining their membership--albeit with laxity in dues payment--interest waned, and at the time of fieldwork no one even claimed membership. Nevertheless, the collective bargaining power of the Union provides benefits even to those who are not its members for although the owners of the plantations for which most Chalky Mount laborers work do not themselves belong to the Sugar Producers' Association, they tend voluntarily to comply with whatever settlements are reached between the Union and the Association. It has been suggested that their compliance with these agreements results from their need to maintain a consistent and reliable labor supply and that employers do not share the belief that this heavily populated island has an excess of cane laborers.

⁹The Barbados Annual Report, after stating that "...prolonged unofficial stoppages of work in the sugar industry marred the reaping season," goes on to suggest that these stoppages resulted from workers' and/or union complaints about 1958 crop wages. A Board of Enquiry was set up and among its recommendations was that a "...full enquiry should be made into the sugar industry" (1958 and 1959:23). This materialized when A.F. McKenzie, then Agricultural Advisor to the West Indies Federation, made his investigations. The report (McKenzie 1958) which resulted from these investigations has been often quoted in the preceding pages.

LABOR SHORTAGES

At the beginning of the 1962 crop the Barbados Advocate reported that

Barbados is experiencing a shortage of cane cutters.... It is believed that it is caused by the migration of large numbers of Barbadians, and the implementation of the Government's crash programme which has attracted some of the cane cutters (February 8, 1962).¹⁰

An editorial about five weeks later reiterated that cane cutters were not in oversupply (March 12, 1962). But, a few days later the Advocate reported that

...it appears that there is no real shortage of cane cutters in the island but merely the shortage of hours caused by the four-and-a-half day week. Mr. Frank Walcott, general secretary of the Union said yesterday: 'I do not know anything about a shortage of cane cutters. No one reported to me that there was one' (March 16, 1962).¹¹

¹⁰The crash programme refers to a governmental effort to provide emergency jobs for some 1200 men on various public works projects. At the time of the above article approximately 1000 were thus employed.

¹¹During 1962 crop there was a negotiated agreement between the Workers' Union and the Sugar Producers' Association to limit cane cutting to a four and a half day week.

And yet, three days later, the Advocate, under the banner "SHORTAGE OF CANE CUTTERS?" stated the following:

The Barbados Sugar Producers' Federation is trying to find out whether there is at present a shortage of cane cutters in the island's main industry. They are investigating a report from certain sugar factories that production is slowed down because of a shortage of cane cutters in the area. Other factories, however, report that they have an adequate supply of canes during the days of operation despite shortened working hours. As to whether there really is a shortage of cane cutters, or whether the inadequate cane supply to factories is due to the shortage of working hours, an official of the Sugar Producers' Federation said yesterday: 'We are now going into the matter' (March 19, 1962).

In all, it is difficult to ascertain whether or not there was a genuine shortage of plantation labor during the 1962 crop. However, old time managers and officials of the Sugar Producers' Association confess that in recent times it is more difficult to be assured of having enough cane cutters to reap the crop. Among the more common reasons given for this are the recent large scale emigrations to England, and more governmental jobs for unskilled workers. There is also an increasing tendency, as was pointed out in Chapter III, for younger persons to be less willing to engage in certain kinds of plantation work. This does not apply only to young people with secondary school educations, but also to

literate youths with less education.¹² On Chalky Mount physically able young men, for instance, largely disdain such out-of-crop work as cane hole digging. They have similar attitudes towards cane cutting and prefer the less traditional and less monotonous truck work. During the out-of-crop, though plantation employment might be available to them, they will refuse it giving such reasons as their looking for other employment, their waiting to emigrate, or frankly stating that they prefer waiting until the crop when more money can be made in jobs they prefer. In short, it appears that there has been a change in work values which is reflected, as one manager put it, in the unwillingness of many to "work with the hoe."

Although no plantation manager in the Chalky Mount area complained of a labor shortage, they all admitted that they could use more cutters--and in some cases headers as well. It is not uncommon to find that planters in certain locales have to rely upon labor from other plantations during the closing days of the crop. That is, some plantations augment their regular cutters

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That this situation has been going on for several decades is attested to by Starkey's observations in the mid 1930's that "the availability of education has been both an advantage and a disadvantage to the island's economic system...many of the laboring classes have become dissatisfied with field labor and, at times, there has been a shortage of field laborers and a considerable surplus of clerks and artisans" (1939:197).

and headers with "outside" workers (i.e., persons from villages other than the ones from which their regular laborers come) in order to finish reaping their fields before the factories close for the season.¹³

It is difficult to say if the overall situation can be accurately described as a labor shortage; but managers often claim that labor is not in over-abundance intimating that at times, especially during the crop--but occasionally during the out-of-crop as well--they could add more workers to their field and truck crews. It would merit further investigation to ascertain whether this attitude reflects a genuine scarcity of labor at certain times or

¹³At this time "poor man's lorries" (Chapter III) play another role. By the closing days of the crop most peasant cane has already been cut thereby leaving these trucks with more of a need for work. There are usually plantations, however, which have not yet completed cutting their fields as well as other plantations whose fields have been cut. Workers on these latter plantations are left without, or with little, work while those plantations still cutting want additional workers to help finish off their remaining acreage. A driver of a "poor man's lorry" is usually in a good position to know which plantations want workers and which ones have workers to spare. He agrees to supply workers to plantations in want of them on the condition that the cane cut by these workers will be transported in his truck. The driver then puts out a call for workers on those plantations which have ceased their cutting. In the morning he transports these volunteers to the new plantation, which might be quite distant, and is responsible for bringing them back to their village in the evening. During the day he hauls the cane they cut and the laborers are paid by the new plantation. This type of work seldom lasts for more than a week or two, and may involve a day or two on one plantation, a day or two on another and so on.

simply an occasional difficulty in acquiring labor, a difficulty which is exaggerated by assumptions traditional to plantation operations, e.g., that labor be "plentiful and cheap" (Wolf and Mintz 1957:400).

SUMMARY AND CONCLUSIONS

In this chapter I have been concerned with the plantation as a land exploiting unit which plays a major role in the village's economic life. I was thus concerned with the ways in which Chalky Mount's laborers derive wages from the plantations for which they work. Consequently, emphasis was placed upon the plantations' labor force rather than upon other aspects of plantation organization. The discussion centered upon the roles of the workers within the context of the various work classes, the association of tasks during the annual production cycle, and the organization of work activities. Wages and earning capacities were then related to the various roles and the seasonal differences in task performance.

It was seen that the plantations for which most Chalky Mount laborers work are relatively small in terms of their cultivated acreages, labor forces, and their lack of factories. Mechanization is limited to certain aspects of field cultivation and to the transportation of cane. Also the plantations' hierarchical organizations and major role complexes are relatively simple. The

plantations are not owned by large foreign based corporations, but by Negro and colored Barbadians formed into simple partnerships or as individual proprietors. These owners are resident in Belleplaine and recently acquired the plantations. They still retain, in spite of their affluence, many patterns and values which reflect their lower or middle-class origins. Managers are also Negro and colored Barbadians of middle-class status. They depend upon plantation lands to pasture their own livestock and to raise food crops which they sell in the Barbados market. Both livestock and food crops are important sources of income which supplement the relatively modest salaries they earn.

Although there are well-pronounced status differences between owners and managers on the one hand and laborers on the other, there are numerous cultural similarities and all operate in terms of many shared values and an awareness of what each may legitimately expect or demand of the other. Managers know the working habits of each of their laborers and quite often are aware of their personal histories, family ties, and know all of them on a first-name--or usually a nickname--basis. The status differences are real, but there is a proximity of living and common life experiences which affect the organization and the working of the plantations in special ways. Although the plantations are fundamentally profit-seeking enterprises geared to the production of a monocrop for a large-scale external market,

there is nonetheless a personal quality of relationships which enter into their every day operations, and this presents a different atmosphere from the large field-and-factory combines described for other parts of the Caribbean. In a number of respects, then, the plantations for which most Chalky Mount laborers work have some of the characteristics of Wolf's "old style plantation" (1959) or even of the hacienda (Wolf and Mintz 1957).

One does not find, in the Chalky Mount area, a situation wherein there is a great deal of competition for few jobs. Even if this were the case, there are a number of controls in the form of standardized wage rates, a national labor government, an influential union, etc., which would prevent the lowering of the price of labor that one might expect to result from competitive situations of this kind. Chalky Mount plantations do not operate with a large and constant oversupply of labor. Although local villages provide sufficient labor for the maintenance of plantation operations, and there is ordinarily very little dependency upon "outside" laborers, there is some seasonal underemployment. Yet labor is not as expendable as it might appear--especially male labor on the more skilled field jobs--and this, along with various personal elements and shared values in the manager-worker relationship, sometimes affects employment and wage conditions. I spoke before of the extension of the Holiday with Pay and production bonus to workers who otherwise might not be entitled to these

payments, the latitude of choice allowed workers in the formation of cutting gangs and units and transport crews, and the equitable distribution of cutting crews over "light" fields. At some personal inconvenience, managers also make wage payments to tardy workers outside of the normal pay hours, will release workers to go to funerals and might even send presents to favored workers who marry.

Conflicts are infrequent and firings are rare. Two cases of firings were reported during 1961 and 1962, and in both instances these resulted from altercations between workers, and the managers thought it best to remove the "trouble makers." But these workers had no difficulty in finding jobs on other plantations. Today, the loss of job need not pose a "serious problem of biological survival" (Wolf and Mintz 1957:400). Not only is work usually available on other plantations, but workers can often fall back on other sources of income. I do not mean to underestimate the limited alternatives available to workers, but nonetheless there are alternatives. During crop no one need be without work, and although in hard times cash resources are limited, the presence of other cash earning opportunities--albeit limited in number--still make it difficult to consider the problem in terms of biological survival especially when one takes into consideration the total economic resources of households.

In fact, plantation managers, rather than paring their labor crews to a minimal core of workers during the

latter phases of "hard times," generally try to provide work for all or most of their regular workers so that even though people will generally work about two or three days, work is nonetheless available. The sugar production bonus is paid during the early fall, and the Holiday with Pay also injects modest sums of cash into households during the latter phases of the out-of-crop. Similarly, during this time sugar factories are making terminal payments to small cane farmers on the cane that was sent during the previous crop, and this adds cash to the village's households and provides money for small farmers to hire workers on their small holdings. People can revert to other cash producing activities as well.

Regular plantation workers have some notion of their occupational unity and commonality of interests, but within the village this does not promote special bonds of solidarity among them (Cf. Mintz 1956, Jayawardena 1963). In Chalky Mount plantation workers do not form a distinctive subcultural unit nor do they feel that the problems they have, economic or otherwise, are unique to themselves as plantation workers. The consciousness of kind they possess is that of "poor people," and as such they align themselves with most others in the village regardless of occupational pursuits. This sentiment is further promoted by the frequent overlapping of cash-oriented activities which individuals pursue, and the multiple economic activities, or

sources of income, which most households have (see Tables 7 and 8).

Even though only 54 per cent of Chalky Mount's households are represented by regular plantation workers, few of these households are totally dependent upon the plantations as a source of cash. Dependency varies, although for some the plantation forms the single largest source of cash income; but most households have other means of support as well. This still does not minimize the importance of the plantations in the community's total economic life, but the existence of other outlets and the overlap among these in terms of households and individuals seems to work against the emergence of a distinctive way of life for the regular plantation laboring segment. It may be true that the plantations have had an overwhelming influence on the development of the rural lower class sub-culture of Barbados, but this influence cannot be isolated to plantation workers as a single occupational category.

At any rate, plantation wage labor is still a primary source of the village's internal revenue, and over the year the plantations provide the single greatest block of job opportunities for Chalky Mount's wage earners. Sugar farming activities, then, in the form of plantation wage labor and small-scale farming dominate the land-based economic complexes of Chalky Mount, and are crucial components of the village's adaptational system. But, as was pointed out before, they do not constitute the totality of land

adaptations in the village. The other land-based complexes, to which we now turn, include the cultivation of minor cash and subsistence crops, the raising of livestock, and the making of pottery.

CHAPTER V
MINOR LAND-BASED ECONOMIC COMPLEXES

INTRODUCTION

In this chapter the minor land-based economic complexes of arrowroot production, subsistence crop cultivation, livestock raising, and pottery are reviewed. These are considered as minor with reference to the two types of sugar farming activities described in the preceding chapters. Less space is devoted to these complexes not only because of their secondary importance in the village's total economic life, but also because there is topical overlapping between matters raised here and previously, e.g., the nature of land holdings, working relationships, labor shortages, geography, etc. Patterns which duplicate those already discussed are simply cross-referenced to previous chapters, and I will concentrate upon those exploitative activities and the economic patterns related to these which are unique to the complexes under consideration.

Arrowroot is of limited significance now but was of primary importance up to the years immediately following the Second World War. Subsistence crops are never concentrated upon by small farmers, and about thirty per cent of them grow none at all. Livestock can be important in terms

of cash value, but in all cases the cash derived from them constitutes a relatively minor source of income. Although pottery is a major source of income to a few households, the industry as a whole involves a minority of the village's adult population and households.

ARROWROOT

Introduction

Aside from sugar cane, arrowroot is the only other crop grown by small farmers which can properly be called a cash crop. However, its role in Chalky Mount's current economic life is so limited that it would hardly be worth discussion had this minor role not been assumed recently. Although arrowroot was never a plantation crop it was the major cash crop of Chalky Mount's small farmers (including those who rented plantation lands) up to and during the Second World War. Every older informant is emphatic in saying that virtually everyone who had a piece of land planted that land in arrowroot, and that one could rarely see cane being grown by small farmers in the "old days." The exact acreage devoted to arrowroot during its period of primacy, however, is more difficult to ascertain. In the following paragraphs a few skeletal historical remarks are offered in order to understand better the conditions under which arrowroot came to be supplanted by cane as the dominant productive focus of the small farmers.

History

Arrowroot has been grown in Barbados since at least the early part of the 19th century, but it has always played a minor role in the island's economy. Traditionally, the crop seems to have been localized within a handful of villages in the Scotland District, and was never grown by plantations. It appears initially to have been one of the major cash crops of the area's poor whites, and later, as Negroes began to acquire land, they began to grow it as well (see Chapter III). However, it is the more recent history of the crop that concerns us here.

During the 1930's, Chalky Mount growers became concerned over the prices they were receiving for arrowroot starch. Starch imported from the neighboring island of St. Vincent was of a better quality than that produced locally and was being sold at prices with which Chalky Mount growers could not compete. In 1935 a group of growers--led by a local shopkeeper--petitioned the governor and requested that "a tariff be imposed on imported starches so as to protect the local industry" (Barbados Department of Science and Agriculture, File 20, May 18, 1935).

In response to this petition, the governor instituted an inquiry into arrowroot production in Barbados. This inquiry took the form of a survey which tried to

ascertain, among other things, the extent of production and the areas in which arrowroot growing was of significance. The brief report¹ which grew out of this inquiry offers the first statistical evidence on arrowroot production in the island during the 20th century.

Arrowroot was found to be growing in only six or seven villages--all located within the parishes of St. Andrew and St. Joseph. There were about 114 growers who produced the crop on about 62-1/4 acres of land--or, on the average--about 1.8 acres per grower. The report, however, indicates that of the 114 growers, 45 (about 39 per cent) were in Chalky Mount, and about 45 acres (or 72 per cent) of the total arrowroot acreage was likewise held by the villagers. Chalky Mount was clearly the major arrowroot growing village on the island. There is not a small cane farmer of today, if he or she was operating land some 30 years ago, who did not grow arrowroot. And all are agreed, as I said, that it was arrowroot--and not sugar cane--which dominated the productive activities on small farmer holdings. Today, however, only ten farmers grow the plant, and the total acreage involved is about three acres.

Sugar cane supplanted arrowroot within less than a decade after the Second World War. There are two pri-

¹The report, dated May 31, 1935, can be found in File No. 20 of the Department of Science and Agriculture's archives.

mary reasons for this shift in crop emphasis: One, increased competition from St. Vincent which made it difficult to market locally produced starch at an adequate profit;² and two, the higher and guaranteed prices and the better marketing facilities for sugar cane which effectively filled the gap in the depleted arrowroot market. Aside from purely economic inducements, the fact that the cane grower has simply to reap his crop and sell it, while the arrowroot grower must also process his own root into starch, helped precipitate the shift towards cane. In spite of the difficulties involved in reaping the sugar crop the processing of arrowroot into starch is generally

²In order to compete effectively with St. Vincent's starch, the Chalky Mount Arrowroot Growers' Association was formed in 1936. The association was comprised of most of Chalky Mount's arrowroot growers and a handful of governmental personnel acting as private individuals. The Association, though not a governmental agency, was able to finance the construction of a small factory with a governmental loan. Most of the growers on the Mount sold their root to the factory to be processed into starch. This starch was then sold at wholesale prices to retailers in town. The factory and the "cooperative" venture which operated it failed within a few years of its inception. One of the reasons for this was that growers found that they could make more money by reverting to processing their own root and retailing the starch themselves. The factory, receiving less root, was unable to manufacture starch in quantities sufficient to keep the price competitive. By the end of 1941 the factory, after only four years of operation, was abandoned, its parts removed elsewhere, and today only the ruins of its foundation can be seen in the village.

The story of the Chalky Mount Arrowroot Growers' Association forms an interesting and highly relevant chapter in the village's economic history and provides much pertinent information on the formation of cooperatives in the village; yet a detailed exposition of this episode would be superfluous here.

considered to be an extremely arduous procedure and this, as we shall see below, is primarily because of the limited technological facilities available for its processing-- technological limitations which were largely overcome by the arrowroot factory (see note 2).

At any rate, and for whatever reasons, arrowroot today is of minimal economic importance. There is every reason to suspect that, at the time of this writing (1964), even fewer people are growing it than in 1962. For in 1962 some of the growers told me that it would be the last year in which they would be planting the root. Also a few of those who had the root planted in 1962 did not even bother to reap it, figuring that the labor costs involved in both reaping and processing the starch hardly made their effort economically worthwhile.

Although arrowroot has always been a cash crop, part of the starch produced from it was used for household consumption. Formerly, the starch was consumed as a food, primarily in a porridge given to infants, and as a clothing starch--the latter use being the one most prevalent today. Starching clothes, whether these be every day ones or holiday ones, is considered to be just as important as washing and ironing them so that the consumption of starch--whether it is bought packaged in town or produced at home--does not seem to have decreased significantly over the years. At any rate, those persons who

grow the root today retain about half of the starch they produce for household consumption. Yet no one raises the crop solely for household use.

Production

Only one crop of arrowroot is produced each year. The plant is an exceptionally hardy one requiring little attention while growing. As the leaves begin to dry and turn brown the root is ready for reaping. This usually takes place anytime during the months of the sugar cane harvest. Farmers, however, will first reap their cane before turning their attention to arrowroot. One reason for this is that hired help is generally needed to aid in reaping and starch processing. Hence, the grower must wait until he has the money from his cane sales to pay his helpers. As was pointed out in Chapter III, it is only in cane reaping, with the money from sugar sales being imminent, that employers contract for labor without having cash on hand. But in other areas, e.g., pottery, out-of-crop sugar cane work, and arrowroot, hired help is usually contracted with only when money to pay this help is already available.

Usually a group of four or five men (which might include the grower as well--if he is a male) reap the crop. Since reaping usually starts in early morning--and the acreages involved are so limited--the crop is ready to be processed by late afternoon or early evening. In former

days, the initial phase of extracting starch from arrowroot was accomplished by pounding the plant in a wooden mortar-- which was usually a hollowed-out log--with a large wooden pestle. By the early part of this century the "machine," as it is locally called, was introduced.

This "machine" is nothing more than a wooden carriage which supports a small, deep, trough underneath and a large rotary grater above. The grater has a crank handle on either side, and as the root is pushed against it, the grater is kept moving through the manual efforts of a pair of men--each one turning each crank handle. The minimal unit needed for grinding is four men who are usually the same paid helpers who reaped the crop during the day.

One of these men is responsible for feeding the root against the grater. Another man supplies the first with root as the load in the machine diminishes. The other two men keep the grater moving. This latter job is considered the most arduous, and can be an extremely fatiguing one since every effort is made to keep the grater continuously rotating. It is unusual for one man to be on a handle for more than 15 continuous minutes, and it is customary for men to change their positions as work progresses. A passing friend or a fifth non-paid member of the crew might also take a few minutes on one of the handles and thereby afford a momentary rest for one of the men.

By 10 in the evening people stop grinding for the day. What now remains is a large mass of pulp which has fallen into the trough below the grater. The starch will be extracted from this pulp.

The next day the pulp is washed by females.³ These might include non-paid members of the grower's household, but usually at least one or two are paid non-household members. Cotton cloth, which serves as a sieve, is pulled over large wooden barrels, and the pulp is squeezed and washed so that the water laden starch drops into the barrel--the sieve retaining the pulp which is later thrown away or fed to the pigs. After the starch has settled at the bottom of the barrel the water is poured out and the starch rung dry by twisting it in a dry cloth. The damp starch is then laid out in the sun--on white sheets--until it is completely dry at which point it is ready for storage and/or selling.

Distribution

Most of the starch which is sold is sold directly by the grower to the consumer--the latter usually coming

³One of the greatest difficulties encountered in processing the root into starch stems from the need for relatively large quantities of water. In fact, many informants say (though this is a secondary reason), that they stopped growing arrowroot because of the work involved in processing it. In former days, when water was available from springs in ravine bottoms, processing used to take place in these areas. Today, however, water must be headed by the bucketful from the standpipes to the growers' homes.

to the former's house. In the days when much more starch was distributed the usual procedure was that female household members would hawk it through the countryside or in town; or, it was sold to hawkers who came directly to the grower's house. The procedure is essentially the same as that involved in the distribution of pottery (see below). Today only one of the arrowroot growers sells his starch to a hawker, and the rest usually wait for customers to come to their houses and make direct purchases. What is not sold is retained for household use, but, as was mentioned, at least half of the crop is retained for household use anyway. Since all of today's arrowroot growers are small cane farmers as well no one is overly concerned about the sales potential of his arrowroot, and its commercial aspect is clearly a secondary one remaining as a survival--albeit a decreasing one--of a formerly important ecological situation.

Conclusions

The transition from arrowroot to cane does not seem to have been accompanied by any significant alterations in the village's socio-economic patterns. To be sure, changes have occurred which stem directly from the nature of the production and marketing system of sugar itself, e.g., negotiations with truck hawkers, choice of factory, application of chemical fertilizers, etc. (see Chapter III). Yet, concentration upon arrowroot did not

have cultural implications of such an order that Chalky Mount could be differentiated from other villages in the Scotland District. Although sugar cane and arrowroot are different crops, neither the attention they require nor the overall patterns involved in their production are so different from one another. Certain lands were planted in arrowroot because their distances from roads did not make them amenable to sugar production, but patterns of land ownership and transmission have not altered significantly. The old methods of hawking are still retained in pottery--albeit in a modified form--but hawking itself was not solely a response to the particular distribution needs of arrowroot, but an outgrowth of distributive patterns already existing in the days of slavery.

The transition from arrowroot to cane, then, was a smooth one, and the villagers, having always lived and worked in the midst of sugar cane production, did not have to learn new techniques. The old patterns surrounding arrowroot were easily modified to adapt to the new demands of cane--new demands only in the sense that farmers were now concentrating solely upon cane rather than growing it as a cash crop--as some of them did-- of secondary importance to arrowroot. The socio-economic implications of the crop shift might have been more profound had the villagers never been accustomed to growing crops on their own land or had they never had any experience with sugar. But the opposite is true. Although the transition was a facile one

it nevertheless threw the small farmer much more into the nexus of the national sugar economy, but without creating any fundamentally new patterns within his life--fundamentally new, that is, with respect to those elements which do not directly stem from small scale sugar cane farming itself.

SUBSISTENCE CROPS

Crop Types and Production

None of Chalky Mount's small farmers grow subsistence food crops only. But about 70 per cent of them grow at least one type of food crop, the remainder concentrating exclusively on cane. The raising of subsistence crops is a minor orientation of the Chalky Mount small farmer. Only one person in the village grows vegetables primarily (e.g., cucumbers, cabbage, tomatoes, carrots) for the market rather than for household subsistence requirements.

Primary concentration is upon those root crops which are relatively hardy in Scotland District soils and climatic conditions, and whose bulk make them desirable food items. Most of these crops are boiled and mashed into a porridge of one kind or another over which a meat or fish sauce is often poured for extra flavoring.

In order of their popularity the crops most frequently grown are: sweet cassava, sweet potatoes, yams, pigeon peas (whose bushes border the cane fields), bitter or "poison" cassava, and bananas (Table 25). Less

frequently, one finds such things as eddoes, okras, corn and sometimes such luxury crops as watermelon and sorrel (out of which a favored Christmas drink is made). On occasion one can also find a food bearing tree or two, e.g., cocanut, mango, and breadfruit. About 16 per cent of the food growers raise one to two crops, 50 per cent raise three to four crops, the remainder growing five or more (Table 26). Although once in a while surplus yields may be sold, the bulk of a grower's produce is consumed by his, and sometimes a kinship-related, household.

The usual method of planting food crops is to intersperse them between rows of cane. Planting usually occurs within the summer months (the early part of the rainy season), and most of the crops can be reaped within three to five months. By the time food crops are ready to be reaped the cane is already growing, and they are mature at a stage of the cane's growth so that they do not interfere with the cane itself. Cane is the important crop, and as the food crops are removed, the cane, as one informant put it, "has de leisure to grow." Hired labor is rarely employed for the planting and tending of subsistence crops, and since these are grown on cane parcels the problems of cultivation and the nature of land holdings are those discussed in Chapter III.

The Extent of Subsistence Crop Production

Because subsistence crops are intermingled with cane it was difficult to obtain figures on the acreage devoted to these crops. Estimates given by small farmers are usually vague and at best are expressed in terms of the number of cane holes which have food grown in the rows adjacent to them. Thus, I was unable to obtain reasonable estimates on a sufficient example as to the extent of land devoted to the growing of food. It was equally difficult to get an idea of yields per land unit on various types of crops.

Yet, informants confirm observations that food crops are neglected and that a minority of arable land is devoted to their production. Even if a small farmer were to plant all of his acreage in these crops they, at best, could offer not more than a minor supplement to his household's subsistence needs--if for no other reason than the acreages involved are so limited. But there are other factors which inhibit the expansion of food production. Some of these are: the short growing season which is confined to the rainy season and therefore limits food to one crop per year; soil conditions in the Chalky Mount area which are not always favorable even for the growth of those root crops upon which most of the people concentrate their efforts; insects; and, above all, the enormous dependency upon cash. Even under the limiting conditions of soil, rain, etc., the small acreages that people have could not

provide a fraction, or so they feel, of the money which cane brings from the same acreage. For lack of precise data on food crop yields and prices it is difficult to say whether they are correct or not, but they seem to be. Besides, food crops require more attention than cane, and this could detract from other wage activities in which they might engage. Prices on food crops are not guaranteed in the same way as prices on cane, and the returns are not easily foreseeable. Marketing facilities are limited. One would either have to contract with a middle-man and sacrifice a share of one's profit by selling to the intermediary, or hawk the goods oneself in competition with other hawkers. At harvest time gluts easily develop on the local markets causing a considerable reduction in prices. The vicissitudes of price and marketing of food crops are great, and appear even greater when compared to those of cane. The limited acreages, climatic and soil conditions, extra effort and care, poor marketing facilities, price fluctuations, and the need for cash all contribute to keeping food production at a minimum. In addition, the food which forms the staple of the Barbadian diet--rice--must be purchased with cash. The advantages of growing cane are so apparent that despite frequent appeals from governmental and private agencies for the peasants to increase their production of food there is every indication that there is even less food production in the village today than there was in the past.

But informants, when queried, are also apt to give theft as another reason for not increasing their food production.

Often people report that their fields are plundered of such things as cassava, potatoes, cabbage and the like. Some persons attribute stealing to children--others feel that adults are responsible. All informants, however, are agreed that the thieves are village residents. But I was unable to pin-point any case where a farmer was able either to cite a suspect or report having caught someone in the act of stealing. Crops are usually stolen, as one might expect, from lands furthest away from the main roads and the village itself--usually lands located in the ravine bottoms. Although the amounts stolen seem to be small, some farmers insist that theft is the prime impediment to their planting more food crops than they do. Others who plant no food crops give stealing as the primary reason for their not doing so. At any rate, people seem to expect that stealing will occur, and do not seem to be overly-chagrined at its occurrence.

In sum, the growing of food crops plays a minor role in the village's economic life. Those persons who grow food grow it on a limited acreage, and this acreage can be viewed as really nothing more than a "kitchen garden"--and in most cases an incomplete one. The staples of the rural Barbadian diet are bought with cash, and the crops grown offer supplementary subsistence only at certain times of the year. In addition, the improved varieties of cane and the higher

prices which cane brings today have resulted in a decrease in the amount of land formerly devoted to food crops. The "predominating system" of peasant agriculture (Skeete 1930:2-5, Halcrow and Cave 1947:21) wherein one-half of a peasant's acreage is customarily devoted to food crops and left fallow from cane is, as was mentioned in Chapter III and with respect to Chalky Mount, largely a thing of the past.

LIVESTOCK

Introduction

For purposes of this section livestock can be divided into two major categories which reflect the village's major orientations in animal raising. On the one hand, there are the animals raised primarily for cash: these include cows, sheep, goats and pigs. On the other hand, there are those animals raised primarily for household subsistence: these include various types of poultry such as chickens and ducks and, to a minor extent, pigeons, turkeys. Occasionally rabbits are raised for home consumption.

Complete and reliable information on livestock is available for 105 of Chalky Mount's households. The distribution of various types of animals is indicated in Table 27, and need not be overly detailed here. Eighteen of the 105 households keep no animals at all. In twelve households only income-producing animals are raised, and eight

households raise only subsistence ones. The remaining 67 households raise both income-producing and subsistence animals. These statements are based upon the situation that existed when the questionnaires were administered, i.e., from March to June 1962. In a number of cases, livestock had been recently sold or slaughtered, so that listing 18 households with no animals, 12 with only income-producing ones or even eight with subsistence ones can be a misleading reflection of the role that livestock keeping plays in the village's economic life. A number of persons, for instance, who reported no income-producing animals had sold them in the very recent past; and at the time the questionnaire was administered they were simply waiting for the opportunity and cash to buy either a calf, lamb, or kid. Similarly with subsistence animals--the last chicken might have been killed for last Sunday's dinner. In all, Table 27 clearly reflects the emphasis placed upon the raising of income-producing animals, and offers another piece of evidence which underscores the villagers' cash orientation in production activities.

Income-Producing Livestock

Sheep are the most popular type of income-producing livestock as reflected in their absolute population and the fact that they are raised by the majority of the stock keeping households (Table 27). Cows, however, are much more valuable, more highly esteemed, and are considered as

a major form of property. The feeling of the villagers towards cows is aptly summed up in the statement of one informant: "If you has a cow you always has money." The few cows that regularly produce milk give but a slight overall yield. Usually, the milk is consumed by the cow owner's household, but if there is an excess it is sold at prices ranging between 12 and 14 cents per pint. Monetary returns from milk sales are viewed as a beneficial by-product of having a cow, but a cow is not kept for the milk it produces. It is kept for what it can bring when sold or for its breeding potential.

On the average, cow owners usually have no more than one mature cow, and if that cow has a calf the calf is sold soon after it has been weaned. Although cows are greatly desired, the limited amount of calves available for sale, the cost involved in buying one, and the problems involved in feeding (see below), largely prevent their being more extensively raised within the village.

Sheep and goats, on the other hand, are easier to raise than cows because the former graze on short grass cover and goats browse on scrub. Pigs are fed garbage and are kept in specially built pens located in the yards of their owners' houses. As in the case of cows, (and also because of the feeding problems involved) it is unusual to find a person raising more than one pig to maturity. A good breeding sow is kept for the litters she can bear, and in such cases the piglets are sold. Frequently a piglet is

bought, raised to maturity, and sold or slaughtered and then the owner repeats the process with another piglet. Since it takes about 9 months or so to raise a pig to maturity the income from this activity is generally realized about once a year.

Keeping another's cow.-The care of income-producing animals is usually assumed by the owner or a designated member of his household. However, in some cases--largely with respect to cows--a person outside of the household might assume responsibility for the animal's upkeep. As far as I was able to ascertain there is no particular term for this arrangement, but what it involves is essentially the following: a person owns a cow, but he or she is not willing, for whatever reason, to be involved in its day-to-day care, e.g., taking it out to pasture in the morning, bringing it home at night, milking it, etc. The owner enters into an agreement with another person (usually a male), and this second party then becomes responsible for the day-to-day care of that cow. Now, only the owner can make the decision to sell the cow, but once it is sold the net profit is divided equally between the owner and the person who raised the cow. In case the cow gives birth to a calf, the calf then belongs to both parties. Another side advantage to this arrangement, from the keeper's point of view, is that he has rights over whatever dung the cow produces.

Selling of "dung".--As was mentioned in Chapter III, small farmers primarily utilize chemical fertilizers in growing their cane, but pen manure or "dung" is also employed--albeit to a lesser extent. But plantations also rely upon "dung" as well and their stocks cannot supply the amount that they need (see Chapter IV). Hence, they purchase "dung" where they can and more often than not this "dung" comes from peasants who have a cow or two. At the most a person can make \$10-\$12 from the sale of pen manure. Quite a few small farmers, however, feel that the money involved does not merit the sale, and that the dung can be more profitably used upon their own small holdings.⁴ Yet, in a few cases, small farmers had committed their dung to a plantation because the plantation had provided fodder for their cows. That is, during the crop the main source of food for cows are the green cane tops. And if a person cannot get sufficient feed from his own land or from the land of a neighbor he might be able to get it from a plantation. But if he does he receives it with the understanding that he is committed to selling to the plantation whatever dung the cow produces.

⁴The fact that most people prefer to utilize whatever dung their cattle produces is attested to not only by informants' statements, but the limited statistical data available. In 1961 there were approximately 43 cattle keeping households. Of these, material with respect to dung sales is available for twenty-eight (65 per cent). Of these twenty-eight, only four sold their dung.

Feeding and Pasturage.--A real problem is posed, as I mentioned above, in feeding the larger livestock, and this is especially so during the out-of-crop season. Plantations normally leave a field or so in sour grass specifically for fodder for their own cattle, but peasants cannot afford to do this. Hence, cows must graze wherever suitable grass cover is available on their owners' holdings. During the crop season, food for cows is in more abundant supply, but it is still quite a laborious task to tie and head cane tops to the animal pens which are located near the owners' houses. Goats and sheep present somewhat less of a problem because of their ability to feed close to the ground. Even then, however, feeding impinges upon areas for cow pasturage, and because of the limited pasturage anyway--and the size of the goat and sheep population--it is difficult for grass to grow back to a sufficient height to permit the grazing of cows. Within the limits set by property restrictions, goats and sheep are almost literally tethered all over the area.

Some lands, as I mentioned in Chapter III, are used solely as pasturage. These, by-and-large, are lands which are relatively far from and/or inconveniently situated in relation to roads. They are usually located at the bottom of the steeper ravines and east of the village close to the sea. Raising cane on these lands--however arable they might be considered--would be highly unprofitable. Although 28-1/8 acres (Table 28) are used solely as pasturage they

are held by a limited number of livestock owners who represent but thirty-one households. Livestock graze over a wider area than this, but because of the way in which they are grazed it was impossible to obtain an idea of the land area needed to support the village's current livestock population.

In sum, persons owning stock view these animals as being an integral part of their economic lives and a primary responsibility in the performance of daily chores. To be sure, these animals yield only a small part of their owners' total cash income. But the cash they bring is considered to be of sufficient importance to make the villagers view their responsibilities towards them, regardless of whatever occupational pursuits they follow, as a primary feature of their daily economic activities. Income-producing animals, then, are raised less for subsistence than cash. How, then, are they disposed of and what kind of cash value do they have?

Distribution Methods.-Distribution methods vary with the type and age of an animal. Cows are sold live to "speculators" (middle-men who ply the countryside buying livestock) who usually resell them to butchers in town. Calves are sold either to other villagers or to "speculators." The village's main source of fresh beef--which in itself is a minor dietary item--is a neighboring plantation whose manager has a cow slaughtered about every two months. Slaughterings occur on Sundays only and word quickly passes

through the village on the day that fresh beef will be available. Meat is rarely bought in quantities exceeding two or three pounds per household, even though it is greatly relished.

Lambs and kids are usually sold live to neighbors, but mature sheep and goats are invariably slaughtered within the village by their owners. Although small portions of the meat thus obtained are used for household consumption, the animal or animals are killed, as mentioned, for the cash that they yield. There is no particular attention paid to cuts of meat or butchering procedures. The important point, from both the owner and consumer's point of view, is how much the meat weighs not its possibilities in terms of culinary preparation.

Goats and sheep are usually killed on Sunday mornings, and, on the average, about one is killed every one or two weeks somewhere in the village. It is rare for goats and sheep to be slaughtered during the week except on special occasions such as holidays or weddings. A few sheep and/or goats are usually killed for a wedding and these are contributed by the groom and usually members of the bride's immediate family. Although the festive orientations in raising these stock are secondary to the pecuniary considerations, a man who intends marrying might raise some specifically for his wedding feast.

Goats and sheep, then, in contradistinction to cows, are consumed within the village. And the demand for

meat usually far exceeds the supply. Knowing that meat is always in short supply, stock owners are aware that their meat can always be sold. However, people are reluctant to over-slaughter and are usually conservative in assessing the overall demand situation. The fear that a full monetary return will not be forthcoming seems to be present in most cases, although there is little empirical justification for this attitude. Since methods of preserving meat are limited, an excess of unsold meat would represent a loss to the animal raiser. But, more often than not, people under-slaughter and no cases were reported where persons were left with excess meat on their hands. Usually some potential customers have to leave without meat because the supply is not sufficient to meet the demand.

Sheep and goat meat is purchased, on the average, of about one or two pounds per household. Prices vary between 62 and 65 cents per pound. Usually meat is paid for in cash, but under some circumstances--depending upon the relationship between the animal's owner and the consumer--credit is given. In no case, however, is the transaction based upon anything other than cash.

Piglets are usually sold to neighbors or others in surrounding villages while mature pigs are either sold live to "speculators" or slaughtered by their owners. Community opinion is divided as to the best way of disposing of pigs, and though I have no accurate statistics it seems that disposal is about equally divided between slaughtering in the village

and outside live sales to "speculators." During Christmas, when special foods are prepared, e.g., pepper-pot stew, souse, pudding, the demand for pig meat is apt to increase over the usual yearly demands, and pigs are more frequently slaughtered at this time of the year.

Cash values.-The monetary value of income-producing livestock varies with the type of animal, its level of maturity, and its method of disposal. Selling live to a "speculator" usually brings in less money than if the animal is butchered and sold within the village, while mature animals are worth more than younger ones because of their greater weight. Cows yield a larger absolute return than pigs which, in turn, are worth more than goats or sheep. Goats and sheep can bring in, on the average, between \$10-\$20, while a kid or lamb can be sold or bought at from \$4-\$6. Piglets are sold from about \$12-\$13 while half-mature pigs are worth roughly \$20, and fully matured pigs can bring in anything from \$30-\$60, but yield, on the average, about \$40. Calves can be bought and sold at prices ranging from \$25 to \$60 or \$70 while a fully matured cow is worth, on the average, from \$140 to \$200. With respect to 1961, information on households, types of animals, and number of animal disposals is summarized in Table 29. Complete information on each type of animal for every household in the village is lacking. At the maximum,

about 67 per cent of the households and a minimum of 63 per cent of the households provided information included in Table 29.

Sheep, the most populous of the income-producing animals, were disposed of in the greatest numbers. These were followed by cows and calves, goats and pigs. In all, it is rare for a single household to dispose annually of more than two or three animals, and normally only one animal of each type of relinquished. For instance, of the five households which sold a cow in 1961, four sold one cow, and one sold two--the latter is very unusual. Similarly with sheep: fifteen households disposed of only one sheep during 1961, four ridded themselves of a pair, two households slaughtered three, and one household was able to slaughter four during the year. This latter case also corroborates informants' statements as to the rarity of a quantity of this kind being sold in one year. The distribution of income-producing animal disposals in the other categories is similar to the cases cited above.

In all, although cash returns on these animals is readily forthcoming, the limited numbers of animals kept mean that few of any kind are annually disposed of by any given household. Consequently, the cash that an animal or animals bring is always a supplementary rather than a primary form of a household's income. But the activities which surround livestock raising and the time involved in pasturing and caring for them are considered primary in

terms of a household's or individual's total economic responsibilities.

Yet, the greatest portion of time devoted to animal care is during those hours when other work is not being done. Livestock keeping, then, does not ordinarily interfere with other cash-oriented activities in which a person might be engaged; hence, one is supplementing his income without neglecting other sources of cash, and in times when cash is short the slaughtering and/or selling of an animal represents, to the owner, a procedure analogous to that of withdrawing money from a bank--at other times one is simply cashing in on an investment.

Subsistence Animals

Animals in this category, especially chickens, are quite common in the village. Once in a while a chick, a hen, or a dozen eggs or so might be sold, but this is rare.

Poultry is raised in a relatively haphazard way. A few households purchase commercial grain in town, but, for the most part, the birds are left to forage as best they can over the yards and areas adjacent to the houses of their owners. Eggs are consumed primarily by children, or if there are sufficient numbers available they might be used to make a type of sponge cake. In fact, one of the most frequent contributions to a wedding feast--by persons outside of the immediate family--is a dozen or so eggs which will ultimately go into one or more wedding cakes.

The mongoose (see Chapter II) is a frequent hazard to poultry, and quite a few informants reported losses which they attributed to this animal. A handful of persons even cited the mongoose as the chief reason for raising no poultry at all. Other forms of poultry such as ducks, turkeys, and pigeons are raised to a limited extent by a minority of households (Table 27). Similarly, rabbits are sporadically kept and are housed in hutches built of scrap wood. They are usually fed on potato and yam vines which their owners collect on their way home after a day's work.

In sum, aside from chickens, subsistence animals play a secondary role to income-producing ones in the community's economic life. Even chickens, which are easily raised and acquired, are not kept by about 31 per cent of the 105 sample households. But usually, when the opportunity presents itself and cash is available, households will try to maintain at least one or two income-producing animals. The figures upon which these statements are based (Tables 27 and 29) can easily fluctuate, but confirm general observations and underscore the community's orientation towards cash producing activities.

POTTERY

Introduction

Pottery, as a cottage industry, has been in existence at Chalky Mount since at least the first few decades of the 19th century. Presumably the industry was started

by emancipated slaves who learned the art while producing pottery articles on the plantations for which they worked (Handler 1963b). The most salient productive, technological, and distributive patterns which characterize the industry today had already been developed by the mid-19th century. Although there were more potters in past years there is no evidence that pottery ever constituted more than a minor land-based economic complex in the village.

The presence of this small industry gives Chalky Mount two distinctive features which exist nowhere else on the island. It is the only village where there is a "cottage industry" involving a number of households devoted to the production of handicraft materials, and it is the only village where pottery is made. Even so, in terms of Chalky Mount's total economic life, and with respect to its land-based economic complexes, as suggested above, pottery is of minor importance.

Pottery Households and Personnel

Thirteen of the village's households are regularly involved in and dependent upon pottery as a source of cash. Additional households might sometimes become involved as one or more of their members are engaged as hired labor to help in various tasks of the production round. For none of the 13 households, however, does pottery constitute its sole economic activity; and most of the adults within these households combine their pottery with other cash-producing activities.

Only 11 of these households make or have made for them pottery which they sell themselves. The other two households simply provide regular paid laborers for the eleven pottery producing households. In 1961-1962, the 13 households contained 21 adults who estimated that work in pottery constituted a significant portion of their annual labor activities. Of these 21 persons there were 12 males and 9 females. Although both sexes participate in various aspects of production males play a primary role. Females, however, are largely responsible for distribution.

Of the twelve males, only six are actually potters. Their average age is 57 with a range from 44 to 70 years. Regardless of cash dependency on and activity involvement in pottery, a potter, by community standards, is defined as a person who is able to produce wares on the wheel--there being no other method of production. Only one of these potters does not make wares to sell, preferring to sell his labor to the six pottery households which lack their own potters, and which consequently have to hire potters to acquire the wares they sell.

In sum, there are actually eleven households for which pottery may be said to constitute a major economic complex. Of the two remaining households one contains a potter who makes no wares for his own sales, but gains part of his livelihood by selling his labor to other households, the other provides a consistent source of non-potter labor for pottery producing households, but has no wares made for

itself. Of the eleven households, five contain potters and six do not. These six depend upon one or more of the village's six potters for the production of their wares. The five pottery households which contain potters and which produce wares for their own sales are the most typical in terms of a cottage industry. The other six follow identical productive and distributive procedures, but their involvement is complicated by their need to hire a potter.

The nine females are primarily responsible for selling the wares produced by or for their own households. Five of these women are spouses of potters, while the remainder belong to households which hire potters. Regardless of the type of household to which they belong all essentially conform to the same distribution patterns.

Production

The production process is divided into a number of steps of varying durations. These include: collecting the clay, working it into plasticity, the actual manufacture of wares, and trimming, glazing, and firing them (Handler 1963a).

Although clays suitable for pottery are widespread in the village, these clays are gathered from eroded and otherwise marginal lands which are usually held in some form of non-rented tenure (Chapter III) by a member of the pottery household. Sometimes clays are dug as well from unused lands which belong to persons in non-pottery producing

households. Since clay deposits on marginal and eroded lands are adequate to meet the needs of Chalky Mount's small-scale industry people need not acquire clay from lands that are otherwise cultivable. In short, no one will dig clay from land which is or can be planted in cane for clay digging generally renders lands almost useless for cane cultivation. In collecting clays households provide their own non-paid labor with the male head normally doing the actual excavation while his spouse and/or others aid in heading the clay from the pits to the house. The freshly collected clay is worked into plasticity by dousing it with water and working it with a hoe--later it is "trampled" or treaded on in bare feet. This labor is either performed by the male head of household or other non-paid male household members.

Although only men throw wares on the wheel, women are often found pushing the stick which turns the wheel's crankshaft. The Chalky Mount wheel is so constructed that the potter requires someone to keep it rotating while he throws his wares (Handler 1963a), and it is in this phase of pottery making that non-paid household help is most often utilized (see below). Wares which require the wheel to be trimmed are worked on by males while females help in other kinds of trimming and burnishing. Glazing, from the melting of lead into powder to the application of this powder to the vessels, is performed by non-paid household members. The sexual division of labor here is not rigid--both sexes

having been observed carrying out the necessary procedures. The firing of wares, once again, is performed by household members with the male head of household being responsible for the most important aspects of this process such as loading the kiln and tending the fire.

In sum, females (and even children) are involved in various steps of the production process, and aside from the actual making situation households can usually provide all of their own labor. They may not be able to provide the number of personnel most adequate for the job nor provide these personnel at all times, but rarely are paid helpers employed in most phases of pottery production. However, it is when the wares are actually constructed that one usually finds the greatest dependency upon paid labor resources from other households. And this dependency has apparently increased in recent years as work values have changed, and as emigration has drained pottery producing households of key able-bodied members.

The technology of pottery necessitates that at least two persons--the potter and the wheel turner--be present when wares are made. Wheel turning can be an extremely fatiguing job and if wares are to be made over the span of a working day--seven or eight hours--it is not always easy to find people from within the household who can do this work. Consequently, outside help is needed, and this outside help is usually contracted for on a cash basis. The number of persons in production situations can vary,

however, depending upon who does the hiring. If a potter can find someone from within his household to turn the wheel he will usually knead the clay and prepare his own wedges as wares are being manufactured. When he runs out of wedges he stops throwing, kneads another batch of clay, makes the wedges and throws these until they are used up. Having to knead and produce his own wedges considerably extends the time necessary to produce a kiln load of wares. If a potter cannot get a wheel turner from his own household he must hire one. Sometimes, in addition, he will hire a kneader so that all of the wares needed for a firing can be produced in one day. In cases of this kind the three persons involved in the production situation normally come from different households and rarely, if ever, are women. Women do not knead clay--this is considered to be the most physically demanding of all pottery tasks--and though they can be found turning a wheel for their own husband they do not sell their labor to other households.

The alternatives available to a pottery producing household without a potter are more limited. For one, a potter must be hired. Since throwing commands a higher daily wage than wheel turning or kneading it is to this household's advantage to complete a kiln load in a day so as to avoid having to hire a potter for another day. Consequently, the household head might hire a kneader to help speed up the productive process, or do the kneading himself and hire someone to turn the wheel. In sum, in the actual

making situation--and usually contrary to other phases of production--it is not unusual to find persons from different households performing the three major tasks; and because of the limited number of male personnel regularly involved in pottery these persons circulate among the same households performing a variety of tasks. On one day a potter might be working for himself making his own wares while a neighbor he hired to turn the wheel might be working alongside. The following week the same potter might be making wares for the same neighbor or might be hired by someone else as a kneader. The non-potter involved in pottery might one day be kneading for himself, another day kneading for someone else, and on a third day he might be turning the wheel for still a third person.

Household lines, then, are frequently crossed in working situations which involve the actual construction of wares, but are infrequently crossed in other phases of the production process. The same personnel often find themselves involved in an employer-employee relationship with their roles--regardless of the particular tasks performed--reversed from day to day or week to week. The frequent reversal of these roles, the similarity of values and expectations, ties of kinship and/or friendship, and the transitory nature of these relationships prevent their developing into ones of super and sub-ordination. The relationships between members of different households rest upon a pecuniary foundation for here, as in agricultural

work, there is very little exchange labor or "swapping change." It is unusual, for example, to find two potters exchanging their labor in kneading, but if they do each will expect and receive comparable payment from the other. In general, much of the discussion presented in Chapter III with respect to working conditions, reliance upon non-household labor and even labor shortages, to some extent, are applicable to pottery as well. With respect to labor shortages, I frequently observed potters putting off their work because they could not get household help in clay collecting, or defer their working schedules because no one was immediately available in the household to turn the wheel. Although labor shortage is perhaps not an apt phrase to describe this situation potters confirm observations that their households are not always able to provide--for whatever reason--the help that is needed.

Distribution

Distribution of pottery is an extension of household production activities. Here, however, the adult female assumes a major role. While she may have helped at various stages of production the male was the key figure in performance of chores, but with the wares completed she is largely responsible for selling them. There have been some deviations from this pattern in recent years, but most Chalky Mount wares are still sold in Bridgetown, the capital, by female hawkers.

Chalky Mount pottery is geared to the insular market. The

demand fluctuations of this market determine, among other things, the types and quantities of wares produced, firing frequencies, and the extent to which pottery personnel depend upon other sources of income (Handler 1963a).

Although, on occasion, a middle-man might buy wares for export to neighboring islands, potters manufacture their wares for local consumption. Manufacture for export sales is fairly rare and orders for export cannot be depended upon even though when they do occur they can involve relatively substantial amounts of cash. The potters, however, have no marketing devices for external trade and must rely upon whatever mechanisms they themselves have for selling on the Barbadian market.

The distribution procedures females employ have altered somewhat over the years. Formerly, they would load wares in baskets or wooden trays and head these through the countryside on their way to Bridgetown. They would remain in town, often for days or a week, until their wares were sold at which point they returned to the village. Today, the women take the morning bus to town--the bus stopping in front of their houses--and return the same evening. During the day they sit with their wares in one of the two government owned market-places in Bridgetown where they are allocated two stalls. Overnight their wares are stored in padlocked wooden boxes on the market's premises. Over a period of days a woman is gradually able to convey much of

her household's wares to the marketplace and rest content that unsold pottery is safe when she returns home.

The Marketplace.--In the marketplace she sits and waits for customers--the law generally prohibiting her from walking about town hawking her wares. The days are long and, according to informants and from repeated observations, sales are slow. It is not unusual for a woman to return home with less money than the 50 cents it cost her for a round trip bus ticket. In fact, women will often refrain from going into town regularly during what they consider to be the slow season for fear of losing the investment of the bus ticket.

It is unusual to find all sellers present at one time in the marketplace. On the average, no more than two or three women are there during weekdays, although all try to be there on Saturdays--a major market day when Bridgetown is heavily crowded with shoppers. Christmas time yields the greatest sales, and during the few weeks or even months preceding Christmas women go into town more regularly and all pottery households are making pottery. Whereas utilitarian items such as water jugs, cornmeal storage jars and plain flower pots are the items in most demand during the year (Handler 1963a), during Christmas there is an increased demand for decorative flower pots and vases. Barbadians enjoy decorating and perhaps even refurbishing their houses during Christmas and this consumption emphasis affects the pottery market. Although Christmas occurs during "hard

times, various payments, already mentioned, such as the Holiday with Pay, preference payments to small farmers, and even Friendly Society bonuses contribute added income to many of the island's households.

Although there are relatively few households involved in pottery and usually few sellers are present in the marketplace, overall sales in the marketplace are apparently decreasing. I have little statistical evidence to support this statement beyond the consistent lamentations of pottery personnel, and, as we shall see below, the fact that fewer people are being encouraged to engage in pottery making. This decrease in the market is due not only to changing consumption patterns but also to the competition over the past few years from an experimental pottery factory started by the government. Although this factory operates on a commercially small scale, it has nevertheless been able to supply considerable quantities of flower pots to the island's residents, especially middle and upper class Barbadians; and flower pots, of various kinds, are the most important ware of the potters' manufacturing activities. These items are technologically superior to the ones produced at Chalky Mount and are sold in a large hardware store in Bridgetown. Here the prices are clearly marked on the items rather than verbally quoted as occurs in the marketplace and are often cheaper than the Chalky Mount wares. At any rate, the potters seem to be in active competition for a limited and increasingly diminishing market,

especially that part of the market found within the marketplace. It would seem that conditions of this kind might encourage bargaining in the selling situation.

But bargaining is virtually non-existent in the marketplace. A prospective customer either takes a ware or leaves it. Since all persons are selling virtually the same types of wares and charging the same prices there is not much to make a choice on except in sometimes minor differences of technical quality. And though there are such differences not many customers are aware of them. It might be expected that such a highly competitive situation would affect adversely the interpersonal relationships of the sellers. But there is little evidence for this. A prospective customer approaching a marketplace stall is met by the seller who owns the wares which are first looked at. If the customer appears to be dissatisfied and moves on, other women then will try to entice her with their wares. But there is little effort made to lure a prospective customer away from another, and the only competitive advantage a seller will have is that she might have the kind and quality of ware the customer is looking for. But the seller will usually not lower her price to make a sale nor bargain with the customer on prices--at least not while in the presence of other sellers. The group maintains certain norms which, in effect, serve to protect the group's economic interests. Given the precarious sales situation and the competition between women, price lowering could result

in a situation where the customers could play seller against seller and thereby so reduce the price on wares that very little would be made. The integrity of the group is further reinforced by the fact that the women feel themselves exposed to a common plight and attribute this plight to the fact that people are not buying their wares as they should. Whatever potential hostility exists within the group, then, is usually diffused to this outside source--the customer--and the commonality of group interests appears to be maintained.

Within the group, then, certain standards of selling prevail, but prices are sometimes lowered from their customary norm at the end of a day when people are packing for the return trip to the village. Also, if by chance a seller is alone in a stall she might think twice about letting a customer get away, and I have often seen sellers reduce their prices in situations of this kind, but rarely while in the presence of their competitors.

Prices.-Prices are determined by the potters themselves and are not subject to government schedules which, for instance, control food prices. Although potters do not operate on the basis of profit margins calculated in terms of such costs as labor of one's self or hired help, wood for firing, lead for glazing, and bus fare, I was unable to uncover, in any precise fashion, the manner in which prices are determined or changed. Prices have risen over the past years with the increased "cost of living" given as

justification for these rises, and what the "traffic can bear" given as the standard employed in determining new prices. Pottery households make no formal or collective price agreement among themselves. A seller might decide to ask more for an item and, depending upon customer reaction, she will be able to ascertain how high she can go without losing the customer completely. If higher prices can be consistently achieved by one, others are apt to follow suit, but, in general, informants were vague about the criteria employed in raising--or even determining--prices, and during my field stay I did not witness any situations which involved a standardized raise on particular wares.

Other Sales Settings.--In sales situations outside of the marketplace, e.g., sales in the village to tourists or other outsiders and direct sales to hotels and tourist homes, prices can fluctuate widely. These sales do not take place in a group setting, and it is usually the male household head who does the selling.

A new source of sales has come to the potters with the increased number of foreign tourists coming to the village to see the island's sole "indigenous" handicraft industry. The items purchased, as souvenirs, are small--as are the quantities--and are therefore the least expensive items; as a rough gauge, the larger the ware the more expensive it is. But the potters have acclimated themselves to the tourists' insensitivity to local market conditions and are aware of the relative affluence of these tourists who are mainly

Americans. Hence, relatively high prices can be asked and received on items which bring much less if sold in the marketplace. When making wares on special order, prices are negotiated beforehand between the potter and the customer, and if a quantity is ordered there might be a reduction in price per item.

Conclusion

Although marketplace sales seem to be on the decline, other sales outlets appear to be increasing, or at least not falling off at the same rate as in the marketplace. Part of these increases, as indicated above, are direct concomitants of the increasing number of tourists coming to the island each year. But these sales have not benefited the local industry to any great extent. And the marketplace still provides the main outlet for Chalky Mount pottery. Consequently there are fewer pottery households than in past years. Also only a relative handful of these produce pottery throughout the year, and new potters, i.e., persons capable of throwing wares, are not being recruited or trained.

Potters are normally the sons of potters who learn the trade through informal apprenticeship. Although these young people might pick up some of the techniques today, they are not overly encouraged to do so by their fathers, nor do they show much inclination to want to. Even if they do become proficient they do not choose to make their

living at it, and it is doubtful--though beyond statistical validation--if the island's market could support many more potters than there are now. At any rate, most of the sons of potters have emigrated, and those that remain are encouraged to seek other occupational outlets. I knew no one in any of the households dependent upon pottery who wanted his son to be a potter, and in all cases people were emphatic that their children seek outlets in other skilled work or as emigrants.

None of the pottery-making households is totally dependent upon pottery as a source of cash. And only within the six households with potters can pottery be said to constitute a major source of livelihood--for the remaining households dependency varies with whatever other sources of income they have. All thirteen households engage in small-scale sugar cane production and livestock raising. Eleven grow subsistence crops, and six depend to a great extent--primarily during the crop--upon plantation wage labor. One of the six potters--the youngest--does only plantation work during the crop. The other five do no plantation work, but engage in small-scale sugar cane farming, subsistence crop cultivation, and raise income-producing livestock as well. They feel as much of a commitment to their sugar parcels and livestock as to their pottery even though pottery is responsible for most of their cash income. In sum, for potter households pottery making constitutes a major source of livelihood, but other sources of cash are available (three

of them are moderately dependent upon remittances as well), while for the others pottery is another source of cash, but this type of ecological adaptation for households has diminished as the overall market for wares has decreased.⁵ In fact, it is not unlikely that the pottery industry at Chalky Mount is a moribund one, and it is conceivable that "unless new sales outlets are opened up and technological and other changes are made in productive techniques" (Handler 1963a) pottery, as an ecological adaptation of any significance, will suffer the same fate as the village's arrowroot industry.

SUMMARY

It was seen, in this chapter, that the two farming complexes of arrowroot and subsistence crops have limited roles to play in the community's ecological system. Arrowroot, formerly a key cash crop, has dwindled enormously in terms of the acreage devoted to its production and the persons who grow it. A faltering market for locally produced starch and an increase in cane prices were outlined as being the primary factors responsible for the decline of arrowroot production and its replacement by sugar cane.

⁵It was impossible to obtain accurate figures on the cash value of pottery. These statements are based upon the impressions of informants of the relative weight of their pottery activities. However, the five potters who produce wares for their own household sales, estimate that they average, over the year, about \$15 per week from pottery sales.

Concomitant with the increased emphasis upon sugar cane and a deeper immersion in a system of cash needs, the Chalky Mount land holder has also decreased his production of subsistence food crops. Few lands are left fallow from cane and planted in food (the "predominating system" of former years)--foods, when they are grown, being planted between the cane rows. Even so, about one-third of the small farmers grow no food at all and the rest grow it in relatively small amounts. The small land units worked prevent the growing of sufficient food for annual household needs, but aside from this and a dependency upon staples such as rice which are not grown in Barbados, the cash yields of cane and the emphasis upon cash cropping relegate the growing of subsistence crops to a secondary and very minor position in the village's ecology. The emphasis upon sugar production and the prices on sugar, then, encourage the conversion of land holdings into production for this crop. Consequently, inadequate pasturage helps to limit the raising of livestock, but the major livestock orientation of the villagers is towards those livestock activities that yield cash.

It is to be noted that none of these minor land-based economic complexes are oriented towards an export market, and when their products are sold on the local market they are given over to different marketing media. Similarly, pottery is largely oriented towards the Barbadian local market, but as I have noted, it constitutes a major source of income for only a relative handful of households.

Even with respect to these households, pottery does not provide a sufficient livelihood, and individual members are found combining pottery with other income-producing or wage earning activities in order to acquire cash.

The minor land-based economic complexes, then, reflect the community's dependency upon cash and function as adaptations to a money economy. How these and other complexes, reviewed earlier, are integrated into the total cash needs of the villagers is discussed in the next and final chapter.

CHAPTER VI
SUMMARY AND CONCLUSIONS

This paper has been concerned with a description of certain aspects of the economic life of a small village in the Scotland District of Barbados. There was particular concentration upon those features which relate to various forms of land use and land exploitation. I have stressed and discussed in turn the kinds of activities, and socio-economic relationships involved in the production of sugar, arrowroot, and food crops, the raising of livestock, and the manufacture of pottery. Each of these production foci involves a unified series of interrelated activities, and for this reason they were discussed as complexes.

Discussion of each complex emphasized the nature of production activities, the kinds of social relationships formed in various phases of production, and the division of labor within these phases. I have tried to delineate the more salient technological and social features associated with each land-based complex while attempting to show the functions that various phases of production perform for the total complex of which they are a part. In addition, I pointed out, through chapter and topical cross-referencing, the ways in which similar patterns, e.g., land tenure and

acquisition of working lands, pecuniary orientations in the formation of work groups, the role of non-paid household labor, etc. cross-cut the various complexes.

Further, I discussed the ways in which goods produced by the people of Chalky Mount are distributed or sold, and the ways in which the various complexes are given over to different marketing media. In discussing marketing procedures I concentrated upon the earliest stages, and did not follow through into the total marketing situation. Emphasis, then, was generally placed upon the procedures that occur up to the point that the product leaves the producer's hands and the kinds of relationships he establishes in order to dispose of that product.

In addition to the points above an attempt has been made to place the various complexes within the context of the insular society and the geographical conditions peculiar to the Scotland District. That is, the Scotland District differs from other areas in Barbados in a number of geographical details which have influenced and affected the kinds of ecological adaptations found in Chalky Mount. The larger society and the island's culture, within this geographical context, have also contributed to orient the villagers in the productive channels with which I was concerned. In other words, the kinds of land-based economic complexes that are found in Chalky Mount, as in so many

other areas of the world, are limited not only by geographical considerations and opportunity, but are dictated by the alternatives available to the culture.

In all, sugar dominates the village's land-based complexes, and consequently a large portion of this paper was devoted to a discussion of the two settings in which sugar is produced. In Chapter III I emphasized sugar production as it is carried out by small farmers, and also used this chapter to explore the nature of small holdings and present data applicable to other economic complexes discussed in Chapter V. Chapter IV was devoted to sugar production in a plantation environment, but here I concentrated mainly upon the roles, tasks, and organization of plantation laborers. In these two chapters an attempt was made to show the similarities and differences between the two sugar complexes and the ways in which they interlock with each other. It was also noted that the complexes of arrowroot and pottery--the latter being an adaptation unique to Chalky Mount--have shown signs of significant decline, and I tried to point out the reasons for this decline. In line with this I discussed the ways in which efforts are made to convert lands into cash-producing items of production and how sugar production by small farmers has increased over the years. The increased emphasis upon cane production and the conversion of small holdings to this production focus have also placed a greater burden upon the community's

labor resources; these in turn have been affected by such factors as emigration and changing work values.

Nearly all cultivable land is planted in cane, and lands of this kind are probably the most important type of capital that a Chalky Mount adult can possess. Although there are risks involved in sugar production, as in any farming enterprise, for the time being the market is a relatively secure one, and comparatively high prices encourage cane production whenever possible and usually wherever minimal conditions will permit. Today sugar cane is the dominant production focus on small holdings; lands that were previously uncultivated are being converted into sugar, and there has been a concomitant decline in the production of subsistence crops with a virtual obliteration of arrowroot which, until recent times, was the villagers' main cash crop.

Patterns of land tenure and transmission seem to be the same regardless of land use. Unused lands which are located in more marginal areas and which are unsuitable for cane cultivation may easily become family lands. In addition, it appears that people are less clear about the ownership of lands which are marginal to the village's ecological system, but which in former years might have been planted in arrowroot. These lands are largely located northeast of Chalky Mount road around the southern and eastern margins of Chalky Mount Peak (see Figure 1) and are

highly eroded and devoid of grass cover. The foundation remnants of stone houses bear witness to the former habitation of these areas, but today, being located at inconvenient distances to the standpipes, on unproductive lands, etc., with their former owners dead or having moved away, the current status of these lands is often unknown, vaguely defined, and little concern appears to be shown over them.

Although ownership of land, especially working land, is a desideratum, greater profits do not necessarily accrue to the owner of cane land than to the person who rents. Despite whatever other values attach to land ownership, cultivable land is economically valuable because of the cash it can ultimately yield. Even persons who own cane lands make efforts, as was seen in Chapter III, to rent lands when they can. But given the extremely small and often fragmented nature of these land holdings, their frequent inaccessibility to roads and poor soil conditions, and the price on sugar cane, the lands cannot yield sufficient income to maintain a household. On the other hand, if the lands were converted to food crop production they still would not provide sufficient food for subsistence needs, and would not begin to supply the ever needed hard cash.

Clearly, production for a cash market and not for subsistence is the primary orientation of the people of

Chalky Mount. The Barbadian rural economy is fully involved in a system of cash exchange, and the overriding emphasis placed upon the acquisition of cash in working relationships, labor orientations, and involvement in cash-producing activities, reflect the villagers' deep immersion in this cash economy. Further, and most importantly, the villagers are almost entirely dependent upon sources external to the village for a multitude of commodities and services which they regard as essential; and the vast majority of these are inextricably woven into the network of the cash economy.

Since most vital goods and services can only be acquired with money, culturally determined standards of consumption make cash a virtual sine qua non of existence. The need for cash extends far beyond the simple acquisition of "basic necessities" such as foodstuffs and clothing. From birth to death, from the mid-wife who delivers to the undertaker who buries, cash is needed for the services provided. In fact, to be "put down," i.e., buried, by the "public" or the almshouse is the dread of most Chalky Mount adults. Although free medical services are provided weekly in the parish almshouse or in the general hospital in Bridgetown, people prefer private doctors. Charity is available to the truly impoverished person, but this ultimately means the parish almshouses. Accepting this kind of charity involves such a loss of prestige that it is usually

done only as a last recourse, as when an indigent person's close kin are unwilling or cannot accept responsibility for his sustenance.

The kinds of things which demand cash are so numerous that to attempt any itemization would be almost as fruitless a task as a similar itemization for American society. In sum, for virtually all of their consumption needs, and especially for those which they consider the most important the villagers need money. This situation has been encouraged in recent years by higher wages and other cash resources, and easier access to the increased outlets for spending money. At the same time the "cost of living" has risen considerably and new needs have been generated by society itself. These latter are continuously being created by a variety of means, e.g., exposure to goods during trips to Bridgetown, letters and visits from family members abroad, travel abroad, newspaper and rediffusion advertisements, movies: people are urged to buy Phensic powders for their headaches, Klim milk for their children, and Tide soap for their wash. One wants to buy presents for children at Christmas time, participate in an excursion on a Bank Holiday, own a two-burner kerosene stove, build a larger house with more and better furnishings, and send his children to a secondary school (for which he must often pay tuition and buy uniforms and books). Today, it is rare for a person to attend a wedding or funeral at the

Belleplaine church without hiring a private car, and it is unthinkable to attend a meeting hall or go into town without shoes. Examples such as these could easily be multiplied.

Dependence upon cash, then, stems from needs which extend far and above those immediately related to "biological survival," and involve a variety of "secondary" or culturally created needs. They are needs towards which the people of Chalky Mount are strongly oriented, and when they speak of their poverty, they are referring to their inability to satisfy, or only partially satisfy, a host of socially-derived needs. Certainly, there is nothing unusual in this situation, but these needs, in relation to the villagers' social position and relatively limited cash resources, contribute to their self images as "poor people." Poverty, then, with respect to Chalky Mount, implies a constant exposure to a larger society, a lack of cash in relation to perception of total needs, and sufficient cash to fulfill some of these needs and keep the consumption spiral going upward. Simply put, the people of Chalky Mount need money, and the ecological adaptations reviewed in the preceding chapters reflect in detail the dependence upon cash and concomitant involvement in the island's market economy.

The land-based complexes which people emphasize are those which ultimately yield cash, and the social

relationships that people form in the pursuance of activities related to these complexes often rest upon pecuniary foundations. Further, people attempt to maximize the number of complexes in which they involve themselves¹ as well as engaging, when they can, in economic pursuits unrelated to the land. This situation is reflected in the "occupational structure" of the village. Some problems relating to this were raised in Chapter II when "occupational plurality" was discussed. There I suggested that many of Chalky Mount's adults can be considered as "occupational pluralists," and as is apparent by now potters are not simply potters, plantation workers are not simply plantation workers, and small farmers are not simply small farmers. Whether those small farmers who sell their labor to plantations are a type of peasantry (Padilla 1957:25; Cumper 1961:398,408) or whether those plantation workers who are as well small farmers constitute a type of

¹Simultaneous involvement in these complexes is facilitated by the fact that virtually all lands--plantation and non-plantation--are near the village, near enough, in fact, for lunch to be taken at home. Because of this and the fact that the island is so small and has a very effective transportation system even adult wage-earners (e.g., masons, road-laborers, bus conductors, the shoemaker, writ-server, and almshouse nurse--Table 1) and persons under 21 who work in Bridgetown and other places outside of the village and its immediate environs, need not spend considerable amounts of time away from Chalky Mount. This situation is quite different from such places as British Guiana (R.T. Smith 1956) and Jamaica (Clarke 1957, Comitas 1964) where men, especially, migrate and spend much of their time away from their villages in earning their cash wages.

plantation worker different from a "peasant" type seems to be a moot issue in most cases. One could easily place the emphasis either way, but certainly it would be inadequate to view most regular plantation workers as constituting a landless rural proletariat. And, as we have pointed out before, one rarely hears the people of Chalky Mount make a genuine distinction in these roles. Most people prefer the generic term of laborer when applied to themselves.

However, plantation wage labor appears to be the dominant source of the village's income and the plantations offer the single greatest block of wage employment. The figures I have cited elsewhere (Chapter II) which support this statement would be greater if persons under 21 years and the irregular workers were to have been included. Even women who today claim home duties as their major occupation might still do plantation work during the crop or engage in other cash earning activities as well as take care of their own cane parcels and keep livestock. Hence a housewife (home duties) need not simply be a housewife, or, for that matter, is a retired person always exempt from income-producing activities. Similarly, the basketmaker or shopkeeper or carpenter who divides his time between a number of income-producing activities, though he might state his occupational status in unitary terms, will often spend more time at activities other than those which derive from his self-assessed primary occupation.

When questioned specifically, the occupational categories with which people tend to align themselves are those based upon the individual's understanding of occupational models as presented, for example, on census questionnaires. Identification of one's occupation might also be based upon prestige factors which fit "in with the over-all value system of the society" (R.T. Smith 1956:41). Be this as it may, the issue is that even though people might respond in uni-occupational terms many of them rather think of themselves in a multi-occupational dimension. Consequently, informant statements concerning their occupations and the occupational structure of the village often do not accurately reflect the actual nature of combined economic activities whether one is speaking of individuals or of households.²

²The ambiguity of occupational classifications is well reflected in the pottery industry. Here, there is no special term used to designate those males who are dependent upon the cash derived from pottery and actively engage in its production, but who are unable to make wares on the wheel (Chapter V). These people usually consider themselves as laborers, and as I have pointed out, as with the potters, they engage in other income-producing activities as well. The failure of governmental officials to recognize this situation, insisting on perceiving it in uni-occupational terms, and also ignoring occupational status distinctions in the pottery industry (i.e., potters and "non-potters") was a factor in an abortive attempt to institute a cooperative in the pottery industry in 1962.

R.T. Smith is concerned with this problem when he discusses the occupational structure of Guianese villages

There is some danger of over-simplifying the occupational pattern in trying to present it concisely, and it must be borne in mind that the following list is merely an enumeration of the major economic activities which are open to men and women. Any particular individual may engage in several occupations in as short a time as one week or even one day, so that this is not a list of specializations (1956:43--see Chapter II, section on occupations).

The similarity to Chalky Mount is also apparent in the following:

Rice growing, provision farming, stock rearing, and estate work are not specialized occupations, but are components in a general pattern of employment followed by male workers... But there is yet another range of occupations which we can most easily call 'trades' which enter into the picture... (R.T. Smith 1956:41, my emphasis).

Smith goes on to suggest that in a trade such as carpenter relatively few of those who claim this occupation devote most of their time to it. Further, "even those who spend most time working at the trade will also probably grow rice, plant provisions, and keep stock, and this applies to all the trades we shall mention" (R.T. Smith 1956:41). In this, as in previous statements, we can conveniently substitute the word sugar cane for rice with reference to Chalky Mount.

It may well be, as suggested before, that what is found in Chalky Mount as well as British Guiana Negro villages is a situation quite comparable to the one Comitas describes in his discussion of "occupational plurality" in

rural Jamaica (1963, 1964). In Chalky Mount there seems to be a lack of occupational specialization by many individuals and there is a distinct emphasis placed upon simultaneous involvement in a number of income-producing activities; and, as we have seen, there is an adaptive advantage in doing this in terms of culturally prescribed standards of consumption and cash needs.

Yet, in spite of the difficulties involved in statistical validation, it is apparent that not all complexes or other wage-earning activities have equal or comparable roles in contributing to the cash income of individuals or households. The point is that people seem to view their income-producing activities, especially those of the land-based complexes, as forming an integrated whole towards each part of which they have a heavy commitment and feel a responsibility. Even if the complexes yield disproportionate amounts of income, e.g., plantation wage labor yields more money than small-scale sugar cane farming for regular plantation workers, both of these complexes are considered to be important aspects of a person's total economic life. Once again, however, this is not necessarily in relation to the proportion of income they contribute. Efforts are made to adjust one's involvement and responsibilities to each so as to avoid conflict in work schedules. This is not always successful; a plantation worker might not report to cut cane for a day or so during crop because

he has to cut cane on his own parcel of land; or he might not turn out for work during hard times because his own land--rented or otherwise--demands cultivation. But usually the pattern is typified by--for example--the potter who takes his stock out to pasture early in the morning, works on his land for an hour or so and then makes pots or does other similar chores for the rest of the day, sometimes even returning to his land when the sun goes down. The postman will work on his own land during the morning and deliver mail during the afternoon, and this general pattern holds for others who have outside, non-agricultural work which does not demand their continual eight-hour presence on the spot. Whenever possible such individuals keep their obligations to the land-based complexes whether in terms of their own labor or the hired labor of others.

In summary, many able-bodied adults in Chalky Mount attempt to engage in a number of income-producing activities as time and opportunity permit. A classification of such villagers in terms of single occupations would be inappropriate and a misleading reflection of their total cash pursuits and the multi-dimensional nature of income-producing activities. This is one reason why, I suppose, it is difficult to identify significant sociocultural correlates with particular kinds of major occupations especially when

one is talking of lower class rural population segments.³ And similarly, this is why it is difficult to do the same thing with particular land-based complexes because of the overlapping that occurs and the variety of complexes that individuals (and households) combine. Add to this the numerous other occupational and cash-producing activities--non-land based--and it becomes even more difficult to consider Chalky Mount in terms of uni-occupational categories and the typological "plantation" and "peasant" dichotomy that is often presented for Caribbean communities (Cf. Padilla 1957, Horowitz 1960).

Although much of the cash is ultimately funneled into household units for consumption needs, as mentioned in Chapters I and II, it is often difficult to isolate the household as the essential unit of production.

³For instance, Cumper, in a study of Barbadian households, attempts to correlate household forms with the occupations of household heads--household head presumably being defined in terms of house ownership. As one of his conclusions he states that "the groupings of households by broad occupational classes is an effective way of distinguishing variations in the patterns of household composition. In none of the groups is it possible to find a completely consistent system, but no other classification seems capable of attaining greater consistency" (1961:410). It might be that this lack of consistency could be partially due to Cumper's adherence to uni-occupational constructs in his classification, his neglect of economic pursuits of other household members, and his concentration upon the rather vague status of household head--especially as this is correlated with various types of household groupings.

Land is held in relatively small holdings, but household units are not identified with the land as corporate bodies, and land in general is usually held by individuals and not corporate groups. Family lands are held by individuals of different households, but even these persons, whether they form a sibling group or not, work the land as individuals. Either the whole land unit is worked by one individual or it is sub-divided into working units with each individual having complete rights over whatever is produced on his own parcel. Similarly, livestock is owned by individuals and people are clear in stating, for instance, that "two sheep belongs to my husband, another sheep and de goat is mine," etc.

Also in various phases of production in the more important land-based complexes, the household is forced to go outside of itself to find the labor to perform crucial chores. Since exchange labor relationships are poorly developed, and extended kin ties do not necessarily promote obligations of reciprocity in cash-oriented activities, and, in general, have few functions in every day affairs (extended kin groups with corporate functions are non-existent in the village), much of this labor must be paid for on a cash basis and through individual contract. Although people might work for one another and rationalize their relationship along lines of kinship sentiments, their relationship usually rests upon other primary criteria such as physical ability and work capacity which in themselves are derivatives of the pecuniary foundations of the labor relationship.

Both common-law and legal spouses will not demand pay when working on each other's land, adult children living away from their elder parents might work for them--especially a mother--without pay, and younger children will be expected to perform chores without pay for their parents. On the other hand, siblings residing in different households, fathers working for mature sons or daughters of different households, and even older children who live in their parents' household will usually be paid for the chores they perform. In fact, it is only in the relatively rare instances of the pottery-making households that the household can be said to form a cooperative unit of production. But even here, as we have seen, the household is forced to go outside for paid help, and the cooperative nature of the unit--though evident in pottery--would not necessarily be present in other activities in which members of the household might engage, as, for instance, small-scale sugar cane farming. And the fact that the household can rarely provide all the necessary labor in various income producing activities--even "specialists" must be called to slaughter livestock--further undermines the corporate nature of the household in economic affairs and makes it difficult to view, even if in somewhat narrow terms, the household as the unit of production.

Another factor which inhibits the corporate functioning of the household as a unit of production has

already been mentioned. It is not unusual to find adult household members of either sex with their own sources of income whether these sources be one or more of the land-based complexes, other wage-earning pursuits, or even remittances. Women, as we have seen, can be important wage-earners and property holders in their own right. Whatever these sources of income might be, the activities engaged in are, for the most part, undertaken independently by the household members, though it does occur occasionally in some complexes that an adult in the household might lead others in certain activities, e.g., clay collecting for pottery. Cases of this kind, however, are the exception.

For whatever reason the multi-adult household comes into existence and regardless of whatever other primary functions it might perform, e.g., child-rearing, its emergence and perpetuation does not seem to be contingent upon the ability to maintain itself as a unit of production. Once again, R.T. Smith's observations are relevant to Chalky Mount.

...it is necessary to stress time and again the fact that the household in a rural Negro village community is not by any means the kind of corporate productive unit encountered in the general run of peasant societies. It is not tied to a farm which is the basis of its existence, and the productive activities of its members do not fall into places as parts of a total pattern of exploitation of a natural environment. For any particular household the overriding consideration is the acquisition of cash income, and cash is in turn the means of acquiring necessary goods and services. Subsistence crops and the unsold portion of products accruing from agricultural activity generally, are regarded as supplementary to the money income of the group (1956:70).

Although all adults or wage-earning persons are supposed to contribute to the household budget, adults with separate sources of income are prone to regulate their own economic affairs. However, the female assumes primary responsibility for household consumption needs and especially the needs of the children. Although the male contributes, or should contribute, to the domestic economy he will usually keep a portion of his income for his own needs. In fact, in the handful of cases for which I could get adequate data on savings, if more than one adult in the household had a savings account neither person knew what the other had in his. Also, individuals usually contract their own debts, although on certain occasions (e.g., major loans on houses from the government) spouses may take out loans jointly. But the more common pattern is exemplified in relations with East Indian itinerant dry goods merchants with whom household members make individual debt arrangements, one spouse often being unaware of the nature of the other's debt.

Household members, then, own property as individuals, and besides this individuals have the right to spend their cash as they see fit. Even though they may be under obligation to contribute cash to the domestic economy, their right to independent disposal of cash and individual ownership of property is not questioned. Further, where both spouses have independent sources of income it becomes difficult to determine the household head, and this

difficulty is further compounded, for example, where one adult owns the house and another the working land. The household head as isolated on a governmental census report is usually the senior adult male (or adult female if a male is lacking), but he may contribute no more than the female to the household's cash resources and furthermore may not have as vital a role to play in the every day functioning of the household. In this regard it might be relevant to again quote R.T. Smith.

Hheads of households have no precisely defined functions nor is there any clear social concept of household headship. The household as such has practically no corporate functions such as working land in common or owning things as a group. The role of household head is much less important than the person's role as husband, father, mother, or grandmother (1956:60).

In sum, aside from whatever other reasons were given above, there are means for the individual to assert himself economically, and this assertion can exist independently of household obligations. It is individuals (as opposed to individuals representing corporate household groups) who participate in income-producing activities. Because these individuals are free to enter into whatever production arrangements they want especially with respect to the land-based complexes, production units tend to be groups formed in various phases of such complexes as sugar farming (e.g., crop-time cutting and heading groups), pottery (e.g., the ware making setting), and arrowroot (e.g., digging and processing the root). Holding the main

item of production--land--as individuals, largely working as individuals or within transitory groups formed to meet particular kinds of production demands, people are not oriented towards collective enterprises especially in activities which are geared towards the acquisition of cash. In effect, ecological conditions in Chalky Mount do not seem to impose a necessity for corporate group life with respect to production activities.

Even when labor groups are formed they are formed on the basis of individual contractual relationships between employer and employee⁴ so that with the great emphasis upon cash in working relationships one finds a very low degree of non-pecuniary communal activity in the village. In fact, the only kind of regular collective work group found in Chalky Mount, as I pointed out in Chapter II, is the house-moving group. This group is a fluid one, changing with each particular occasion, and even here one cannot move his house until he has the money both to pay a carpenter who directs this activity, and to provide rum and "biscuits" for the people who do the actual moving. Communal work groups of this kind, in such activities as house-moving or building, are common in many parts of the world (Erasmus 1956:453). This group probably persists in

⁴The crop-time plantation cutter-header unit and the truck crew have some exceptional but not overly deviant characteristics (Chapter IV).

Barbados because house-moving, if done on a strictly pecuniary basis, would be prohibitively expensive. At any rate, in activities which are part of cash-oriented complexes communal work groups of this order are essentially absent.

The general individualization in economic affairs is reflected in the amorphous nature of the household unit with respect to production activities and as well in the structure of the community itself.⁵ No efforts are made here to imply a functional relationship between these two structural forms. Whatever complex of factors, both synchronic and diachronic, are responsible for the "informal structure" of the community, Chalky Mount appears to be but another example of numerous Caribbean communities

⁵In the Caribbean Chalky Mount offers an interesting contrast, for example, to Edith Clarke's communities of Mocca and Orange Grove which are "integrated societies in which kinship plays an important role....the producing unit is the individual family in the home;..men, women, and their children have their defined tasks and duties and... in both these villages there is constant, intimate co-operation between the members of the family in their performance (1957:182-183). The prevalence of various exchange labor relationships in these communities also underscores the differences between villages such as Chalky Mount and those "corporate like systems" (Horowitz 1960:183) associated with Caribbean "peasant" communities.

which, in Wagley's words, are characterized by a "weak sense of community cohesion" (1957:8); and the kinds of productive arrangements that occur in Chalky Mount seem to be symptomatic of this kind of organization.

TABLE 1. LAND USE AND DISTRIBUTION IN BARBADOS, 1961, BY ACRES*

	ARABLE	Sour Grass and Pasture	Scrub Land and Roads	House- spots	Miscel- laneous	Total
Estates (over 10 acres)	49,709.00	12,302.30	9,391.75			71,403.05
Estate Tenants	4,345.65					4,345.65
Small Holdings	14,500.00 (est.)			3,821.70		18,321.70
Government Land for Experimental Purposes	158.75					158.75
Miscellaneous Urban Areas, Coast- land, Roads, etc. Estimated					12,000.00	12,000.00
TOTAL	68,713.40	12,302.30	9,391.75	3,821.70	12,000.00	106,229.15

*From Innis et. al., 1961: 1-2.

TABLE 2. POPULATION OF BARBADOS, 1960, BY RACIAL OR ETHNIC GROUP*

Racial and/or Ethnic Group	Barbados		St. Andrew and St. Joseph		Chalky Mount	
	No.	%	No.	%	No.	%
Negro	207,161	89.2	15,388	93.9	520	95.6
Mixed or Colored	13,994	6.	680	4.1	19	3.5
White	10,083	4.3	301	1.8	5	.9
East Indian	464	.2	---	---	---	---
Other (Chinese, Lebanese- Syrian, Amerindian, miscellaneous)	220	.1	---	---	---	---
Not Stated	411	.2	26	.2	---	---
TOTAL	232,333	100.	16,395	100.	544	100.

*Source of all but Chalky Mount data is the 1960 West Indies Population Census, Bulletin No. 1.

TABLE 3. POPULATION OF CHALKY MOUNT, 1961-1962,
BY AGE AND SEX GROUP

AGE GROUP	Male	Female	Total
5 and under	63	56	119
6 - 10	43	54	97
11 - 15	35	37	72
16 - 20	27	23	50
21 - 25	2	14	16
26 - 30	10	7	17
31 - 35	10	11	21
36 - 40	5	14	19
41 - 45	10	7	17
46 - 50	10	12	22
51 - 55	11	15	26
56 - 60	11	7	18
61 - 65	12	13	25
66 - 70	3	9	12
71 and over	3	10	13
TOTAL	255	289	544

TABLE 4. CHALKY MOUNT HOUSES AND HOUSESPOTS, - 1962, - BY TYPE OF TENURE AND MODE OF ACQUISITION

	Houses		Housespot	
	No.	%	No.	%
Owned by Household Resident	97	83.6	46	39.7
Purchased	(63)		(24)	
Non-Purchased	(27)		(22)	
Mode of Acquisition Unknown	(7)		(-)	
Rented by Household Resident from	2	1.7	57	49.1
Estate	(-)		(39)	
Non-estate	(2)		(18)	
Neither Owned Nor Rented by Household Resident	14	12.1	13	11.2
No Information	3	2.6	---	
TOTAL	116	100.	116	100.

TABLE 5. SIZE OF CHALKY MOUNT HOUSEHOLDS, 1961-1962-- BY AGE AND SEX OF HOUSEHOLD MEMBERS

Size of Household (No. of Members)	No. of Households	Age and Sex of Household Members														Average Able-Bodied Adult per Household	
		Male							Female								Total
		15 & Under	16-25	26-35	36-45	46-55	56-65	66 & Over	15 & Under	16-25	26-35	36-45	46-55	56-65	66 & Over		
One	14	-	-	-	1	4	2	-	-	1	-	-	1	-	5	14	0.6
Two	17	2	2	2	2	4	2	-	3	1	-	3	7	2	4	34	1.4
Three	14	7	3	3	2	1	2	2	5	4	2	3	1	4	3	42	1.7
Four	15	15	4	3	-	2	4	1	13	5	2	2	4	3	2	60	1.9
Five	12	13	7	3	2	2	2	1	16	3	2	3	1	3	2	60	2.3
Six	18	30	2	5	-	3	7	1	35	8	3	2	7	4	1	108	2.2
Seven	11	27	4	3	1	1	2	1	24	3	4	2	1	3	1	77	2.1
Eight	6	12	4	-	3	1	1	-	15	4	2	1	3	1	1	48	3.3
Nine	5	15	2	-	3	1	1	-	16	3	1	2	1	-	-	45	2.8
Ten	2	5	-	1	-	-	-	-	10	2	1	1	-	-	-	20	2.5
Eleven	2	8	-	-	1	1	-	-	8	2	-	2	-	-	-	22	3.0
Twelve	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Thirteen	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Fourteen	1	7	1	-	-	1	-	-	2	1	1	-	1	-	-	14	-
Total	117	141	29	20	15	21	23	6	147	37	18	21	27	20	19	544	1.9

TABLE 6. OCCUPATIONS OF CHALKY MOUNT'S ADULT POPULATION, 1961-1962, BY SEX

OCCUPATION	MALES		FEMALES		TOTAL	
	No.	%	No.	%	No.	%
Plantation Worker	32	37.2	44	37.6	76	37.4
Laborer for Small Farmer	10	11.6	1	.8	11	5.4
Sugar Factory Worker	1	1.2	--	--	1	.5
Pottery	11	12.8	--	--	11	5.4
Carpenter	6	7.0	--	--	6	3.
Mason	2	2.3	--	--	2	1.
Basketmaker	1	1.2	--	--	1	.5
Tailor	1	1.2	--	--	1	.5
Shoemaker	1	1.2	--	--	1	.5
Seamstress	--	--	4	3.4	4	2.
Hawker	--	--	9	7.6	9	4.4
Shopkeeper	2	2.3	3	2.6	5	2.5
Road Laborer	4	4.6	--	--	4	2.
Writ Server	1	1.2	--	--	1	.5
Postman	1	1.2	--	--	1	.5
Alms House Nurse	--	--	1	.8	1	.5
School Janitress	--	--	1	.8	1	.5
Bath House Attendant	--	--	2	1.7	2	1.
Bus Conductor	2	2.3	--	--	2	1.
Foundry Worker	1	1.2	--	--	1	.5
Chauffeur	1	1.2	--	--	1	.5
Trucker	1	1.2	--	--	1	.5
Domestic	--	--	4	3.4	4	2.
Home Duties	--	--	39	33.3	39	19.2
No Occupation	8	9.3	9	7.6	17	8.4
Retired	(6)		(9)		(15)	
Mentally Ill	(1)		(-)		(1)	
Invalid	(1)		(-)		(1)	
TOTAL	86	100.	117	100.	203	100.

TABLE 7. INCOME-PRODUCING ACTIVITIES ENGAGED IN BY CHALKY MOUNT
 ADULT MALES DURING 1961-1962

No. of Activities	Type of Activity							No. of Persons	
	Plantation Wage Labor	Small-Scale Sugar Farming	Pottery	Wage Work for Small Farmers or Potters	Income Producing Live-stock	Arrow-root	Other Wage Earning or Cash Producing Activities		
One	x						x	13	6 7
Two	x x	x x x		x		x		10	1 1 1 2 1 3

TABLE 7.--Continued

No. of Activities	Type of Activity							No. of Persons
	Plantation Wage Labor	Small-Scale Sugar Farming	Pottery	Wage Work for Small Farmers or Potters	Income Producing Live-stock	Arrow-root	Other Wage Earning or Cash Producing Activities	
Three								30
	X	X	X					1
	X	X		X				4
	X	X			X			10
	X			X	X			1
		X	X		X			2
		X	X				X	1
		X		X	X			2
		X			X		X	9
Four								21
	X	X	X		X			1
	X	X		X	X			8
	X	X			X	X		1
	X	X			X		X	4
		X	X	X	X			2
		X		X	X	X		2
		X		X	X	X	X	2
		X		X	X		X	1
		X		X	X		X	2

TABLE 7.--Continued

No. of Activities	Type of Activity							No. of Persons
	Plantation Wage Labor	Small-Scale Sugar Farming	Pottery	Wage Work for Small Farmers or Potters	Income Producing Livestock	Arrow-root	Other Wage Earning or Cash Producing Activities	
Five	x x	x x	x x	x	x x			4 2
Total	42	59	12	25	54	4	31	78

TABLE 8. CHALKY MOUNT HOUSEHOLD COMBINATIONS OF LAND-BASED ECONOMIC COMPLEXES, 1961-1962*

No. of Complexes	Type of Complex					No. of Households	No. of Households with Other Cash earning Activities (excludes remittances)	
	Plantation Wage Labor	Small-Scale Sugar Farming	Live-stock	Pottery	Subsistence Crops			
One	x					13	9	
		x				5		2
			x		x	2		1
Two								
	x	x				3	4	-
	x		x			1		1
		x	x		x	4		2
Three								
	x	x	x			27	19	3
		x	x			5		15
		x		x	x	20		1
				x	2			

*See page 82 for explanation of sample.

TABLE 8.--Continued

No. of Complexes	Type of Complex					No. of Households	No. of Households with Other Cash earning Activities (excludes remittances)	
	Plantation Wage Labor	Small-Scale Sugar Farming	Live-stock	Pottery	Subsistence Crops			
Four	x	x	x	x		32	16	1
	x	x	x		x	26		13
	x		x	x	x	1		-
		x	x	x	x	4		2
Five	x	x	x	x	x	2	1	1
Total Households	44	73	69	11	59	86	49	

*See page 82 for explanation of sample.

TABLE 9. EMIGRATION TO ENGLAND FROM CHALKY MOUNT AS OF APRIL, 1962

Approximate Year of Departure	No. of Emigrants	Sex of Emigrant		Age of Emigrant at Time of Departure					No Data
		M	F	16-20	21-25	26-30	31-35	36-	
1962	4	2	2	1	3	-	-	-	-
1961	18	6	12	8	3	2	3	2	-
1960	25	15	10	9	8	4	4	-	-
1959	8	2	6	3	3	1	-	1	-
1958	10	5	5	3	3	1	1	2	-
1957	11	8	3	1	5	3	-	2	-
1956	15	12	3	2	5	5	3	-	-
1955	10	7	3	2	7	1	-	-	-
No Year Given	7	4	3	-	-	-	-	-	7
TOTAL	108	61	47	29	37	17	11	7	7

TABLE 9.--Continued

Approximate Year of Departure	No. of Emigrants	Most Passage Money Provided by				
		Emigrant	Emigrant and Family	Family	Government Loan	?
1962	4	-	2	2	-	-
1961	18	4	4	10	-	-
1960	25	4	3	7	11	-
1959	8	1	1	4	2	-
1958	10	2	-	7	1	-
1957	11	4	1	4	2	-
1956	15	3	4	6	2	-
1955	10	2	3	4	1	-
No Year Given	7	-	-	-	-	7
TOTAL	108	20	18	44	19	7

TABLE 10. ESTIMATED REMITTANCES RECEIVED FROM ENGLAND BY CHALKY MOUNT HOUSEHOLDS IN 1961.

Amount of Remittance (dollars)	No. of Households
Up to 50	6
51-100	6
101-150	3
151-200	-
201-250	4
251-300	6
301-350	8
351-400	-
401-450	2
451-500	4
501-550	1
551-600	-
601-650	-
651-700	3
701-750	1
751-800	-
801-850	1
851-900	1
TOTAL	46

TABLE 11. MAJOR OCCUPATIONS OF CHALKY MOUNT
SMALL CANE FARMERS, 1961-1962

Occupation	No.	%
Plantation Worker	59	53.1
Laborer for Small Farmers	9	8.1
Pottery	9	8.1
Basketmaker	1	.9
Carpenter	3	2.7
Chauffeur	1	.9
Mason	2	1.8
Postman	1	.9
Seamstress	3	2.7
Shoemaker	1	.9
Shopkeeper	1	.9
Sugar Factory Worker	1	.9
Tailor	1	.9
Writ-Server	1	.9
Home Duties	13	11.7
Retired	5	4.5
TOTAL	111	100.

TABLE 12. SIZE DISTRIBUTION OF CHALKY MOUNT WORKING LANDS,
1961-1962, ALL TENURE TYPES

Size group (in acres)	No. of holdings	% of holdings	Acreage in each size group	% of acreage in each size group
1/8 - 1/4	13	11.8	2 7/8	2.2
3/8 - 1/2	27	24.3	13 3/8	10.
5/8 - 3/4	12	10.8	8 5/8	6.5
7/8 - 1	25	22.5	24 5/8	18.5
1 1/8 - 1 1/4	8	7.2	9 3/4	7.3
1 3/8 - 1 1/2	3	2.7	4 1/2	3.4
1 5/8 - 1 3/4	1	.9	1 3/4	1.3
1 7/8 - 2	5	4.5	10	7.5
2 1/8 - 2 1/4	2	1.8	4 1/2	3.4
2 3/8 - 2 1/2	3	2.7	7 3/8	5.5
2 5/8 - 2 3/4	2	1.8	5 1/2	4.1
2 7/8 - 3	3	2.7	9	6.7
3 1/8 - 3 1/4	0	0	0	0
3 3/8 - 3 1/2	1	.9	3 1/2	2.6
3 5/8 - 3 3/4	1	.9	3 3/4	2.8
3 7/8 - 4	3	2.7	11 7/8	8.9
4 1/8 - 5 3/4	0	0	0	0
5 7/8 - 6	1	.9	5 7/8	4.4
6 1/8 - 6 1/4	9	0	0	0
6 3/8 - 6 1/2	1	.9	6 1/2	4.9
TOTAL	111	100.	133 3/8	100.

TABLE 13. DISTRIBUTION OF RENTED WORKING LANDS IN CHALKY MOUNT, 1961-1962, BY TYPE OF RENTER

Size Group (in acres)	PLANTATION				NON-PLANTATION			
	No.	% of Total Rented Holdings	Acreage	% of Total Rented Acreage	No.	% of Total Rented Holdings	Acreage	% of Total Rented Acreage
1/8-1/4	4	5.9	3/4	1.4	2	2.9	3/8	.7
3/8-1/2	17	25.	8 1/2	15.4	7	10.3	3 1/2	6.3
5/8-3/4	10	14.7	7 1/2	13.6	1	1.5	3/4	1.4
7/8-1	13	19.1	13	23.6	3	4.4	3	5.4
1 1/8-1 1/4	2	2.9	2 1/2	4.5	1	1.5	1 1/4	2.3
1 3/8-1 1/2	6	8.8	9	16.3	-	-	-	-
1 5/8-2 1/4	-	-	-	-	-	-	-	-
2 3/8-2 1/2	2	2.9	5	9.1	-	-	-	-
TOTAL	54	79.3	46 1/4	83.9	14	20.6	8 7/8	16.1

TABLE 13.--Continued

Size Group (in acres)	TOTAL Plantation and Non-Plantation			
	No.	%	Acreage	%
1/8-1/4	6	8.8	1 1/8	2.
3/8-1/2	24	35.3	12	21.8
5/8-3/4	11	16.2	8 1/4	15.
7/8-1	16	23.5	16	29.
1 1/8-1 1/4	3	4.4	3 3/4	6.8
1 3/8-1 1/2	6	8.8	9	16.3
1 5/8-2 1/4	-	-	-	-
2 3/8-2 1/2	2	2.9	5	9.1
TOTAL	68	99.9	55 1/8	100.

TABLE 14. SIZE DISTRIBUTION OF NON-RENTED WORKING HOLDINGS IN CHALKY MOUNT, 1961-1962, BY MODE OF ACQUISITION.

Size Group (in acres)	NON-PURCHASE				PURCHASE			
	No.	% of Non- Rented Holdings	Acreage	% of Non- Rented Acreage	No.	% of Non- Rented Holdings	Acreage	% of Non- Rented Acreage
1/8-1/4	10	15.6	22 1/4	2.8	-	-	-	-
3/8-1/2	13	20.3	6 1/2	8.2	6	9.4	2 7/8	3.6
5/8-3/4	2	3.1	1 1/2	1.9	2	3.1	1 1/2	1.9
7/8-1	4	6.2	4	5.1	6	9.4	6	7.6
1 1/8-1 1/4	1	1.6	1 1/8	1.4	2	3.1	2 1/2	3.2
1 3/8-1 1/2	1	1.6	1 1/2	1.9	1	1.6	1 1/2	1.9
1 5/8-1 3/4	-	-	-	-	-	-	-	-
1 7/8-2	1	1.6	2	2.5	2	3.1	4	5.1
2 1/8-2 1/4	-	-	-	-	1	1.6	2 1/4	2.8
2 3/8-2 1/2	-	-	-	-	4	6.2	9 7/8	12.5
2 5/8-2 3/4	-	-	-	-	2	3.1	5 1/2	7.
2 7/8-3	1	1.6	3	3.8	1	1.6	3	3.8
3 1/8-3 3/4	-	-	-	-	-	-	-	-
3 7/8-4	1	1.6	4	5.1	2	3.1	7 7/8	10.
4 1/8-6	-	-	-	-	-	-	-	-
6 1/8-6 1/4	-	-	-	-	1	1.6	6 1/4	7.9
TOTAL	34	53.1	25 7/8	32.7	30	46.9	53 1/8	67.3

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TABLE 14.--Continued

Size Group (in acres)	TOTAL			
	Non-Purchase and Purchase			
	No.	%	Acreage	%
1/8-1/4	10	15.6	2 1/4	2.8
3/8-1/2	19	29.7	9 3/8	11.9
5/8-3/4	4	6.2	3	3.8
7/8-1	10	15.6	10	12.7
1 1/8-1 1/4	3	4.7	3 5/8	4.6
1 3/8-1 1/2	2	3.1	3	3.8
1 5/8-1 3/4	-	-	-	-
1 7/8-2	3	4.7	6	7.6
2 1/8-2 1/4	1	1.6	2 1/4	2.8
2 3/8-2 1/2	4	6.2	9 7/8	12.5
2 5/8-2 3/4	2	3.1	5 1/2	7.
2 7/8-3	2	3.1	6	7.6
3 1/8-3 3/4	-	-	-	-
3 7/8-4	3	4.7	11 7/8	15.
4 1/8-6	-	-	-	-
6 1/8-6 1/4	1	1.6	6 1/4	7.9
TOTAL	64	100.	79	100.

TABLE 15. FORMS OF TENURE AND MODE OF ACQUISITION OF NON-RENTED LANDS ("BUY GROUND") IN CHALKY MOUNT, 1962

	Cases		Acreage	
	No.	%	No.	%
Purchase	34	52	53-3/8	73
Land Paid For - Bill of Sale	14	21	17-1/4	24
Land Paid For - Deed	9	14	18-1/2	25
Payments Outstanding	11	17	17-5/8	24
Non-Purchase	32	48	19-3/8	27
Inherited by Will	11	17	5	7
Family Land - No Will	14	21	8-5/8	12
Inherited by Gift	7	11	5-3/4	8
TOTAL	66	100	72-3/4	100

TABLE 16. 1961 YIELD OF SUGAR CANE PER ACRE REAPED ON HOLDINGS
 OF CHALKY MOUNT SMALL CANE FARMERS

Acreage Group	No. of Cases	Acreage Reaped	Tonnage Delivered to All Factories	Average Yield per Acre Reaped
1/8-1	54	32 7/8	588.472	17.900
1 1/8-2	7	11 1/2	220.018	19.132
2 1/8-3	2	4 7/8	105.928	21.729
3 1/8-4	2	7 7/8	142.950	18.152
TOTAL	65	57 1/8	1,057.368	18.509

TABLE 17. 1961 YIELDS OF SUGAR CANE PER ACRE REAPED ON SCOTLAND DISTRICT
PLANTATIONS AND CHALKY MOUNT SMALL CANE FARMER HOLDINGS - BY CROP

Small farmer					Plantation		
Crop	No. of cases	Acreage	Tonnage	Tons of cane per acre reaped	Crop	No. of cases	Tons of cane per acre reaped
Plant and Plant-1st ratoon	4	3 1/4	71.925	22.132	Plant	7	41.539
1st ratoon and 1st-2nd ratoon	9	5 1/2	112.269	20.412	1st ratoon	7	33.512
2nd ratoon and 2nd-3rd ratoon	11	6 3/8	98.448	15.439	2nd ratoon	7	26.836
3rd ratoon and 3rd-4th ratoon	5	1 7/8	27.594	14.717	3rd and 4th ratoon	7	24.499
TOTAL	29	17	310.236	18.249		28	31.597

TABLE 18. SUGAR CANE TONNAGES DELIVERED TO FACTORIES IN 1961 BY CHALKY MOUNT SMALL CANE FARMERS.

1	2	3	4	5	6	7	8	9	10
Factory and Distance from Chalky Mount in Road Miles	No. of Cases	% of Total Cases	Tonnage	% of Total Tonnage	Average Tonnage	Total Price Paid per Ton (dollars)	Estimated Average Transport Costs per Ton	Average Amount Netted per Ton (dollars)	Average Amount Netted per Case (dollars)
Andrews 3½	22	21.36	264.819	22.3	12.037	19.12	2.30	16.82	202.46
Applewhaite 6	12	11.65	92.910	7.8	7.742	17.82	2.40	15.42	119.38
Haggatts 1½	48	46.6	594.027	50.1	12.375	17.60	2.10	15.50	191.81
Lower Estate 9	9	8.74	109.170	9.2	12.13	18.88	2.90	15.98	193.84
Vaucluse 7	12	11.65	125.285	10.6	10.44	19.01	2.50	16.51	172.36
TOTAL	103	100.	1186.211	100.	10.945	--	--	16.05	175.97

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TABLE 19. SELECTED 1961-1962 EXPENDITURES AND RECEIPTS OF CHALKY MOUNT CANE FARMERS, NON-RENTED WORKING HOLDINGS

Case	Acreage	Tonnage Yielded on Acreage	Expenses						Receipts			Did farmer do most or all his cultivating and weeding?
			Labor-reaping		Transport to Factory	Estimated Fertilizer Expenses	Estimated Paid on Agricultural Loans	Total Expenses	Gross	Net	Net Profit by %	
			Cutters	Headers								
1	1-1/2	28.336	22.50	108.50	80.88	40.00	30.00	281.88	510.44	228.66	81.1	no
2	1	29.612	18.75	115.00	79.95	20.00	25.00	248.70	550.19	301.49	121.2	yes
3	1	13.892	28.80	62.10	41.67	20.00	none	152.57	253.80	101.23	66.3	no
4	1	9.750	21.60	27.60	26.32	20.00	none	95.52	178.13	82.61	86.5	no
5	1	10.000	16.00	66.00	30.00	20.00	none	132.00	173.30	41.30	31.3	yes
6	-3/4	19.654	20.00	58.00	58.96	20.00	none	156.96	357.89	200.93	128.0	no
7	-3/4	17.308	21.60	36.80	46.73	10.00	none	115.13	316.21	201.08	174.6	no
8	-3/4	16.005	7.50	53.50	43.21	20.00	25.00	149.21	297.37	148.16	99.3	yes
9	-3/4	11.500	12.00	129.00	31.05	20.00	none	192.05	209.41	17.36	9.0	yes
10	-3/4	9.000	10.80	25.30	24.30	5.00	none	65.40	163.89	98.49	150.5	no
11	-1/2	11.000	10.80	27.60	29.70	10.00	none	78.10	200.31	122.21	156.5	yes
12	-1/2	4.700	none	21.00	11.75	2.50	none	35.25	81.45	46.20	131.1	yes
13	-3/8	4.584	7.20	21.00	11.46	10.00	none	49.66	79.44	29.78	60.0	yes
14	-1/4	5.563	7.50	13.80	15.26	2.50	none	39.06	102.94	63.88	163.5	no
15	-1/4	4.500	none	2.30	12.15	5.00	none	19.45	81.94	62.49	321.3	yes
16	-1/4	4.495	none	9.20	12.13	10.00	10.00	41.33	81.85	40.52	98.0	no
17	-1/4	3.000	none	9.20	8.10	5.00	none	22.30	54.63	32.33	145.0	yes
18	-1/4	5.310	3.75	34.50	14.33	5.00	none	57.58	97.01	39.43	68.5	no
19	-1/4	2.000	3.60	2.30	5.00	5.00	10.00	25.90	34.66	8.76	33.8	no
20	-1/8	3.700	none	7.50	9.25	2.50	none	19.25	64.12	44.87	233.1	yes
Total	12-1/4	213.909	212.40	830.20	592.20	252.50	100.00	1977.70	3889.13	1911.78	-----	

TABLE 20. ACREAGES OF SUGAR PLANTATIONS WHICH EMPLOYED
CHALKY MOUNT LABOR IN 1961-1962

	Cambridge- Bissex	Seniors	Parks	Spring- field
<u>% of Total Chalky Mount Laborers Employed by Plan- tation</u>	69.4	22.4	4.7	3.5
<u>Acreege</u>				
Total	458	167	170	242
Arable	206	106	151	154
Arable as % of Total	45	63	89	64
<u>Acreege Reaped in 1962- by Crop</u>				
1st	44	19	30.5	28.5
2nd	45.5	17	31	18.25
3rd	43	20	37	45.75
4th	30.25	18	20.25	30.5
5th	-	-	-	12
Total Reaped in 1962	162.75	74	118.75	135
Total Reaped in 1962 as % of Arable	79	70	79	88

TABLE 21. AVERAGE EARNINGS AND DAYS WORKED OF CHALKY MOUNT PLANTATION LABORERS WHO WORKED AT LEAST 120 DAYS DURING 1961*

Sex and Class of Worker	No. of Workers	Seasonal Days Worked and Wages				
		Crop				
		Wages	% of Total Wages	Days Worked	% of Total Days Worked	Average Daily Wage
Male						
Class A	18	404.66	60	72	44	5.62
Class B	2	137.60	38	50	36	2.75
Female						
Class A	16	248.28	54	66	38	3.76
Class B	14	145.28	46	74	44	1.96
Total	50	233.96	50	66	41	3.52

*Excluding the wages of the superintendents and other staff personnel, and truck and tractor drivers.

TABLE 21.--Continued

Seasonal Days Worked and Wages						
Sex and Class of Worker	No. of Workers	Out-of-Crop				
		Wages	% of Total Wages	Days Worked	% of Total Days Worked	Average Daily Wage
Male						
Class A	18	271.76	40	91	56	2.99
Class B	2	221.01	62	87	64	2.54
Female						
Class A	16	211.41	46	110	62	1.92
Class B	14	173.33	54	93	56	1.86
Total	50	219.38	51	95	60	2.33

TABLE 21.--Continued

					Additional Earnings		Total Earnings
Total					Production Bonus**	Holiday With Pay***	i.e., total earnings plus production bonus and holiday with pay
Sex and Class	No. of Workers	Wages	Days Worked	Average Daily Wage			
Male							
Class A	18	676.21	163	4.15	40.46	27.21	743.88
Class B	2	358.61	137	2.62	-----	14.35	372.96
Female							
Class A	16	459.69	176	2.61	24.82	18.25	502.76
Class B	14	318.61	167	1.90	14.52	12.81	345.94
Total	50	453.28	161	2.82	26.60	18.16	491.39

**10% of wages earned during the crop, except for Class B males

***Approximately 4% of total wages, excluding production bonus

TABLE 22. AVERAGE EARNINGS AND DAYS WORKED OF CHALKY MOUNT PLANTATION LABORERS WHO WORKED LESS THAN 120 DAYS DURING 1961

Sex and Class of Worker	Seasonal Days Worked and Wages							
	Crop				Out-of-Crop			
	No. of Workers	Wages	Days Worked	Average Daily Wage	No. of Workers	Wages	Days Worked	Average Daily Wage
Male*								
Class A	6	317.16	63	5.01	5	120.57	44	2.74
Class B	3	83.54	26	3.14	4	211.19	75	2.82
Female**								
Class A	12	209.86	54	3.87	10	66.52	38	1.75
Total	21	203.52	48	4.00	19	132.76	52	2.44

*3 Class A males worked out-of-crop only, 4 worked the crop only, and 2 worked during both seasons. 3 Class B males worked both seasons, and 1 worked during the out-of-crop only.

**No Class B females worked less than 120 days. 3 Class A females worked the crop only, 1 worked the out-of-crop only, and 9 worked during both seasons.

TABLE 22.--Continued

Sex and Class of Worker	Seasonal Days Worked and Wages			
	Total			
	No. of Workers	Wages	Days Worked	Average Daily Wage
Male*				
Class A	9	275.09	67	4.11
Class B	4	273.84	94	2.91
Female**				
Class A	13	244.88	78	3.14
Total	26	264.60	80	3.39

*3 Class A males worked out-of-crop only, 4 worked the crop only, and 2 worked during both seasons. 3 Class B males worked both seasons, and 1 worked during the out-of-crop only.

**No Class B females worked less than 120 days. 3 Class A females worked the crop only, 1 worked the out-of-crop only, and 9 worked during both seasons.

TABLE 22.--Continued

Sex and Class of Worker	Additional Earnings			No. of Workers	Total Earnings
	No. of Workers	Production Bonus	No. of Workers		
Male*					
Class A	6	31.71	9	9	307.18
Class B	4	-	4	4	284.80
Female*					
Class A	12	20.98	13	13	273.72
Total	22	26.35	26	26	288.57

*3 Class A males worked out-of-crop only, 4 worked the crop only, and 2 worked during both seasons. 3 Class B males worked both seasons, and 1 worked during the out-of-crop only.

**No Class B females worked less than 120 days. 3 Class A females worked the crop only, 1 worked the out-of-crop only, and 9 worked during both seasons.

TABLE 23. MAJOR PLANTATION TASKS, BY CLASS OF WORKER,
PAY RATES, AND SEASONAL PERFORMANCE

Class of Worker and Task	1961 Pay Rate*	Season(s) during Which Task Is Performed**
Class A Male		
Day Work	3.00 per day	
e.g., clearing roads and gullies, hauling dung and fodder (truck work) supplying ratoon fields		out-of-crop all year out-of-crop
Task Work		
cane cutting	1.36 per ton	crop
truck worker	.19 per ton	crop
truck driver	.35 per ton	crop
digging cane holes	1.30 per 100 holes	out-of-crop
forking land	1.00 per 100 holes	out-of-crop
till burying	2.60 per 100 holes	out-of-crop
cutting cane plants	.08½ per 100 plants	out-of-crop
planting cane	.15 per 100 plants	out-of-crop
digging drainage ditches	? per rod	out-of-crop

*1962 pay rates were a 10% increase over 1961 rates on task rates and a 20% increase on day rates.

**Crop is normally from February to May.

TABLE 23.---Continued

Class of Worker and Task	1961 Pay Rate*	Season(s) during Which Task is Performed**
Class B Males		
Day Work e.g., spraying weedicides, making up head rows, planting food crops	2.72 per day	out-of-crop out-of-crop out-of-crop
Task Work weeding drainage ditches	.08 per rod	all year
Class A Female		
Day Work e.g., carrying dung baskets, distributing fertilizer, planting food crops, weeding	2.08 per day	out-of-crop out-of-crop out-of-crop out-of-crop

*1962 pay rates were a 10% increase over 1961 rates on task rates and a 20% increase on day rates.

**Crop is normally from February to May.

TABLE 23.--Continued

Class of Worker and Task	1961 Pay Rate*	Season(s) during Which Task Is Performed**
Class A Female (Continued)		
Task Work		
heading	.90 per ton	crop
weeding and clearing	.16-.20 per 100 holes	out-of-crop
grass cutting	2.08 per square	out-of-crop
Class B Females		
Day Work	1.92 per day	
Task Work		
farming	?	all year

*1962 pay rates were a 10% increase over 1961 rates on task rates and a 20% increase on day rates.

**Crop is normally from February to May.

TABLE 24. 1961 AND 1962 AVERAGE WEEKLY EARNINGS
 DURING CROP SEASON OF CHALKY MOUNT PLANTATION
 WORKERS WHO WORKED TEN WEEKS OR MORE*

ROLE	Average Weekly Wage (dollars)**	
	1961	1962
Truck Driver	34.65	39.57
Cane Cutter	26.47	26.91
Truck Crew	21.69	22.57
Header	18.74	20.00

* Crop, in 1961, lasted about 15 weeks, and in 1962 about 14 weeks. Cutters averaged fewer days per week in 1962 than in 1961.

** Excluding the Production Bonus

TABLE 25. MAJOR SUBSISTENCE CROPS GROWN BY CHALKY MOUNT
SMALL FARMERS IN 1961-1962.*

Type of Crop	% of Farmers Who Grow This Crop
Sweet Cassava	94
Sweet Potatoes	60
Yams	58
Pigeon Peas	52
Bitter Cassava	42
Bananas	36
Fruit Trees, e.g., coconut, mango, breadfruit.	30
Okras	12
Eddoes	10

*Thirty per cent of the small farmers reported no food crops during this period.

TABLE 26. NUMBER OF SUBSISTENCE CROPS GROWN
BY CHALKY MOUNT SMALL FARMERS IN 1961-1962

Number of Crops	% of Farmer who grow these crops
one	4
two	12
three	24
four	26
five	18
six	10
seven or more	6

TABLE 27. DISTRIBUTION OF ANIMALS IN CHALKY MOUNT,
1962*, BY ANIMAL TYPE

Type of Animal	No. of Animals	No. of Owners**	Animal Keeping Households	
			No.	%
Income-Producing				
Sheep and lambs	163	52	46	43.8
Cows and calves	71	44	42	40.
Goats and kids	64	29	28	26.7
Pigs and piglets	50	40	39	37.1
Subsistence				
Chickens	520	=	72	68.6
Ducks	73	-	14	13.3
Rabbits	18	-	4	3.8
Pigeons	17	-	2	1.9
Turkeys	8	-	3	2.8
Other				
Dogs	74	-	56	53.3
Donkey	1	-	1	.9

*This is based upon 105 households. The remaining households provided no information or incomplete information.

**Since it is customary to assign nominal ownership of subsistence animals to households members, primarily children, it is pointless to indicate owners for these animals. Ultimate rights to these animals, however, are usually retained by the household head or other adults in the house.

TABLE 28. DISTRIBUTION AND TENURE OF LANDS USED SOLELY
AS PASTURAGE IN CHALKY MOUNT, 1962

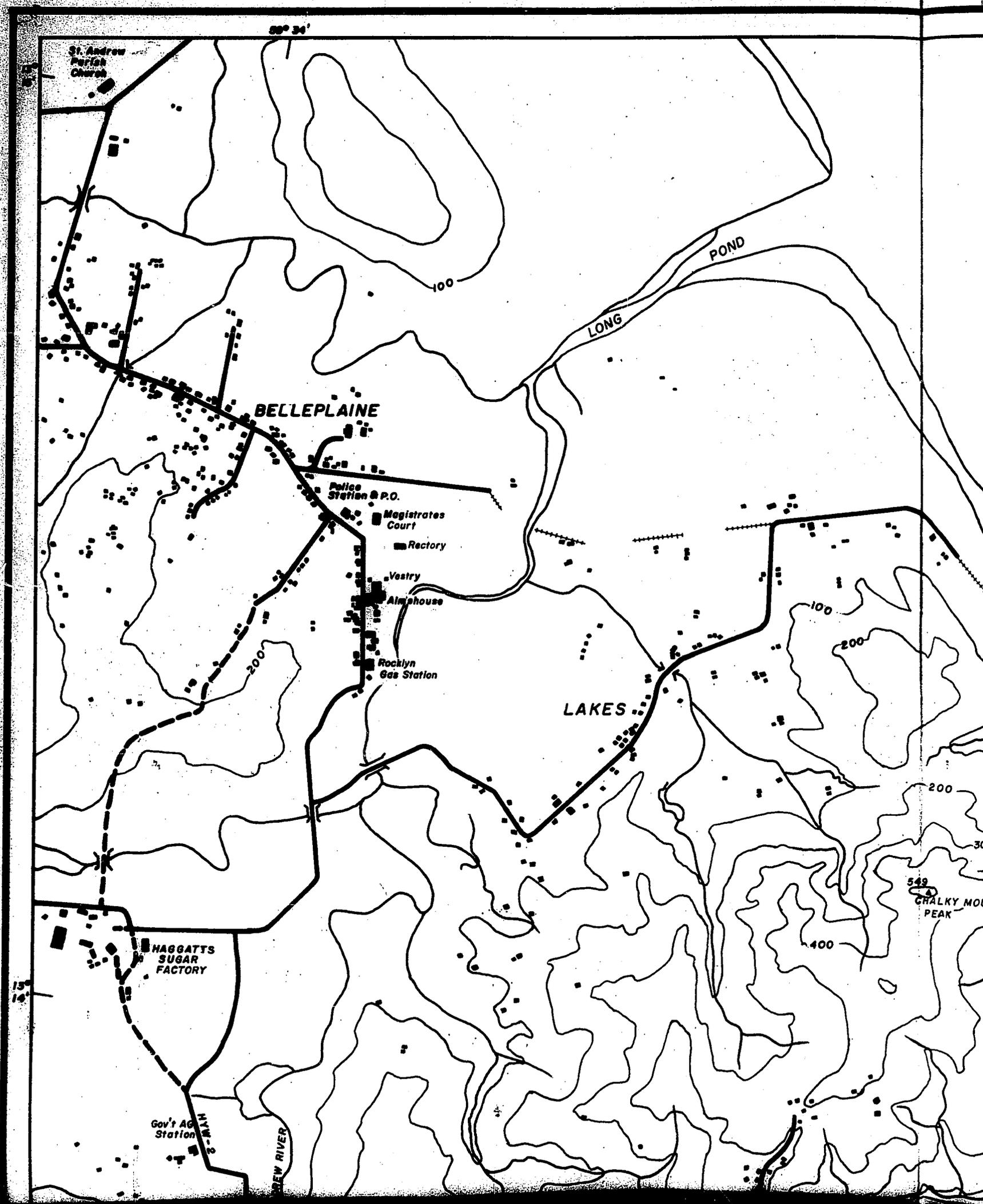
Tenure	Acreage	No. of Holders*	Average annual rent paid on per acre basis
Rented	13 5/8	14	
Estate	11 7/8	12	25.38
Peasant	1 3/4	2	27.67
Non-Rented	11 1/2	18	-----
Owned-Purchase	5 3/8	11	-----
Owned-Inherited	4 5/8	5	-----
Family Land	1 1/2	2	-----
Total	25 5/8	32	

*These represent thirty-one households

TABLE 29. INCOME-PRODUCING LIVESTOCK DISPOSED OF BY CHALKY MOUNT HOUSEHOLDS
IN 1961, BY TYPE OF ANIMAL

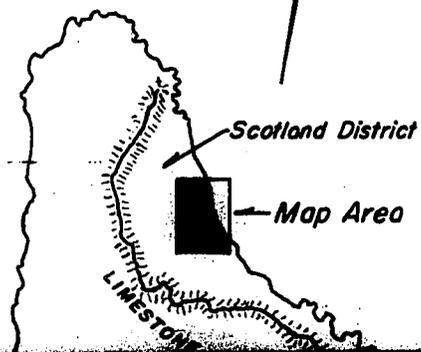
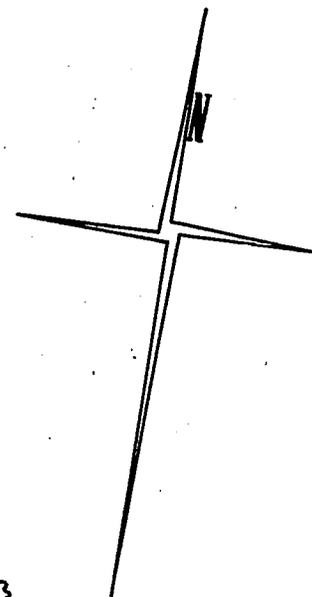
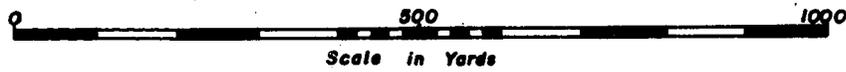
Type of Animal	Number of Households Which Disposed of One or More Animals	Number of Animals Disposed of
Cow	5	6
Calf	7	7
Sheep	22	33
Lamb	0	0
Goat	6	7
Kid	2	2
Pig	11	13
Piglet	3	7

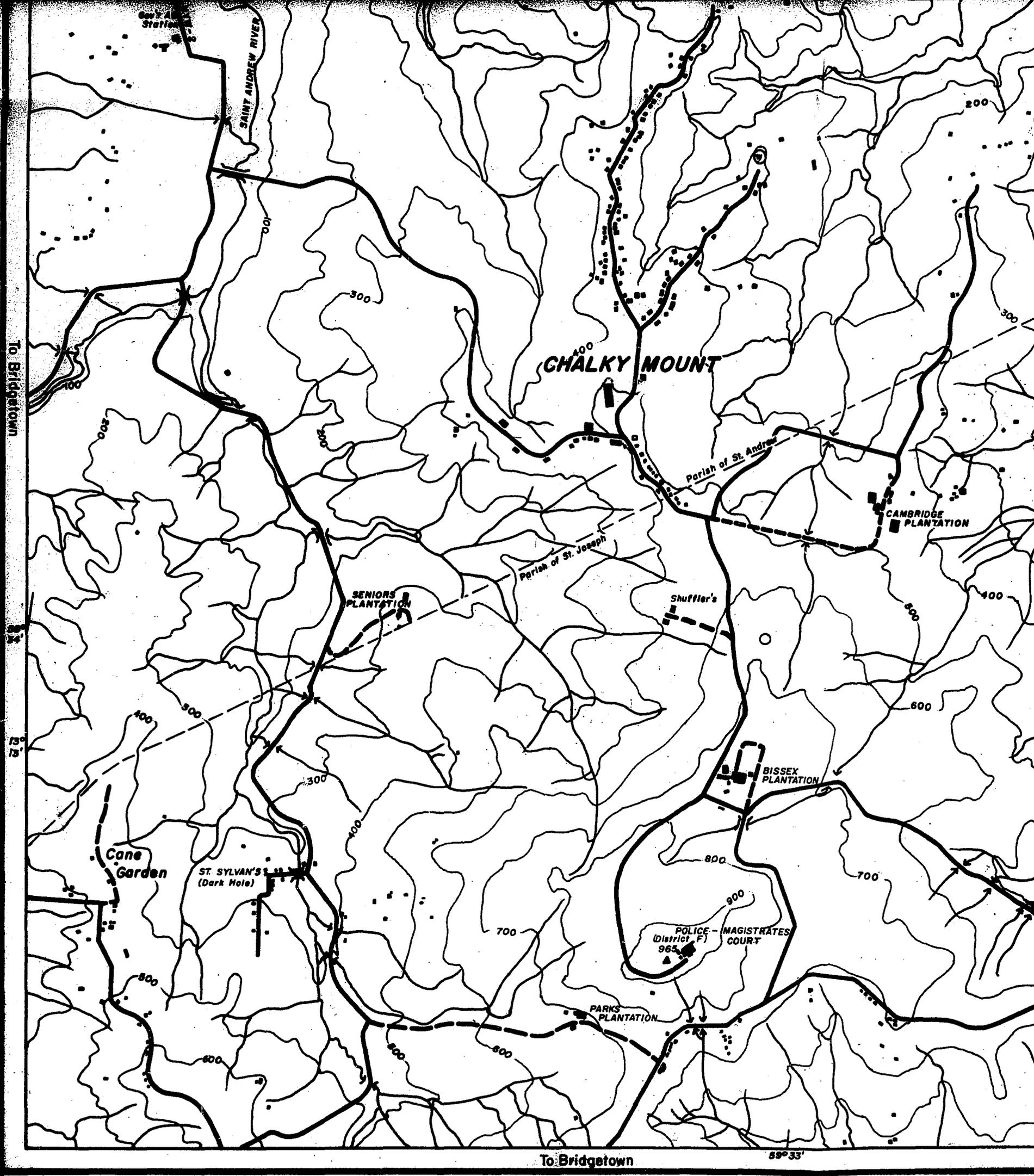
Figure 1. Map of Chalky Mount and Surrounding Region



59°33'

Figure 1
CHALKY MOUNT
BARBADOS





To Bridgetown

To Bridgetown

89° 33''

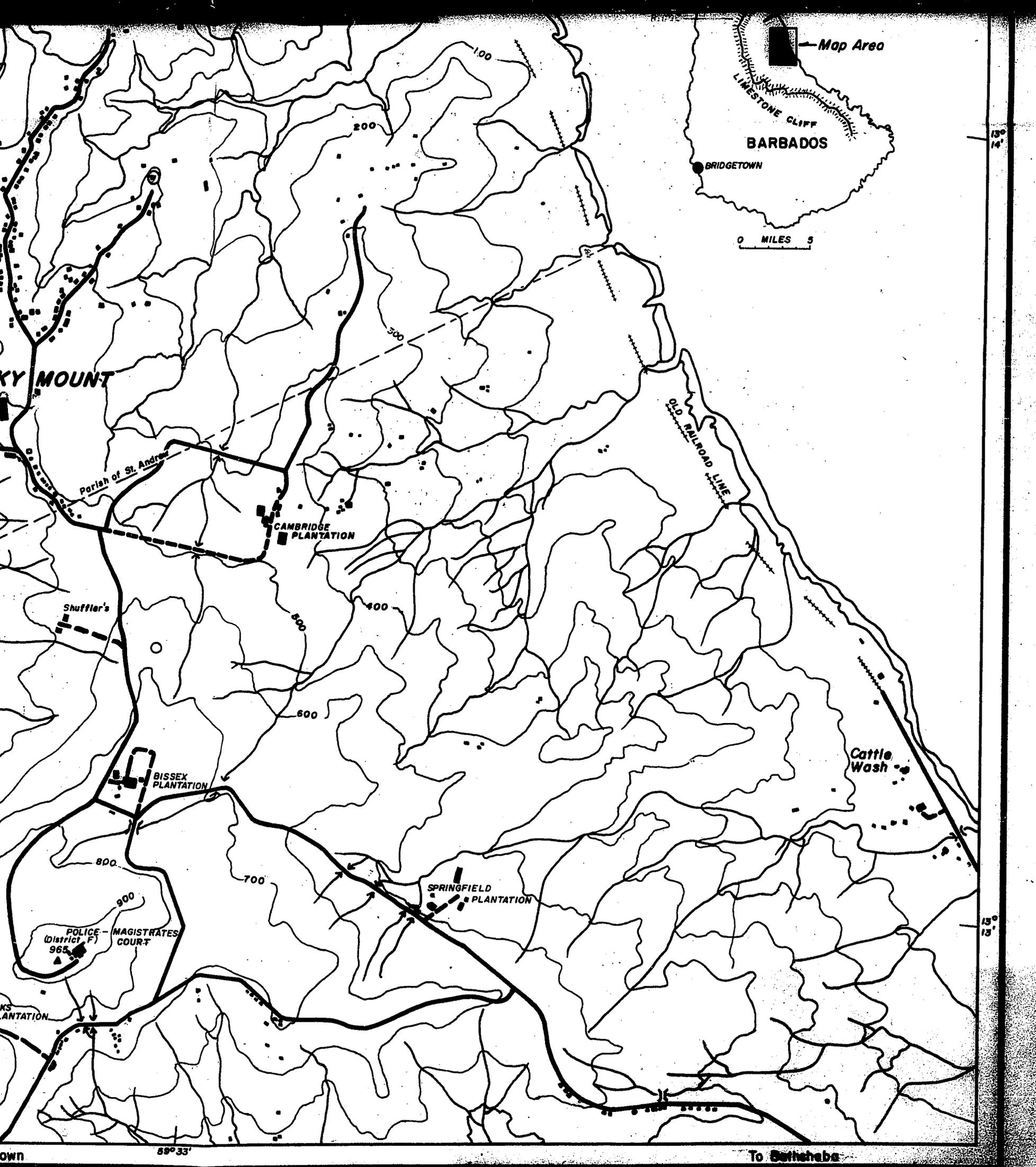
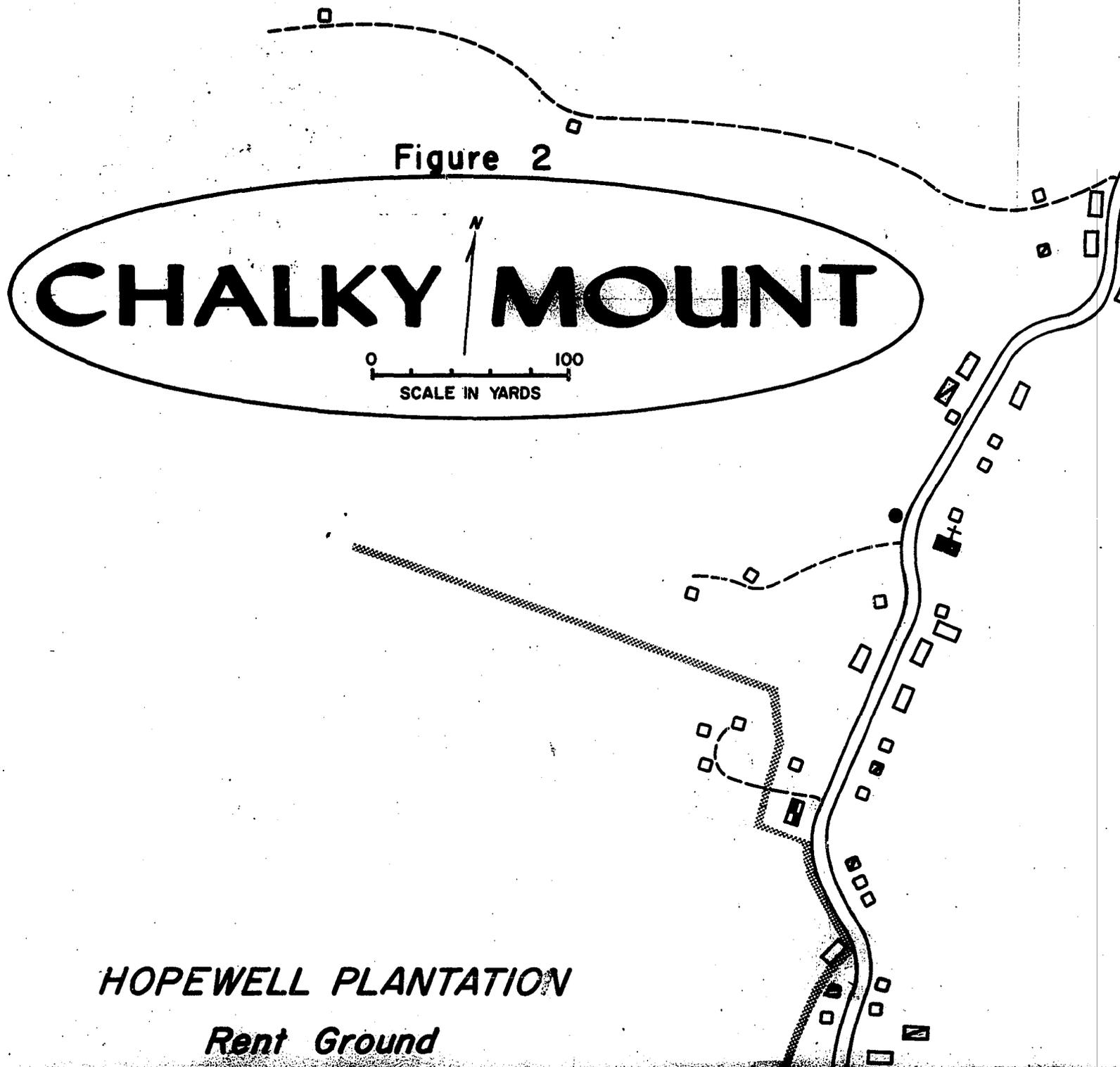
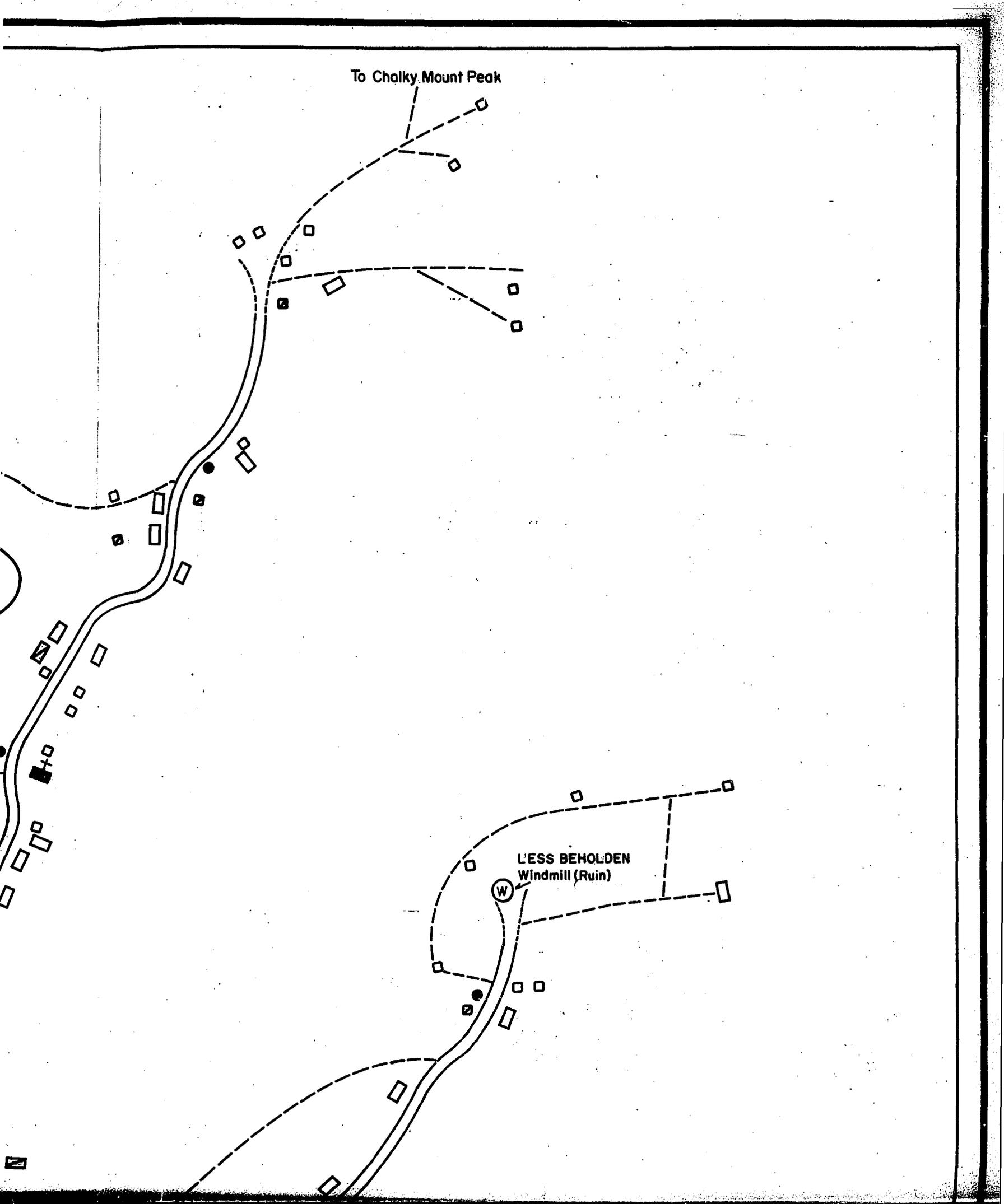


Figure 2. Sketch Map of Chalky Mount





To Chalky Mount Peak

L'ESS BEHOLDEN
Windmill (Ruin)

W

Rent Ground

*HOPEWELL PLANTATION
Buy Ground*

*HAGGATTS
PLANTATION
Rent Ground*

*BISSEX - CAMBRIDGE
PLANTATION*

To Highway No.2
and Belleplaine

GOVERNMENT

(School)

LAND

ROAD

ROGGINS HILL

BISS

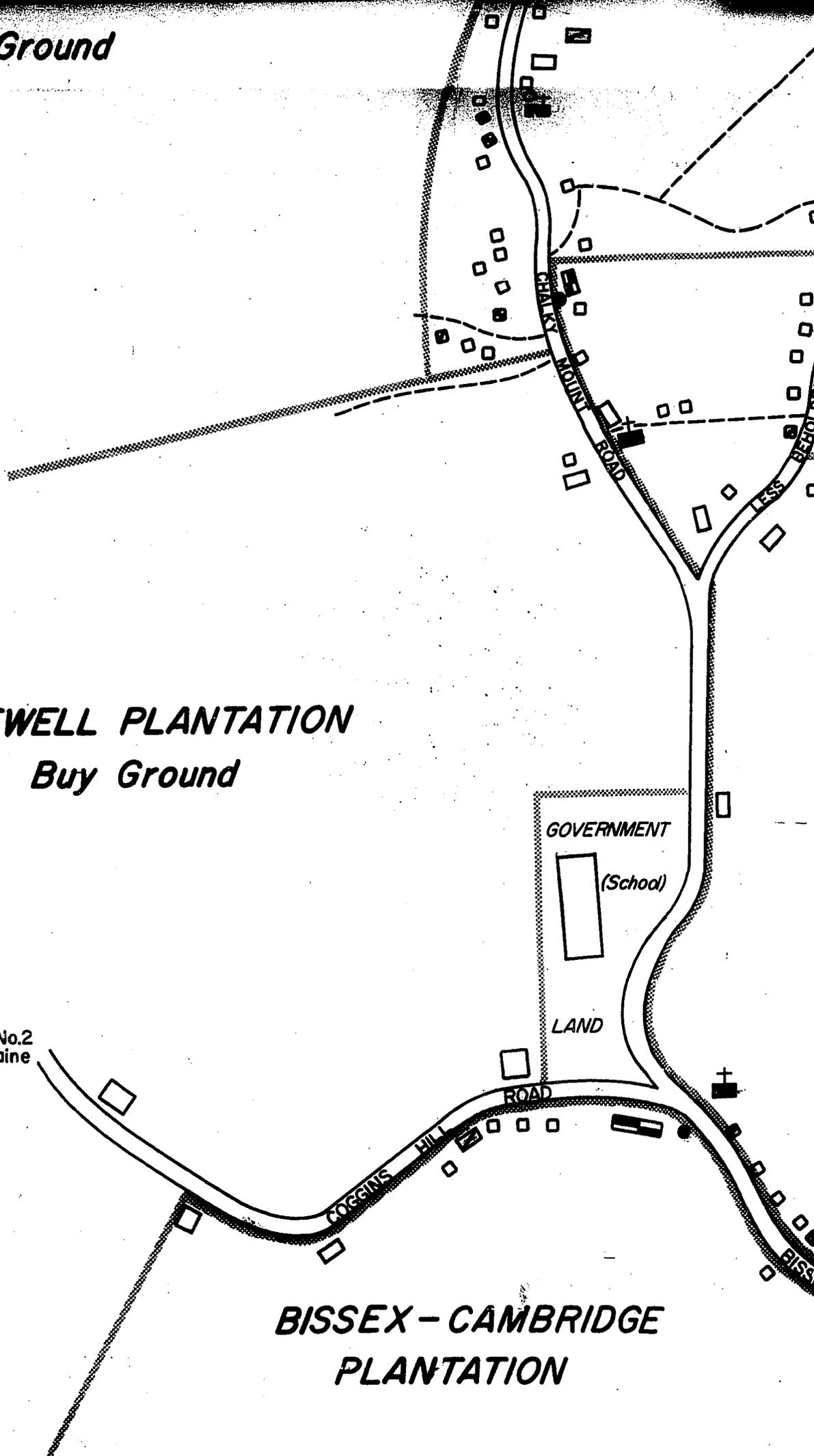
CHALKY

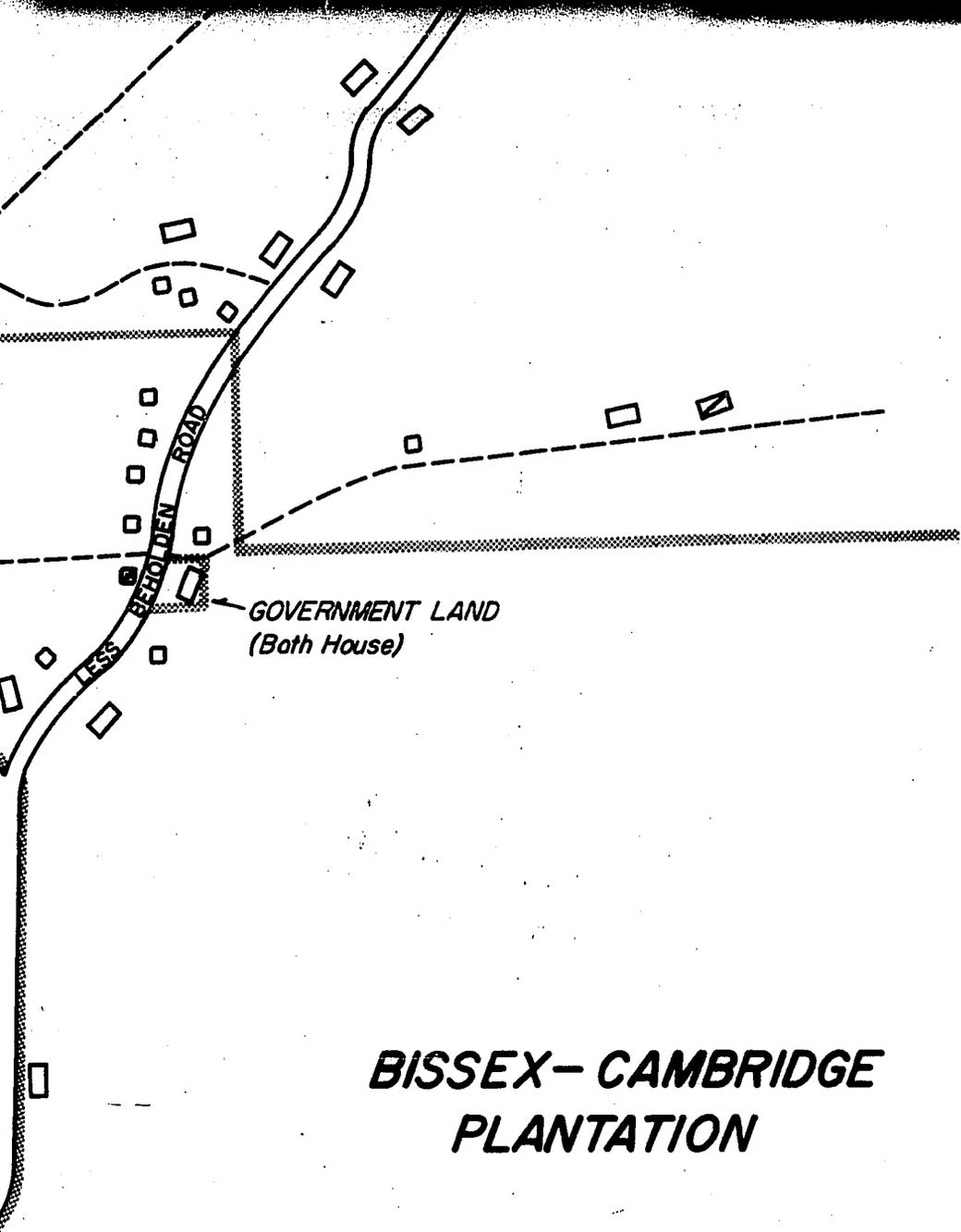
POINT

ROAD

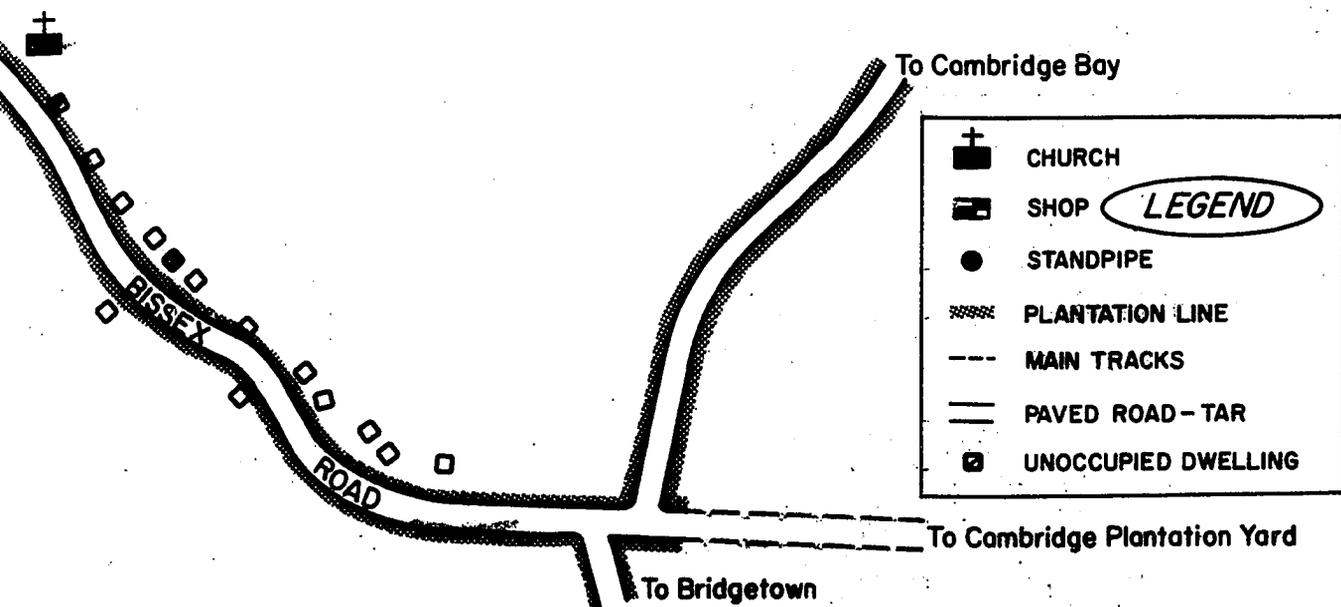
LESS

BELOTTEN



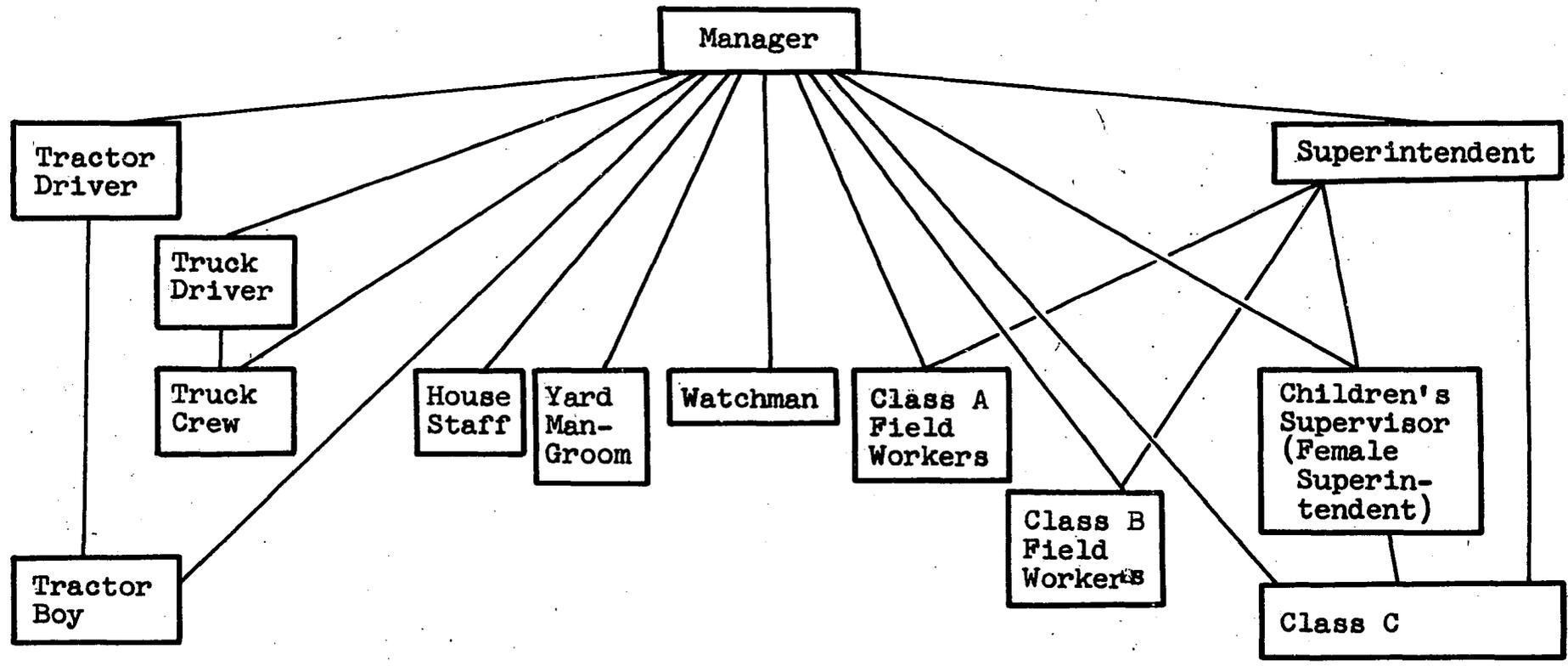


BISSEX - CAMBRIDGE PLANTATION



D. H. M. S.

Figure 3. PLANTATION STATUS RANKINGS AND AUTHORITY LINES



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