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UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTEMENT OF ENGLISH LANGUAGE

AND LITERATURE

CULTURE AND CLASS CONSCIOUSNESS: A STUDY OF GEORGE LAMMING'S *IN THE CASTLE OF MY SKIN*

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A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of the Degree "Licence en Langue et Littérature Anglaise"

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DEDICATION

To my late grandmother and grandfather,

To my dear parents,

To my sisters and brothers,

To my late brother,

To my late son,

To my beloved wife and children,

I warmly dedicate this work.

ACKNOWLEDGEMENTS

The completion of this work is a contribution of many people whom I would like to express my deep gratitude.

First of all, my heartfelt gratitude is addressed to my supervisor Mr. Nganyu Dominic Nformi, lecturer at the University of Burundi, who supervised this work. His wise guidance and encouragement enabled its completion.

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ABSTRACT

This work examines the culture and class consciousness in the British colonial Barbados in particular and of the Caribbean in general through the study of George Lamming's *In The Castle of My Skin*. Indeed, it seeks to discover the impacts of the social division of the society and the enculturation process on the colonized people. The Research is carried out on the hypothesis that cultural dislocation and Class domination lead to identity crisis and confusion. Written against the backdrop of New Historicism, the work demonstrates how the colonial enterprise fragmented the indigenous culture and strategically instilled a new one on the colonized people. This study seeks to explore the effects of this social class division and culture domination on the fractured mind of the individuals as depicted in the novel understudy. It concludes that cultural orphanage and class domination enhance identity crisis on the natives, and reveals that awareness of this identity crisis inevitably leads to the struggle for self-assertion.

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GENERAL INTRODUCTION

Due to the British settlement in the Caribbean Islands, followed by the extermination of aboriginal population and the repopulation of the Islands by imported slaves, in the first-half of the seventeenth century, the Caribbean Islands were inhabited by people from different areas of the world; Asia, Africa and Europe. On one hand, this fact suggests the existence of a multicultural society, due to the presence of people from different continents of the world, thus, peoples with basically different cultures. On the other hand, one would expect a cultural misunderstanding, due to the sudden contact of totally different peoples with totally different cultures in a totally new world. To put it clear, one would expect a cultural fusion.

However, as colonization was the most central idea of the British settlers in the Caribbean, as elsewhere in the colonized countries, it is understandable that such a multicultural society is very difficult to control and dominate. This means that, any project of colonialism and its associated ideas could only succeed by cultural domination. Besides, the prejudice of colonizing powers, especially those of european origin, is the so-called sacred mission of civilizing inferior communities; uncivilized ones.

Therefore, in order to achieve the target of their maintaining power over colonized people, colonizing enterprise had two important elements at hand, as revealed by the Barbadian writer, George Lamming, in his first novel, *In the Castle of my Skin.* Those elements are “Culture” and “Class”. Hence, the Theme of “Culture and Class Consciousness” is consistent since the novel depicts a successful foreign culture imposition and its impact on the colonized minds.

The author’s use of multiple narrative perspectives helps him to speak, not only in the voice of his native land; Barbados, but also in the voice of the Caribbean as a whole. In fact, Lamming’s novel, although set in the life of a young boy turned young man, is really about the profound changes both in the village and

in Barbadian society in general. The forces of history of colonialism and awakening cultural consciousness lap at the village as a tide. In the analysis of the different characters of the novel, one can capture the system and the strategies of colonizing powers to dominate and colonize and documents about the cultural change in course of time.

The aim of this study is to analyze culture and class consciousness in the Caribbean by examining the strategies of colonizing enterprise to keep and secure its riches and power over the colonized people. This is achieved by carefully scrutinizing the culture and class issues, as mirrored in "*In the Castle of my Skin"*, as the very image of Barbadian society in particular, and the Caribbean in general. In this light, a keen attention will be put on cultural and class consciousness and its impact on the Barbadian society.

It is in this regard that we hypothesize the argument that cultural dislocation and Class domination lead to identity crisis. However, the new consciousness is necessarily important in the struggle for self-assertion.

From the forgoing argument, one would be tempted to raise the following questions:

1. What is the origin of cultural fragmentation and confusion particularly in Barbados, and generally in the Caribbean?
2. What are the main strategies used by the colonizing power to achieve a total enculturation in the Caribbean?
3. How do the colonized people proceed to regain their lost identity?
4. How do culture and class consciousness play both to stabilize and subvert the colonialism in the Caribbean?

These questions and more will be answered in the course of our study.

To shed more light on the topic understudy, some key terms need to be defined. These are ‘Culture’ and ‘Class’.

The *Oxford Advanced Learners Dictionary* (7th edition) presents the Term “culture” as the customs, beliefs, attitudes, arts, way of life and social organization of a particular group of people.

Webster New World Dictionary defines ‘Culture’ as the concepts, arts, institutions, etc of a given people in a given period; civilization. (185)

Making a nuance between culture and civilization, the *Encyclopædia of Social Sciences* describes ‘culture’ as follows:

> “The word ‘culture’ is, at times, used synonymously with ‘civilization’, but, it is better to use the two distinctively, reserving civilization for a specific aspect of more advanced cultures. Culture comprises inherited artefacts, goods, technical processes, ideas, habits and values. Social organization cannot be really understood except as a part of culture; and all special lines of inquiry referring to human ideas and beliefs can meet and become cross fertilized in the comparative study of cultures. (621)

Reacting against the idea quoted above, other critics still hold that culture and civilization are absolutely synonymous. Julian Woolfreey in *Critical Keywords in Literary and Cultural Theory,* shares the same conviction with Raymond Williams asserting that ‘Civilization and ‘Culture’ are inter-exchangeable terms.’ (37)

From the above definitions, we understand by culture, the institutions, values, behavioural model that a given society is nurtured with. Culture is a set of manners of feelings, thinking and doing acquired and shared by a lot of people belonging to a certain society. It is a set of ideas, knowledge, behaviours, tools and techniques that are common to a human group, and whose acquisition is from

interpersonal relation systems. Culture is then a learned, shared symbolic system of values, beliefs and attitudes that shape and influence perception and behaviour of the members of a given human group.

To put it clear, culture is an abstract mental blue-print or mental code. Therefore, it must be studied indirectly by studying behaviours, customs, material culture (artefacts, tools, technologies…) and language (which appears to be the main tool of enculturation process), stories, jocks, myths, legends, rituals, rites, ceremonies and cerebrations, heroes, symbols and symbolic actions, assumptions and mental model and attitudes. Taking all this into consideration, we can deduce four aspects of culture:

1. First, the material aspect which concerns the way people respond to human needs; for instance, the material tools that can be used to provide for themselves in a given society.

2. Second, the social aspect which is manifested through the relationships among the members of a social group.

3. Third, normative aspect in that it deals with moral norms that regulate life in a community, and to which every person must conform or else, he is punished or marginalized. These include simple etiquettes that are found within a given society and culture, and the way modes are educated.

4. Fourth, the symbolic aspect which serves to put in relation or to bind some realities which apparently seem not to be related. The signs which symbolize misfortune and good luck differ from one society to another, depending on people's conception of the world and their culture.

In this respect, culture varies from individual to individual, from group to group and from period of time to another within a defined human group. This comes to make us understand that, in any given society, culture is dynamic, the reason why it must be studied within its historical dimension.

Providing meaning for ‘Class’, when talking about society, the *Oxford Advanced Learner’s Dictionary* (7th edition) defines the term ‘Class’ as one of the groups of people in a society that are thought of as being at the same social or economic level. It is also the way people are divided into different social and economic groups. Relating the notion of ‘Class system’ to the notion of ‘Deference’, *Britannica Encyclopaedia* provides the following explanation:

> Class designates an aggregate of persons within a society, possessing the same status. The class system or the system of stratification of a society is the system of classes in their internal and external relationships. It is the set of relationships constituted by granting of ‘deference’ to individuals, roles and institutions in the light of place in the systems of power, property, occupation, etc. (765)

As the same source upholds, ‘deference’ is an action of respect or honour, associated with the feeling of equality and inferiority. By logical extension, sentiments of disrespect or disesteem, feelings of contempt and superiority, are also comprehended in the conception of deference. Deference is an act of implied judgment of the worth and dignity of a person, office or institution made in the light of the scale of values. It is simultaneously an act of judgment regarding the person judged and the person judging. Deference is expressed in ceremonial actions symbolizing sentiments of respect or inferiority; it is also expressed in etiquettes, in actions granting precedence in modes of verbal address and verbal reference, in tittles and award of medals and insignia. Hence, the readiness to obey or to utter command, the completeness of obedience and the extreme of imperiousness, are very much affected by the sentiment of deference of the person involved. The person who is very deferential towards his officer, his employer, his superior’s command, etc, will more readily carry out his official superior’s

command than the person who feels little deference towards his official superior's command and has at the same time , the great self-esteem.

In this context, the notion of 'deference' is of a paramount importance in that it helps us to discover Lamming's unequal existence of classes in the novel understudy through the behaviour of different characters. Concretely, it helps us to discover the epitomized unequal social class system in Barbados in particular, and in the Caribbean in general, which enhances the cultural alienation of the society as a whole. For instance, in the novel, the behaviours of the inspector, the head teacher, the supervising teacher and the school boys reveal such kind of attitude on 'Empire Day':

> The inspector sat in a chair on the platform. The head teacher stood alone. He indicated in turn the class which had to perform. The supervising teacher who was torn between fear and anxiety awaited the head teacher's signal, and when it was given he gave the class a quiet prompter and hoped for the best. (40)

In the same light, the same source still argues that deference is the base of class in that it defines class position granted to persons, offices and institutions in accordance with the differing person's perception, which may be erroneous and which is almost always fragmentary and vague, of the characteristics of the person, office or institution being judged. Therefore, a man is judged in accordance with the judging person's perception of his income and wealth, his occupation, his level of achievement within his occupation, his standard of living including the location of his residence, his ethnic characteristics, his kinship connections, his educational level, his relationships to the main centres of the exercise of power in the society as a whole and in his particular institution such as business, firms, churches, universities, armies, governmental department, etc, and his associates; formal or informal. (765-766)

Coming back a little on the class system, this analysis will expose the imperfect equilibrium of innumerable individual acts, both pure and mixed, with elements of occupational, property and political systems. The class system might be extremely unequal, and the act of deference will express sentiments of great inferiority or superiority. The deference of the lower classes will be full of self-abasement before the superior ones, and the latter will treat the former as barely human. European feudal society was like this, and undoubtedly the Caribbean society which experienced the British colonial power.

In addition to the definitions, also knowing about the background of the author and the novel helps to pave the way of understanding the topic understudy. George Lamming is one of the most important figures in the Caribbean Anglophone Literature. Born on June 8, 1927, in Carrington Village, a small settlement about two miles from Barbados' Capital Bridgetown, George Lamming was raised by his unmarried mother and by Papa Grandison, his mother's devoted godfather, in a very difficult financial situation. Know that Carrington Village was much like Creighton village in the Lamming's first novel *In the Castle of my Skin*, in that it retained the basic structure of plantation settlement.

Lamming attended the Roebuck Boy School in Carrington Village and was awarded a scholarship to attend Combermere High School, where a teacher encouraged his writing. When he was nineteen, Lamming left Barbados for the nearby Island of Trinidad, where he obtained a teaching position at El Colegio de Venezuela. While in Trinidad, he continued his involvement with the Anglo-Caribbean Literary journal "*Bim*" and came to know a number of other writers like himself.

In 1950, feeling that Caribbean society was stifling his artistic ambitions, Lamming sailed for London. His literary output, previously limited to poetry, expanded. By 1960s, Lamming had published four lauded novels and his study of cultural identity, *The Pleasures of Exile*. During this decade, he worked for the

overseas division of the British Broadcasting Service and, as a result, travelled extensively, including a trip to the United States in 1955. During these travels, he began to interest himself in political independence movement in the Caribbean Islands.

In the 1960s, Lamming published no new book-length fiction, although he served as the editor of two special issues of "*New World Quarterly"*, one dedicated to the independence of Barbados and the other to independence of Guyana. During this decade, he was extremely active in the promotion of Caribbean literature, receiving fellowships, writing television scripts, serving on literary prize juries, and occupying the chair of Writer in Residence at the University of the West Indies.

In 1971, Lamming returned to fiction with the publication of "*Water with Berries"*, a novel about anti-West Indian bigotry in England. Another Novel, *"Native of my Person",* followed in 1972. In the last thirty years, he published no new novel, but in 1990s, he published three books of criticism, focusing on his enduring concerns: political self-determination, racism, and the legacy of the fraught relationships between the European powers and the peoples they colonized and enslaved. Know that, at the present time, George Lamming is still alive.

The first of George Lamming's novels, "*In The Castle of my Skin*", particularly roots from the British colonization and the labour unrest. British explorers, led by Captain Gordon, first landed on Barbados in 1620, but it was until seven years later that the British established a colonial presence on the Island. Realizing that on the Atlantic, or East coast of the Island there were no safe natural harbours or landing places, the British explorers and colonizers set up settlements on the "Leeward" shores (Caribbean or West coast) of the Island. Bridgetown, the eventual Capital of the Island and the city in which, in Lamming's novel, the riots take place, was an early settlement. But the Island's population has always lived

largely in the rural areas, as befits an Island with an almost entirely agricultural economy.

The father of Barbadian settlement by the English was Captain John Powell, who stopped on the Island in 1925 in a homeward journey from Brazil. Financed by himself and by four other merchants, a party of eighty settlers arrived in Barbados on February 17, 1627. These settlers were looking not to spread Christianity or to find a "New Jerusalem", but solely to enrich themselves. Clearing the land for plantations, they planted tobacco and imported slaves. Eight months after the colony was founded, one of the settlers wrote home that, of one hundred (100) inhabitants, forty were slaves. Soon, indentured servants out-numbered slaves; by 1638, out of a total population of six thousand (6000), there were only two hundred (200) slaves, and two thousand (2000) indentured servants.

This changed, however, when the planters began to grow sugar instead of tobacco in response to low prices and growing duties on tobacco. Sugar needed a larger initial capital investment but brought greater profits, required more labour but encouraged consolidation of small estates into large plantations. With less available land to give at the end of indenture and longer, harder the norm, however, slave labour became preferable to servant labour. Slaves were consequently imported by thousands-by 1652, the population of the Island was estimated at 18,000 whites (free men and indentured servants) and 20,000 Africans. The peculiar institution of slavery established the complicated and often oppressive relationships between the White and Black inhabitants of Barbados. As Lamming's novel demonstrates, the effects of slavery were still being felt three hundred years after its institution, and more than a century after its abolition.

As happened everywhere, industrialists fought against unionization often with violence, and they met with similar violence. The industrialists were often backed by the governments of their own nations or, if the companies were foreign-owned, by the governments of the nations which the companies were

headquartered. In the Caribbean, American sugar and fruit companies were among the firms that used military and governmental power to thwart trade unionization. It is in this context that the novel understudy was produced.

Numerous writers and critics have expressed much concern in George Lamming's novel, "*In the Castle of my Skin*" with a special regard on both its narrative style and the message it conveys. Greg Barnhisel postulates that George Lamming's "*In The Castle of My Skin"* is a vivid portrait of a small village in Barbados in the late 1930s written using shifting perspectives, stream-of-consciousness narration, and typically modernist explorations of a young boy's understanding of the world. Greg observes ahead that the world depicted in the novel is composed by men and women who are not simply poor, but also black. This world has a long history at once vital and complex; Vital because it constitutes the base of labour on which all the entire Caribbean society has rested, and complex because Plantation Slave Society conspired to smash the ancestral African culture and to bring about a total alienation of man.

Cotter Graham still appraises the novel in the "*Canadian Forum*" asserting that if Mr. Lamming is at all representative of Barbadians, the colony has a more interesting 'personality' than any other West Indian Island. He affirms that he is certain that he has read no other West Indian literature which displays the keen perception and insight of the book. Cotter felt, however, that the sprawling structure of the novel made it difficult to read.

In the *Chicago Sunday Tribune*, M. S. Douglas effused that "one little Barbadian, grown up, has written in the most beautiful singing English a complex and brilliant novel of his childhood and his people which miraculously has lost nothing of that dazzled wonder probably very close to genius. H. C Webster wrote in the *Saturday Review* that the novel was 'highly rewarding both as social and as a personal document.' Something strange, emotional and compassionate, something between garrulous realism and popular poetry quite delightful, noted

V.S. Pritchett in the *New Statesman and Nation*. R.D. Charques praised the novel in *the Spectator* for being 'a striking piece of work, a rich and memorable feat of imaginative interpretation.

Other critics, while still admiring the book, point out what they see as faults, and most of these note the loose structure of the novel. The most negative major review of the book appeared in the London *Times Literary Supplement,* which argued that Mr. Lamming appears to have been unable to make up his mind whether to explore the world of adolescent consciousness or the world of social history. It is an artistic flaw which is so glaring that after a time it ceases to matter; the eye is less irritated by a beam than by a series of notes.

Recent attention paid to Caribbean literature has paid off for Lamming's novel. Pierre Claver Manirambona, in his work entitled, "Colonial and Racial Consciousness in the Caribbean: A Study of George Lamming's "*In The Castle of My skin",* is much concerned with the colonial and racial consciousness by exploring the legacy of slavery and feudalism as depicted in Lamming's novel understudy. He shared the same point of view with other critics such as Sandra Pouchet, however, that Lamming has achieved a fine balance between the process of individuation that drives a wedge between G. and his mother, and the bonds of mutual affection and appreciation that are memorized in the text as a whole.

In our study, we will be analyzing the kind of society that colonialism has produced, as pictures it the novel understudy. That is, the social structure and the culture by documenting the strategies of colonizing enterprise to keep and secure its riches and power over the colonized people. At the same time, a keen attention will be put to the analysis of the impact of the colonial power system on the colonized people and how the colonized struggle to win back the lost identity.

Lamming has produced many works but the research at hand deals only with "*In The Castle of My Skin".* As this work deals with a number of themes, our study only focuses on the theme of Culture and Class Consciousness in The Caribbean.

The study at hand will try to explore the culture and class issues in the colonial Caribbean, impact of class domination and culture imposition on the colonized people and how the later try to win back their lost culture, their identity, as depicted in the novel.

As far as the theoretical framework is concerned, New Historicism will be used while carrying out this study. In fact, the New Historicism is the term assumed by critics who emerged in the 1980s directly opposed to the "Formalism". It is an approach to literary criticism and theory based on premise that a literary work should be considered as a product of Time, Place and Circumstances of its composition, rather than as an isolated creation. Therefore, Instead of dealing with texts as independent entities, New Historicists pay keen attention to the historical and cultural background of their production. New Historicism rooted in the reaction against '*New Criticism*' of formal works analysis of literature which was seen by some professional readers as taking place in a vacuum.

Although New Historicists see history as an important factor that determines the production of a text, they however, do not look at history as traditional historians did. The later resorted to social and intellectual history as a background against which to set a work as an entity, or saw literature as a reflection of the worldview of the period. Instead, the former conceive a literary text as 'situated' within the institutions, social practices and discourses that dominate the culture of a particular era. The text is thus a product of an era, an instrument for the propagation of cultural values, be they supportive or subversive of an existing hegemony. Therefore, New Historicists aim to simultaneously understand the work through its historical context and to understand its cultural and intellectual history through literature, which documents the new discipline of the history of ideas.

As a critical mode, New Historicism began with scholars such as Louis Althusser, Michel Foucault and Frederic Jameson. Later, it gained its greater development by Stephen Greenblatt. Althusser, a revisionist Marxist, argued that

ideology manifests itself in different ways in each of the semi-autonomous institutions of an era, including literature. Most ideologies work to form and position the 'subjects' in a discourse, in a way that subordinates them to the interests of those in power. On the other hand, Foucault's view that the discourse of an era, instead of reflecting pre-existing entities or orders, brings into being numerous semi-autonomous structures which function as propagators of power and social change, and as a result, the particular discourse formations of an era determine what is considered as 'knowledge' and 'truth', as well as what is considered as normal or abnormal, legal or criminal. He based his approach on both his theory of the limits of collective cultural knowledge, and on his technique of examining a broad array of documents in order to understand the episteme of a particular time. In this sense, New Historicism is claimed to be a more neutral approach to historical events, and is widely sensitive towards different cultures.

To new Historicists therefore, history is conceived, not as a set of fixed objective facts, but, like literature, as a text that is subject to interpretation. Texts are generally conceived as tools that may seem to present or reflect external reality, yet are in fact, containers of 'representations', that is, verbal formations that are "ideological or cultural constructs" of the historical conditions specific to an era. These ideological and cultural representations in texts serve mainly to reproduce, confirm, and propagate the power structure of domination and subordination, which prevail in a particular place and period.

Greenblatt on his own, introduced the notion of "subversive containment dialect", arguing that, in order to sustain its power, any durable political or cultural order allows and even fosters "subversive "elements and forces, yet in such a way that it can effectively contain. In this way, those in power can be able to know the tensions that lie buried in the hearts of people and contain them before they ferment into a revolution. Cultural materialism, however, opposed Greenblatt's notion in insisting that a culture and its literary products are always, to a certain

degree, conditioned by the real material forces and relations of production in their historical setting.

In its historical, political and cultural interpretation, New Historicism owes something to Marxism, but whereas Marxism tends to see literature as a mirror of material relations of production, New Historicist thinkers take a more nuanced view of power, seeing it not exclusively as class-related, but extended throughout society as consisting of texts related to others, with no fixed value above and beyond the way specific societies read them in specific situations.

New Historicism also has something in common with Historical Criticism of Hippolyte Taine who argued that a literary work is less a product of its author's imagination than the social circumstances of its creation. Taine upholds that any work of art embodies at least three aspects: Race, Milieu and Moment; which are the determining factors of its production. The only difference is that New Historicism emphasizes on ideology: the political disposition unknown to an author himself that governs his work.

New Historicism is, therefore, relevant in this work in that it enables us to explore the theme of culture and class consciousness in the novel understudy. Indeed, this theory will help us to understand the origin of the colonized people's alienation and the reason for them to engage in a struggle for self-assertion, since such an action roots in the past. Ann Dobie in *Theory into practice: An Introduction to Literary Criticism* supports its relevance in arguing that:

> Because New Historicists are aware that no single discourse can explain the complexities of any event or artefact, they search out sources that have been overlooked in the past because of the emphasis on finding the overall explanation of a period's practices and products. Their investigations have led to an interest in the narratives of marginalized people and to some

> critics for the importance given to non mainstream materials. The quest is important, however, because it is though the stories people tell about themselves that they come to know who they are. (165)

This work will be divided into five sections: a General Introduction, three chapters and finally a General Conclusion.

Entitled "Culture and Class Issues", the first chapter will examine the basic cultural elements, such as language, educational system, economic system, beliefs, etc, and the main social class divisions in the society depicted in George Lamming's "*In The Castle of My Skin"*.

The second chapter, as indicates by its caption: "Impact of Culture and Class Consciousness", scrutinizes the confusion due to cultural fragmentation and conflicts that provoke class divisions and the imposition of a new culture on Barbadian society in particular, and on the Caribbean in general.

The last chapter which is headed, "New Consciousness and Struggle for Self-Assertion", will deal with the awakening and engagement of people in a struggle to redefine themselves in the new world in order to win back their lost identity.

Finally, the general Conclusion will summarize the salient arguments raised in the work, bring out findings and recommendations, and finally suggest possible areas for future research.

CHAPTER ONE

CULTURE AND CLASS ISSUES

In this chapter, different cultures and classes will be explored as depicted in the work understudy through a close analysis of the different characters. The task here is assessing the social cultures yoked together in the new world and the social classes that can be found in the work. This will help us to reflect on the true image of Barbadian society in particular, and the Caribbean, in general, during the time of production the work understudy. As already stated in the introduction, two elements seemingly facilitated the stabilization and perpetuation of the colonial power in the Barbadian society in particular, and the Caribbean in general; and these are 'Culture' and 'Class'. To get a clear understanding of this, let us first enter deeply the setting of the novel, '*In The Castle of my Skin*.'

First of all, the story is set in a world divided into two diametrically opposed worlds, as it is described by the narrator. On one hand, there is the huge beautiful enclosed building at the top and in the centre of the hill, where the Landlord lived. The later is an Englishman who represents the British colonial presence and occupation in this part of the world. The narrator paints this scene in the following words:

> To the east where the land rose gently to a hill there was a large brick building surrounded by a wood and a high stone wall that bore bits of bottle along the top. The landlord lived there amidst the trees within the wall. Below and around it, the land spreads out into a flat unbroken monotony of small houses and white marl roads. (25)

In the landlord's court exists two other important institutions worth of note in that they play an invaluable role in every human being's life. These are the 'church'

and the ‘school’. To illustrate how closer to the landlord was the church and the school Lamming’s narrator locates them:

> In one corner of where the walls met the was a palm tree laden with nuts, and in front on all sides an area of pebbles, marl and stone. That area wide and pebbled in every part was the school yard. The school was in another corner, a wooden building of two storeys with windows all around that opened like a yawning mouth. […] In another corner was the church, a stone building which extended across the yard to within a few yards of the school. The church seemed three times the size of the school, with dark stained hooded windows that never opened. (35)

As known to everybody, the question of belief and education are fundamental issues to any people, indeed. Therefore the colonial enterprise could not forget the role of the church and the school in the enculturation process, and the landlord, as an administrator and private owner of the Creighton village, must have them closer in the accomplishment of the colonial mission.

On the other hand, there is the former sugar cane plantations transformed into a village after the abolition of slavery. Lamming, through his protagonist points out that *“an estate where fields of sugar cane had once crept like an open secret across the land had been converted into a village that absorbed some three thousand people.”(*25) Indeed, it is the same village that the narrator talks about as spreading out into flat unbroken monotony of small houses and white marl roads below and around the landlord’s. On the clear eyes, the three thousand people in the village are the descendants of former black slaves, undoubtedly brought from Africa during the slave trade period, who worked in the former sugar plantations before the abolition of slavery, and these people lived an extreme poverty. The

narrator captures their life; from the village houses construction to the life of the villagers in family. He paints the village as follows:

> The village was a marvel of small, heaped houses raised jauntily on groundsels of limestone, and arranged in rows on either side of the multiplying marl roads. Sometimes the roads disintegrated, the limestone slid back and the houses advanced across their boundaries to meet those on the opposite side in an embrace of broad and shingle and cactus fence. […] There was a public bath for men and women with a perpetual stench disinfectant pervading the air, and everywhere limestone constructions like roof-less ovens for disposal of garbage. (10)

The above described landscape of the Creighton's village shows how the world is divided into two: the beautiful landlord's enclosed house, on one hand, and the marvellous village around the beautiful landlord's, on the other hand. Therefore, from the appearance of the Creighton village to the life of both the landlord in the great brick wall house, and the villagers' life in their families and at work, one undoubtedly foresees two main classes: these are the lower class represented here by the numerous unskilled villagers who are extremely poor on one hand, and the upper class epitomized by the very small minority of British white colonizers, represented in the novel by the landlord and the other British institutions (the church and the school) that concur and cooperate in the mission of seating the colonial power in Barbados.

The colonial mission will only be successful by dominating culture. Besides, the landlord's mansion is at the top of the hill as a great lamp spreading its light on the whole village, whereas the village stays at the bottom, enlightened by the light from the landlord's house. This establishment of the landlord's house and

that of the village predict how unequal the Creighton community is structured into two classes; an extremely rich minority constituted by white people, and a majority of very poor black people.

Between the two afore mentioned classes, the narrator represents us with the existence of another class. He mentions the name of the overseer and other educated black people from the village such as the civil servants, the government servants, lawyers and doctors. According to their social status, they do not belong to the lower class even though they come from it. This class is the middle class looked at as a bridge which intermediates the other extreme classes, meaning the lower and the upper one.

This situation visibly helps us to understand how the colonial power made a myth that they are superior and the colonized people inferior. In chapter II of the novel, the conversation of Bob and G. reveals the history and the social milieu of the village, focusing on the role of the landlord's overseers and describing how the British colonial power in the village , reinforced the sense that black people and their culture were inferior, and thus, get the occasion of imposing their rules. The protagonist observes:

> Then the others say we've no sense of duty. Like children under the threat of hellfire, they accepted instinctively that the others, meaning 'the White', were superior, yet there was the fear of realizing that it might be true.(27)

The cited passage above leaves us a clear understanding of myth-making made by the colonial enterprise in this remote part of the world. In fact, the colonized people are marginalized. This fact pushes them to integrate a new system, that is, to leave out their fragile culture in order to adhere to the strong one. As a consequence, we can predict that this people lost their identity.

In addition to the village landscape, it is better to have a glance to the life of the villagers in their families. In fact, there is absence of fathers in many village families. Some have scattered far away from the island, others died, and others have never been known by their children. The protagonist claims himself that he doesn't know his relatives. He affirms that his birth began with almost a total absence of family relations. (12) This fact provokes an unbearable misunderstanding and confusion about his origin, if we look at the way he inquires about his family members towards his mother. G. asks:

> 'Where you say my grandmother went?'
>
> 'To Panama' my mother answered. 'It was the opening of the canal. She is now in Canal Zone. It's time you wrote her a letter.'
>
> 'And my grandfather who was your father?' I went on.
>
> 'Oh, he died, my child, he died before I was born.'
>
> 'And my uncle who was your brother?'
>
> 'My brother went to America; my mother said. 'It's years now.'(12)

This confusing history of G.'s family is a shared reality to many of his generation. On the other hand, some women do not live with their children's fathers, others have many husbands. For instance, the narrator reveals that Miss Foster, one of the characters of the novel, is claimed to have six children, three by a butcher, two by a baker and one whose father had never been mentioned.(24) Even the boy who was beaten by the head teacher, in his conversation with other school boys, reveals that he had a brother whom they did not share the father. He argues:

> An' the head teacher as much as gets it in his head that my mother'll tell me what she hears when she come home in the night. Not that she'll tell me to my face, but I must hear when she's telling my brother's father. (50)

Therefore, from the cited examples, we learn from this situation that Barbadian original culture is first of all fragmented, what consequently leads us to think about the question of the villagers' identity, who they are and maybe where they come from.

As found in the novel, Barbados is claimed to be "Little England". This idea was institutionalized in Barbados in particular and in the Caribbean in general, and propounded the propaganda of the colonial power system by entering it in the educational program in order to totally transform the mind of the colonized people. Lamming probably shows how the children at even the early age were educated, not at home, but at the colonial school, where the idea was learnt and reinforced by the boys who could be able to read books, as the narrator points it out:

> Generations had lived and died, in this remote corner of a small British colony, the oldest and least adulterated of British colonies: Barbados or Little England as it was called in the local school texts. (27)

In this sense, the colonial enterprise plays a paternalistic and protective role of making all presumed suitable decisions in the villagers' place, thus, in doing everything in all kinds of the villagers' life. Here, enculturation process is primarily noticed in that, Barbados faces a new order to which it must conform. In other words, Little England must shade the image of "Great England", the 'Mother country.'

Besides, the landlord's house itself is depicted as the source and the holder of civilization through which, colonial customs and values are transmitted to the villagers all around it. In the novel, we learn from the protagonist that many values and habits are learnt from the colonizer. The protagonist supports it in these words:

> At night the light poured down through the wood and the house looking down from the hill seemed to hold a quality of benevolent protection. […] When the lights went out, and the wood was dark, the village took note. The landlord's light had been put out. A custom had been established, and later a value which through continual application and hardened habit of feeling, became an absolute standard of feeling. (29)

We understand from the above quoted passage that the colonial power transmitted its values systematically by habituation. It also suggests that the colonized people were unconscious of the new standards they were adapting and its consequences on their social life.

Even the small boys are fascinated by the white culture; their music, their way of dancing, the way women chart with men and what they do. For instance, the night the sailors came to the landlord as usual was an absolute occasion to the small boys to discover the white colonizer's manners. And, this kind of meeting at the landlord's happened many times and what they happened to see attracted them deeply. One of the boys affirms that sailors sent to the landlord are more civilized than other people they used to see in the village (172). This means that the boys admire foreign values from the landlord. In other words, the establishment of the landlord is a partaker in the colonial culture instillation process.

More than this, a very specific example of the villagers' enculturation process is seen in what is taught at the school. In fact, nothing about Barbadian people is taught in the schools. The boys at school are first of all taught the colonizer's language. This has a direct and irreparable impact on all areas of the subjected people and helps the colonizer to control and maintain power over them. As exemplified in the novel, the children at school help us to understand the great

desire of the people to know the colonizer's language. Trumper puts it clear as follows:

> If you were really educated, and you could command the language like a captain on a ship, if you could make the language do what you wanted it to do, say what you wanted it to say, then you wouldn't have to feel at all. You could do away with feelings. That's why everybody wanted to be educated. (154)

This passage quoted above emphasizes on the importance of learning the colonizing power's language. In fact, the colonized people's language has no values in this part of the world since it cannot help them transmitting their thought and feelings. It underscores the language of the colonizer and that is why the subjected people have no choice other than adapting the new system.

Consequently, this new system has a very serious effect in that the Barbadians directly cut off with their original culture and embraced the new one; to mean the colonizer's culture. For instance, Lamming shows us that the only knowledge of the children is about what they study in the colonial schools or what they read in the books produced by the colonizing power. This means that they only know about 'Great England' but do not know about their ancestral history, neither their teachers who were supposed to know. This is the strategy of making Barbadians forget about their history, thus their culture. In this light, one can uphold that the British education system appears to have played a crucial role in the process of fragmenting and smashing down the original ancestral culture which rooted in Africa, in order to successfully control and maintain power over the colonized people.

In the novel, Lamming emphasizes on the role of 'the school' in the process of enculturation. He provides us with a vivid description of the British school in this colony, which effectively stresses the success of the foreign culture

imposition. Here one may look at the whole scene of the cerebration of Empire Day, the decoration of the area, the ceremonies that take place and the different speeches that are delivered on such a delightful day. The protagonist describes the area of the ceremonies as follows:

> The school wore a uniform of flags: doors, windows and partitions on all sides carried the colours of the school's king. There were small flags and big flags, round flags and square flags, flags with sticks and flags without sticks, and flags that wore faces ok kings and princes, ships, thrones and empires. Everywhere the red and the white and the blue. In every corner of the school, the tricolor Union Jack flew its message. (36)

The environment presented above shows the total presence of the British on this small Island, and we should know from now on that this presence dates far back in the past. In other words, the flags being talked about are not flags of Barbados, but those of England. And, the message that this environment gives is the declaration of the success of the colonizer' cultural domination, which came to change the identity of the colonized people.

In this sense, we are brought to understand that the narrator recognizes himself that the consistence of the British culture in the Island is not surprising since there is not any other foreign culture to interfere with it, except the fragmented culture of ancestral Barbadians, despite its weakness, time immemorial. The narrator informs us:

> Three hundred years, more than the memory could hold, Big England had met and held Little England and Little England like a sensible child accepted. Three hundred years, and never in all that time did any other nation dare interfere with these two. Barbados or Little England was

> the oldest and purest of England's children, and may it always be so. The other Islands had changed hands. Now they were French, now they were Spanish. But Little England remained steadfast and constant to Big England. Even to this day. Indeed, it was God's doing. The hand of Lord played a great part in this union. (37)

In this information, one learns that the motive of British existence on the Island is still unknown by the inhabitants, the reason why they consider it as 'the doing of God'. This means that the villagers were in a deep sleep; what they could not understand or be able to justify they took it as the will of God for things to be like that. It also reveals that the villagers' culture had disappeared in such a way that one could not distinguish between Barbados and England.

Further in chapter five, the protagonist recounts the process of British occupation from the times of settlements and what they brought in the Island. Even at this moment, he points out how the colonizer profited from the ignorance of the people in order to change the name of Barbados. Then, Barbados has lost its identity. He reveals:

> It was the case of the English settler in the island. For reasons which were different the land had got into their Blood. They might return for a month, six months, a year, but those who had settled for any time always slipped quietly into the position of making the island a home away from home. And particularly in this island. They had made it so much their home that they brought not only their habits but the very name of their original home. They called it Little England with the pride of the villagers who thought the name carried with it a certain honorable distinction. (98-99)

From the above information, we are brought to understand that to change the name of the island also means to change its identity. Consequently, it suggests changing the identity of its inhabitants. We also can discover that the fractured mind of the colonized turned them weaker and naïve in such a way that they are willingly ready to accept anything without any resistance.

In this sense, we deduce that the degree of assimilation of the islanders is a result of a project that started and operated far back in the past, time immemorial. Therefore, we undoubtedly expect almost the total absence of original or ancestral culture. This is first due to the displacement of Barbados' inhabitants which consequently provokes cultural fragmentation and dislocation.

Moreover, the Empire Day is repeatedly celebrated on the twenty fourth of May each year in memory of the birthday of England's Queen, not in the memory of Barbadian ancestral History; 'the middle passage and the slavery'. At that time, the success of the colonial project is evaluated, renewed and revived to the colonizer's satisfaction. This fact can be exemplified in how Barbadians massively respond to the ceremonies of that day; as the protagonist points out, "*all sides of the walls were crowded with people. There were relatives of the children who were in the squads, or children who did not go to that school."* (37)

In fact, this occasion is very significant since it reveals the behaviours of school boys and their teachers, the speeches delivered both by the white inspector and the head teacher. Indeed, the inspector's speech does not reveal the real motive of British presence, but rather, it diverts the reality by announcing merely the strong connection between Barbados and England, and expresses, however, his satisfaction about the boys' performance which only displays the British culture. The inspector pronounces:

> My dear boys and teachers, we are met once again to pay our respects to the memory of a great queen. She was your queen and my queen, and yours no less than mine.

> We're all subjects and partakers in the great design, the British Empire, and your royalty to the Empire can be seen in the splendid performance which your school decorations and the discipline of these squads represent. (38)

In this passage, one can understand the strategy of the colonizer to maintain his power over the colonized. Here, the seduction strategy is pointed out in the convincing speech of the inspector that Englishmen and Barbadians share the same destiny, thus, they are the same.

In revealing that Barbados is the pride and treasure of 'Big England', the assimilated villagers cannot conceal their satisfaction by showing strong emotions provoked by the eloquent speech of the inspector ironically congratulating them for their acceptance of the colonial rule. The following passage illustrates it clearly:

> Let me say how impressed I am with the decorations. I hope I shall start no jealousy among the schools in the island under my control if I say that such a display as I see here could not have been bettered by the lads at home." The boys and teachers applauded and his voice was lost in the noise. The inspector waited till the shouting died down and concluded: "Barbados is truly Little England! (38-39)

From the above extract of the inspector's speech, we get a clear understanding that Barbados is no longer free, but it is under the control of another power. We also learn that the colonized people were acculturated in such a way that what they can perform in their exhibitions was perfectly to mimic the master's culture. That is why the white inspector is happy of this success.

In fact, the inspector's speech is a statement which comes to firmly support that the colonial culture instillation among the villagers is truly an incontestable success in this part of the world. On one hand, the inspector's speech suggests that, beyond the class issue, the British cultural domination is at the top among the Barbadians, and insures that the colonial power can easily run all its projects without any form of resistance on the behalf of the colonized people. The same feeling of deference is also observed even to the head teacher in presence of the white inspector to show how he is faithful to the colonizer's culture. In fact, on that same day, the head teacher who is assimilated to British culture and actively participates to its success in the Caribbean, gets the opportunity to deliver his speech in order to express how pleased he is of the standard 5 to have won the inspector's shield and the great pride he feels that three of the boys would be heading to high school for the only reason that they had won exhibition scholarships, and after, he distributes pennies to all the school boys, as it was a habit on such a day, according to the grade. He posits:

> 'As you know,' the head teacher went on, 'every Empire Day we give pennies to the children. It is the gift of the Queen, and a great old Queen she was. And it is our custom here as in all the schools, to give a penny to the boys in the lower school and those in upper school up to standard 4. The others get two pennies. Our three exhibitionists will get three pennies each. (42)

The above information reveals that the black head teacher takes part in the process of enculturation by seducing the boys at school in offering them money. This will help in making them very obedient towards their teachers and promptly respond to any command given without hesitation. Indeed, they are trained to obey and execute unreasonably. On the other hand, this unspeakable deference of the school boys and their teachers towards the inspector reveals a deep ancestral culture sleep and a total assimilation. That is, the Barbadians obey British orders without

reasoning, as the protagonist posits; *"Big England had only to say the word and Little England followed."(*37)

This high degree of assimilation is not a sudden fact of simply coming into contact with the British, but rather it is a continual, strategic and systematic process of enculturation. The narrator presents us how British culture was systematically instilled in Barbadians from the children's very early age and in a great number, in the mind labelling industry, the school. He posits:

> Standard lower first comprised the boys between the age of five and six who were too old for the primary school and not clever enough for the upper school. […]There were nine squads comprising about a thousand boys. (36)

This fact supports that the colonial enterprise had planned and operated a project of totally changing the mind of the colonized people. The Empire Day now is the barometer which permits the colonial power to evaluate the needs that can help to achieve their mission. In a sense, it ensures them if the degree of enculturation is sufficient or not.

Therefore, on that occasion, the inspector rewards enormously the pupils with higher and promising degree of achievement by granting them scholarships and distributing money to all the school boys who participated in those ceremonies. This is done with the purpose of persuading the audience of the 'Mother Land's generosity, humanist and philanthropic mission' on one hand, and at the same time, seducing the boys and encouraging them to follow and be faithful to the colonizer's culture. Moreover, giving money to small boys who do not even know what to do with it appears to be a kind of moral corruption, which will consequently help to produce a materialistic elite instead of producing a nationalist one.

Apart from the school, the conversation of the boys at the beach evokes something strange that reveals the existence of another strategy of enculturation used among uneducated villagers. In fact, it has already been noted that there exists a foreign church in that part of the setting of the novel. Reasonably, human beings are generally religious. It is understandable that there must be a church since human kind needs spiritual food. As the majority of the inhabitants of the village are brought from Africa, one would expect the existence and dominance of African religion, but, the narrator reveals that the church was also brought from England.

So, one could raise a question of knowing what is the role of the British church in that part of the world where the majority of the inhabitants were of African origin; since the villagers were black Africans who probably might have their own religion? Or why did the colonizer chooses to impose his religion to the colonized people? Obviously, it is the motive of fragmenting the original culture of the Africans who were brought in the Caribbean in order to divide them, on one hand, and the way of easily and fully assimilating the colonized mind in order to avoid any form of resistance and disturbance against the colonizing power, and finally lead to successfully meet their needs.

If we try to analyze some of the stories counted by the children themselves in the novel, we can discover the role of the foreign church in Barbados. In fact, the role of the foreign church is found in the story of Jon, Susie and Jen. Trumper, one of G's boyfriends on the beach helps us to discover the hypocrisy of Brother Banister who held a position in the "Free for All Brethren Church", showing how he separates Jon and Susie in order to marry him to his daughter, Jen. The protagonist points out:

> For a long time he wus living with Susie who live down the train line, and Susie had two children for him, Po King an' Puss in Boots, Number one. It seem Jon join the

> Free for All Brethren an' get save; he says he turn to the Lord an' so on. Brother Banister take him in an' try to make a hand with him. He was comin' on good, good, good, an' it seem he start to make much of Brother Banister daughter, Jen. He was *muching* up Jen plenty, but nobody say anything 'cause they consider in the church that all who break bread is of the same family. An' Brother Banister, for God knows what reasons, give Jon all the rope he want. (122)

In the above passage, we discover the irony of the British religion. In fact, the church was expected to consolidate the family but, here, it is obvious that it seeks to destruct them. Normally, people marry because they love each other, and Jon and Susie are quite a good example, before Jon enters the new church-the foreign church. But here we face a forced marriage, a marriage under terror. Brother Banister wishes to marry Jen, her daughter to Jon by force.

As seen in the extract of the story, Jon reveals to Susie that if he does not marry Jen the father of Jen is going to shoot him. Indeed, Brother Banister was expected to be a good example in the society, since he held a position in the church but , on contrary, he is the one who conspires to destruct it; he even swears 'in the name of the church' to kill. This fact puts clear that the British church belongs to the colonial enterprise and simply helps to pave the way of colonial power enculturation. This is evidenced in how Brother Banister illegally arranges the religious marriage, without following the rule that is required by his church. In this sense, participates to break apart the original culture by bringing a new form of marriage. Trumper lets us know in these words:

> Brother Banister had to save his face from shame, 'cause of his position in the church, and he say once Jen get

> marry, he didn't care how it wus done, once there wus a ring before anything happen. (123)

In this cited passage, one learns Jon, hoping to solve the problem, arranged to marry both Jen and Susie by secretly posing the same condition (do it quick and quiet), in two different churches. The confusion brought by the fact of acquiring a culture which is not his weakened Jon's character and turned him into unfair human being.

Likewise, in the story of Bots, Bambi and Bambina, we discover that the colonizers one scattered in the village with the mission of tearing down the original culture in order to instil the British one, by pointing out the role of the foreign religion in the enculturation program. One of G's boyfriends at the beach, Boy Blue, relates Jon's story to that of Bambi. Normally, in former times, polygamy was recognized in the traditional African society. Since the Barbadians originated from Africa, it is understandable that the same tradition still existed in that part of the world. Then, this story introduces us to how the colonial power proceeds to uproot this tradition in the purpose of rooting the British culture. Boy Blue recounts how a white woman kept coming to the village asking people to marry in the way required by the foreign culture. What is surprising is that the white woman asks it to those who legally (according to the tradition) have wives and children and who live peacefully. Boy Blue counts:

> Bambi did get marry. He not only get marry, but get marry in royal style. As you know he wus livin' with Bots and Bambina both all two at the same time, for a long, long time. An' they all had children for him. Bots had Puss in Boots, Number two, an' Suck Me Toe, an' Bambina had three, Sugar Shine, Turtle Dove, an' Stumps. An' Bambina an' Bots wus the best of friends, an' the children who wus half brother an' half sister live

> like real brother an' sister without any talk 'bout half or quarter. They lived real splendid together, and so did they mothers. Everybody says there never know in all the village from top to bottom a set of people who live in love an' harmony like Bots, Bambi an' Bambina, with the children there, not in the same house, but in the same sort of feeling of you belong to me an' I belong to you. (134)

The white woman does not only ask Bambi to get married to one woman but also to change the names of his children, as Jon and Susie changed theirs. She convinces him that the names they bore from their birthday are not really names. In other words, she is undermining the traditional culture and upraising the colonial one.

In fact, the colonial enterprise aims at changing the identity of all the villagers, thus, of the Barbadian in particular and the Caribbean in general. Obviously, the mission of the church is helping the colonial power to strategically divert the colonized people from the roots of their original culture in order to install the colonial one. This is achieved by seducing some of the villagers in giving them some of what they need and dividing them in different religions in order to soothe any kind of resistance against the colonial power. This success visibly has been possible because of the unspeakable poverty of the villagers due to the class divisions.

In nutshell, changing the names of the village (the Creighton's) and the roads (Murrell, Akins, Hunt); the name of Barbados (Little England)and the city where the landlord and other white people lived(Belle Ville); the education system and programs, the different cerebrations and ceremonies (the Empire Day) and the foreign religions (Anglican church, Presbyterian, Free for all Brethren…), all these deal with the culture and class issues and document about the strategies used by

the colonial power in order to finally rule without disturbances the Caribbean and clearly justify the island's exploitation by the British for hundreds of years. In addition, dominating culture and dividing the villagers in different social classes came to persuade them that one category is subject to the other. That is an impact of myth-making that undermines Barbadians in particular, and the Caribbean in general, and upraised the British colonial power as superior. But, this long night of British cultural domination and class exploitation cannot be an endless song since there is no equity in the distribution of resources among the Caribbean. The awareness must yield some impacts, whether negative or positive. The following chapter will address the impact of culture and class consciousness in Barbados, in particular, and in the Caribbean as a whole.

CHAPTER TWO

IMPACT OF CULTURE AND CLASS CONSCIOUSNESS

The West Indies, as already debated in the previous chapter, has endured the British colonization for many years. Like in many other colonies, the British colonizer brought many things with them in the Island, especially their culture and imposed it on the colonized people. The colonizing power privileged some of the colonized people who helped to enrich them, what produced an existence of different classes in the Island.

Indeed, this long period of contact of the Caribbean with the colonial power and its cultural imposition has produced a social class distinction and domination society. In such a situation, one would undoubtedly expect a consciousness that brings something different in the structure of the society; a subsequent socio-cultural change of status quo. In this second chapter, we are going to attempt to explore the impact of culture and class consciousness due to cultural fragmentation and dislocation. That is, the chapter will seek to document the outcome of the conflicts provoked by class divisions and the imposition of a new culture on Barbadian society in particular and on the Caribbean in general, as depicted in the novel understudy.

The British colonization laid upon class and cultural domination has greatly changed the Barbadian mind, and this fact may present some areas viewed as a cruelty. This is orchestrated by the categorization of people and the kind of education and the values that the colonizing power brought to the islands in general, and particularly in Barbados. The author of the novel understudy supports this statement himself in his introduction to the novel by shading light to how cruel was the colonized people categorization and the cultural fragmentation, imposition and domination. He argues:

> It was not a physical cruelty. Indeed, the colonial experience of my generation was almost wholly without violence. No torture, no concentration camp, no mysterious disappearance of hostile natives, no army encamped with orders to kill. The Caribbean endured a different kind of subjugation. It was a terror of the mind; a daily exercise in self-mutilation. Black versus black in a battle for self-improvement. (XXXIX)

In the above cited passage, one discovers Lamming's awareness of the impact of the colonial order on his community. His examination of this image in his novel depicts the impact of the social structure of the colonizer.

As the issue of class has been debated in the previous chapter, this society in which we find three social classes (the upper, lower and middle class), there is no way of lacking problems due to this social structure. In the novel, the author still presents us how the categorization of people in the village and culture fragmentation engendered difficulties. For instance, in the second chapter of the novel when the children of the village tore down the fence and Bob uprooted G's mother's pumpkin vine, Bob's mother showed herself abusive. As Bob himself reveals it to G, his childhood friend, this way of behaving of mothers was learnt from the Bible-itself brought by the colonizer's church to help ruining the very character of the colonized people. The boys' conversation puts it clear:

> 'And she don't hit me for purpose,' Bob said. 'She don't do it for purpose. She does it 'cause she's God-fearing. She always say the Bible say "Spare not the rod and spoil the child." And 'tis only that she don't want to spoil me.'(21)

In this light, the above information helps us discover the destructing power of the teaching of the church. In fact, Bob's mother represents someone who has

mastered and internalized the teaching of the Bible from England, and consequently, she is even able to apply it properly in her everyday life. What is suspected is to know whether she is really able to perfectly understand the language of the Bible and interpret it correctly or not.

As a common situation for almost all the villagers, this boy's experience is similar to the kind of divisions that occurred in the story of Jon, Susie and Brother Banister's daughter, Jen. In fact, Jon found himself in dilemma when he could not manage to or not marry Jen, since Brother Banister swore '*by the name of the church'*, to shoot him and Susie by her dead "grangran" to poison him once he dares to marry Jen. The boy recounts:

> *"Poor Jon wus betwix' the devil an' the deep blue sea, as they say. On one hand Brother Banister with a gun, an' on the other Susie with a bottle of arsenic."*(123) Jon could not make up his mind and be able to settle this dilemma and ended up by fleeing and found himself among the dead: "*They didn't fin' him an' they never would have find him, 'cause he wus sittin' at the top of a mahogany tree in the cemetery*."(125)

In this passage, we learn about the dilemma brought by the fact of embracing different cultures. In fact, Jon has not been able to transgress the former moral norms of his society. There is therefore a kind of resistance of the ancestral culture which refuses him to do bad things dictated by foreign culture unknown to him. Indeed, it is obvious that there exist two opposite forces, thus, two different cultures, fighting each other in the mind of Jon. Someone who was reasonable before only embraces a new culture which is not his and gets trouble with the society in such that the only peaceful place for him to be is the graveyard.

Note that this question of religious wedding which puts Jon to what brings about cultural confusion and trouble was not common to that African originating

people because it was not in the culture of Barbadian ancestors. Boys' discussions at the sea show how they try to find out why Jon is confused. They cannot understand his behaviour and reaction towards this confusing situation. Likewise, they cannot find appropriate answers to many questions the whole issue raised in their minds. Their conversation informs us about it:

> '… But I wus thinkin' 'bout Jon. Why he choose the cemetery of all places?'
>
> ''cause 'twus where the tree wus,' Trumper said.
>
> 'But there's plenty other trees,' Boy Blue said, and he seemed very worried.
>
> 'I don't know,' Trumper said, 'except that I wus sayin' to myself that Jon thought the weddin' had to be, an' he went there to see who would take his place.'
>
> 'But nobody could take his place,' Boy Blue said, 'cause in the first place, nobody but a few people know 'bout the weddin'. (130)

From the above passage, it is clear that the forced foreign religious marriage has a negative impact since it does not belong to the existing socially recognized traditional belief. Here, the small boys themselves believe that this kind of marriage that the church arranges between Jon, Susie and Jen is not common and fair among the villagers. In other words, it does not belong to the villagers' normal culture.

The irony and paradox here is that this kind of marriage even contradicts the teachings of the Bible which urge one to marry only one woman and never divorce. As the white woman's teaching to the villagers puts it, to have more than one woman is a sin, and this was normally what was expected from the church teachings. In this sense, the boys help us document about the hypocrisy of the British church and discover how the foreign religion came to destroy the

traditional culture, what left serious damages on the mind of the villagers of which, Jon is a striking example.

Likewise, the story told about Bambi, Bots and Bambina also documents about the impact of the fragmentation of the traditional culture and the foreign culture imposition. In the story of Bambi, Bots and Bambina, the success of the white woman who kept coming to the village and encouraging the villagers to marry only one woman, left a very serious problem in Bambi's family. In fact, the white woman left the family divided, and this division has been an incident that confused the villagers since they knew how peaceful the Bambi's family was, before the advent of the white woman. A vivid example is the kind of behaviour of Bambi after he accepted the sort of marriage proposed by the white woman, and this made Bots and Bambina, who were for years in good term, become enemies. Lending the voice to Boy Blue, Lamming shows the consequences the fact of embracing the white woman's instruction brought to Bambi's family; only an unspeakable enmity and hatred between Bots and Bambina, bad luck and afterwards, a surprising death of Bambi. Boy Blue lets us know:

> 'But there 'twus, enmity twixt the two, an' for what, you couldn't say. An' one morning Bots an' Bambina fight till they nearly kill one another. The idea, everybody had to say, the idea that the two of them who live so good together should have let the devil come between. An' the fight wus so bad that the next night the open-air preacher who had heard close his meeting with the hymn, "Satan go way, Satan go way, Satan go away an' let Jesus come in." […] One night Bambi fall down an' dead, easy so. He had a heart attack, an' before you say Jack Robinson he wus dead. (138-139)

This passage above teaches us about the outcome of the mistake made by Mbambi in accepting the teaching of the white woman. Indeed, the woman's teaching brought a kind of enmity and division. The cultural confusion that seized Mbabi's family postulates that, not only the Mbambi's family is destructed, but even the original villagers' culture is being torn asunder. It also suggests that the Barbadian culture is in danger, thus Caribbean one as a whole

Moreover, one should know that the white woman did not only ask Bambi to separate with his two wives but also to change the names of his children he had from them, as Susie and Jon had their names changed in the two marriages arranged in two different churches, pretending that the names they had were not really names. This urgent demand of the white woman, on one hand, informs us that the colonial power undermines the ancestral tradition and reveals that the true mission is to radically change the villagers' identity and the Caribbean's in general. On the other hand, it expresses the strong will of destructing and smashing down the weaker ancestral culture in order to establish the colonial one, and this is achieved by seduction, promising that once the children grown up, with true names-the colonial ones, they can get big jobs like the Post Office or the Government Saving Bank. It is also clear that this cultural imposition is meant to the very interest of the colonizer. Absolutely, the governmental system belongs to the colonizing power.

To serve in the office clearly means to serve the colonizer and contribute to the success of their mission. It also means that the white woman was looking for someone who will used for the colonizing power's interest. As Worth of note is the role of money as a destructing power at hand of the colonizer. In the quest of trying to find out who will Bambi marry between his two wives, Bambi proposed to throw the penny because he was himself unable to take a decision. *"He give Bots heads on a penny, an' he give Bambina tails, an' he spin the coin. Bots win an' he marry Bots"* (135). This practice is the new way of choosing a wife and it is

brought by the white woman. As consequence, Bambi is first surprised and later confused, and all his family falls apart with division, hatred and after all, death.

As already debated in the previous chapter, educational programs in the Caribbean are mainly meant to root the British culture. The boys at school are taught about England values in a new language-English, what helps to convince Barbadian that England is a power all over the world. As discussed in the previous chapter, the Empire Day is itself a holiday cerebration commemorating and exalting the strong existing ties between England and its colony, thus , between 'Big England' and 'Little England.' Bob's father and Mr. Foster, some of the characters, reveal that the British education is consolidated a lot in that part of the world than elsewhere. They witness in their conversation:

> 'But 'tis strange the way they give Little England the best education' said Mr. Foster. 'I don't think there's any part of this God's world barring England sheself where the education is a high pitch.' 'Tis true' said Bob's father; 'I once hear a Englishman say he wus teacher at one of the high schools, that Harrison College was as a place of education as any same place that teach the same things any part of the world. An' he travel all over the world.'(103-104)

In this conversation, we discover how the education program of the colonizer is incomparable. Indeed, this education is admired by the boys since they have no any other to compare with it. This suggests that they do not have any reference in their dislocated society, and this reality is common to the Caribbean as a whole.

However, as some of the other characters of the novel understudy criticize it, this education system is insufficient to their children and perpetuates ignorance among the Barbadians in particular, and the Caribbean in general. In fact, this education program diverts the inhabitants from their roots by concealing them their

history. This, however, will inevitably raise the fundamental question of identity from which, the Caribbean have been suffering from for many years. The conversation of the shoemaker, the overseer's brother and Mr. Foster puts it clear. The shoemaker observes:

> 'But if you look good' said the shoemaker, 'if you remember good, you'll never remember that they ever tell us 'bout Marcus Garvey. They never even tell us that they wus a place where he live call Africa. An' the night that he speak there in the Queen's Park an' tell us that we wus his brothers who for some reason nor next went elsewhere, I see a certain teacher in that said high school walk out from the meeting.(104)

This passage shows how colonial enterprise extensively worked to the transformation of the colonized mind by instilling its values. It is also an analysis that documents about how the program is insufficient and even inadequate in the sense that it perpetuates ignorance among the colonized people. In fact, it does not inform them about Africa, their ancestral origin. The shoemaker kept abreast of this because he received the colonial education with this truth in his heart. That is why he points out that the black teacher walking out by the simple reason of hearing in the meeting that his origin is Africa is a fact stating that, though educated, he ignores his ancestral origin. In other words, he has assimilated the foreign culture to that extent that he does not want to hear about something that sounds like 'not belonging to 'Big England', the engineering industry of his mind.

The teacher's behaviour displays to us that he does not know who he really is. Mistakenly, he thinks he is an original native of 'Little England' and no more. He cannot be able to understand how he can belong to another part of the world-Africa, a place he maybe hears about for the first time. He is assimilated to the British culture and thus, he behaves as a supporter of it. Paradoxically, as someone

who has studied, he was supposed to know the true history of his people, but he shows himself ignorant and then walks out because he does not bind to it any value. In one word, he is bigot against the ancestral culture. Therefore, it is like losing his time to be hearing to what he considers as foolishness. Worse of it, as a teacher, he will undoubtedly teach and perpetuate ignorance, and consequently, the school boys will learn ignorance too and be trapped in the same snare of the colonial power forever.

In a sense, this is not surprising at all because this people is dislocated first by their social milieu, and second by the educational program of the colonizing power. For example, the conversation of the boys at sea reveals their almost complete ignorance of the reality of the world. They believe that only the British exist in the world in the modern time and came to mix them up with the Barbadian. They really ignore how they came to meet with the English who are the only one people who discovered other areas of the world. For the boys, what is not written in a history book does not exist. They converse:

> But what about America? Trumper asked.
>
> America? Bob got up from the rocks.
>
> 'You talking about the old times, he said. You talkin' about away back in 1492. But Barbados wus discovered by the English in 16 something or the other, an' that is modern times'.
>
> An' who discover America? Trumper asked.
>
> The English too,' Trumper said quickly.
>
> And where the English come from? Boy Blue asked.
>
> From England'.
>
> An' where is England? Boy Blue asked.
>
> …. Barbados or Little England, an island of coral formation set like a jewel in the Caribbean sea'.

> We heard the words, and we knew that they weren't Bob's.
>
> That ain't in no Michael John hist'ry book', Trumper said. (156)

From this last answer of Trumper, we learn that the question of 'origin' is central to the children, and informs us that there is a big mistake in school program of the colonial power. In fact, in the conversation of the children, one discovers that the only knowledge they have is what they read in history books, produced from England, the Mother Country. It also reveals that their original culture where they could have learnt about their identity was no more since their family were without fathers, as it has been previously revealed.

Moreover, the conversation also makes us understand to what extent this people are dislocated. Indeed, Trumper cannot even situate England, though taught about in schools, nor tell exactly how Barbados came into being. As he found it in history books, the Island set like a jewel in the Caribbean Sea, that's all. Therefore, neither teachers nor students know about their ancestors' history; it means that all of them are ignorant about their history and their identity, thus, their culture. Indeed, there was no way of knowing about it since the program diverted them ever since. This is the great tragedy of the colonialism and all its related institutions.

However, the colonizing power, in doing this, wants that what is taught to the boys in the village as belonging to their ancestral culture, be destroyed in school, and by the same natives - the teachers - who have mastered the British culture. For instance, if the original culture says that it is bad for the boys to beat their mothers *('you ain't do that,…They say you'll be cursed if you hit a mother*') (21), the black school teachers rely only on the program supplied by the colonizer. Still remember that the colonizing power's prejudice is to have appointed itself as the holder and propagator of 'Civilization' to the uncivilized people.

In addition to the above debated issue, a very speaking case of the impact of the colonial culture domination is seen in the behaviour of Slime, one of the novel characters. In the setting of this novel, Slime embodies the very nature of the colonizing power's culture success. He is a true product of the culture of the colonizer in reacting properly in the same way as his masters.

In fact, Slime has a very complex behaviour and the complexity of his behaviour uncovers the mission of the colonizer of assimilating colonized people in order to easily control and exploit them. Concerning the matter of assimilation, Andersen, analyzing the issue of racism in terms of cultural assimilation and evaluating the true relations between the colonizer and the colonized, argues it in these words:

> It seems to me that, even if people of color are fully distributed along the capitalist hierarchy resembling the distribution of white people that does not necessarily spell the end of racism. The very idea of such absorption is assimilationist. It claims that people of color must abandon their own cultures and communities and become utilitarian individualists like white men. They must compete on white man's terms for the white man's values. (105)

Andersen's view helps us to understand the mobility and the behavioural complexity of Mr. Slime in the novel. For the first time, the Old man Pa reveals that he is a very admired teacher, known as someone who is intelligent, "*they says he wus the best teacher in the whole school from top to bottom*…". (76) Even in the village, Mr. Slime is a byword among the villagers as elsewhere since he showed himself as a savior of the people by setting up projects that came to help them improve their bad socio-economic conditions in creating the "friendly Society and the Penny Bank".

But, the discussion between some characters about the behaviour of Slime, especially that of Old Pa and Ma, shows some areas of misunderstanding and diverging views about the person of Slime. At the same time, it also helps us to predict that Slime's behaviour is doubtful. On one hand, Old Pa sees him as a savior of his people, a new Moses who is going to lead his people from the wilderness of colonialism, as Moses led God's people from Egypt to the Promised Land. The old man argues:

> I remember good, good, good, an' I says to myself sittin' here, p'raps Mr. Slime is another Moses come to save his people, 'cause I know him before he born an' after, runnin' 'bout here in his shirt tail. I follow him grow up. When I hear the way the men an' women welcome him the night he speak his speech 'bout the future an' what an' what the future got in store for us how we'd be much better off when he wus finish doin' what he say he would, I says to myself 'twus Moses all over again. (77-78)

This passage quoted above shows us the degree to which villagers were thirsty of freedom. Therefore they were attracted by the eloquent speeches of Mr. Slime because he exactly pointed the finger on the will of the villagers. That is why Old Pa, as an absolute archetype image of the Barbadians' ancestors, puts all his confidence in him.

On the other hand, Ma is not confident of him as Pa is, but rather, she suspects him and his plan of chasing the Landlord and making his people owners of it. In her thought, Ma directly sees that Slime speculates simply in the purpose of taking over the power from the Landlord, and in that process of power shift, she foresees the kinds of conflicts and damages which are possible if, at once, such a

plan succeeds. For her, there is no need of changing the status quo; things are always the same, what she needs is only peace, as she points it out:

> Why he don't help we to repair the house, nor buy the land. What we goin' to do with it? Give me good shelter, but when it come to takin' from here to give there, much as I might like to own the spot o' land myself, I says be careful, an' I'd tell any man, Mr. Slime or else, who think 'bout doin' such a thing, to watch his steps. (79)

In the above passage, Old woman Ma remains sceptical towards the plan of Slime. She does not believe if Slime can defeat the Landlord. Indeed, her analysis and comparison between Mr. Slime and Mr. Creighton offers us a room to understand what kind of New Landlord the villagers are going to have. To tell the truth, Slime is not going to do anything for them, but for himself. And, this also reveals the kind of elite has this society produced; it is utilitarian elite like white people, as Anderson posited, what is another serious impact of the colonial rule in Barbados in particular, and in the Caribbean in general.

Normally, the importance of Slime in the novel setting is known through other characters. But a close analysis of his actions reveals his keen and absolute resemblance to the British in business. In fact, Slime does not operate in the open. As a skilful politician, rarely can he be seen, especially in the night when he took different speeches explaining and convincing his people about his plan. This suggests that he typically resembles the British themselves. Indeed, discretion seems to be a rule to the British. The boys revealed that the English are fond of the shadow when they were talking about the shadow king, and concluded that English never do anything in the open. Likewise, Slime proceeds in the same way as the English in almost all his actions.

In the conversation of Trumper, Boy Blue and G., we learn that even the children are convinced of Slime's power and predict that soon, things must change.

If they compare Slime and the Landlord, they feel that the former is powerful than the later. Trumper observes:

> 'Seems to me there be only two great men round here,' said Boy Blue, Mr. Slime an' the Landlord. An' if you don't watch out there goin' soon be one, Mr. Slime. The landlord will sort o' stay where he is in the big house, but Mr. Slime will be sort o' captain o' this ship. 'cause a day don't pass here when somebody ain't got something to say 'bout him an' the Penny Bank an' the Friendly Society. He get in a short space o' time a kind o' black Jesus. (167)

In fact, things are really changing in the eyes of many. And the villagers are convinced that the land must belong to them, as promised Mr. Slime. Mr. Slime knows better the reality of the land and the people in it. In all his promises, he still considers and criticizes the British culture and makes a kind of awakening to the villagers to revolt them against the landlord. This is an impact of the colonizer's power since even the children know that power will soon leave the hands of the landlord and be taken by a native, Mr. Slime.

To sum up, this chapter has been attempting to analyze the impact of culture and class consciousness. As discussed, it has been revealed that class division provoked poverty to numerous natives whereas a minority gathered riches in their hands, and this situation enhanced enmity between the opposed classes. Moreover, the bad economic conditions of the villagers allowed cultural domination and the result was assimilation and total alienation on behalf of the natives, the colonized villagers. However, we have farther realized that, the colonial power is in danger and the one who knows better the colonial strategy must take the lead and reorganize the land structure in favour of the native inhabitants. The impact was the power loss in favour of Mr. Slime. In the following chapter, a keen attention

will be put on the new conscious and the kind of struggle of the villagers attempting to win back their lost identity.

CHAPTER THREE

NEW CONSCIOUSNESS AND STRUGGLE FOR SELF-ASSERTION

In the previous chapters, we have come to realize that the colonial enterprise caused a total destruction of the original culture, what brings about identity crisis on the behalf of the colonized people. Now, one would wonder about this situation whether it will last forever or not. The present chapter, as indicates its title, will be concerned with the awakening of the colonized people and their engagement and determination in a struggle in order to win back their lost culture, their identity.

As we know, colonialism all over the world most often has impacts of different kinds on the colonized societies. In present study, we have already seen that the most affected area is first of all "culture", which in turn, comes to affect the whole life of the colonized people, then, the whole social structure of the entire society. In fact, culture is itself the life of any human community. Many researchers support that culture helps to work for the social betterment of all and that every man's ability may be strengthened by culture. In this sense, we come to understand how colonization, though justified by the prejudice of civilizing mission, smashed down the original culture of the colonized people and, at the same time, gives birth to another one. This fact, therefore, leaves some damages in the mind of the colonized and, consequently, produces a new social structure. As the work under study proves it, this also happened in Barbados in particular, and in the Caribbean in general.

The two previous chapters have revealed to us how the Islands have fallen into the hands of the British colonizer and what kind of society this occupation has produced. Indeed, it is evidently a society divided into different social classes which systematically produced an unequal society, if we consider goods distribution. As a colonial system, it was meant to maintain the colonial power stable and more prosperous over the colonized community. This power system created a cultural orphanage and social disintegration of the colonized people. As a

result, the class and culture imposition and domination brought about almost a total alienation and assimilation; poverty and enmity, infidelity and hypocrisy are the direct characteristics of colonial culture and class consciousness in the long night of British colonization of such a society.

In this chapter, we will put more attention on how the villagers tried to get out the deep sleep of ignorance of their true history. The identity crisis that suffered this society provoked a kind of struggle for self-assertion in order to win back the lost identity. In fact, as it has been already revealed, the West Indies have been populated by Africans who were used in plantations for the colonizing power's interests, not the interests of the colonized people. This fact caused the colonized people to be in large majority worse off. They lived in extremely poor conditions. We already learnt about the social divisions that exist in the Creighton village. This situation inevitably led to a subsequent change of the status quo. The narrator presents us with the character of the Shoemaker, a self-educated villager who foresees that things are changing in the islands. The Shoemaker observes:

> …Then 'twas the great big British Empire', he said. 'That's what we here is part of Barbados or Little England, God bless her soul, is part of that. But times goin' change and things too, and that big British Empire goin' change too, 'cause times ain't got nothing with these Empires. God don't like ugly, an' whenever these big Empires starts to get ugly with the thing they does the Almighty puts His hands down once an' for all. (103)

This passage above introduces us to a kind of awareness of the bad conditions of the villagers. But, it also reveals that the Shoemaker is optimistic, unlike Pa's view point that things will never change. However, he does not exactly know how to change things. He simply thinks that it is the hand of God that is going to turn

things aside. This means that the colonial system in that part of the world is so stronger for any human being to afford it.

Meanwhile, even if Mr. Slime is a very speaking example of the villagers' enculturation, as it has been pointed out in the previous chapter, the discussion between Pa and Ma, in chapter four of the novel, informs us about how Mr. Slime uncovers to the villagers the odious situation in which they live and how he calls them to revolt. The Old Man recounts:

> Says there ain't nothing to prevent you and me or any man Jack once he got money, there ain't nothin' to stop him ownin' this lan'. An' the time is fast comin' when every man Jack will have belongin' to him the spot o' land his house on. That's as what he says an' he figures himself that 'tis time now to start the ball rolling. (87)

In this passage cited above, we deduce that Barbadians are from now on conscious that they are under the colonial rule and that they are exploited. This consciousness is an appeal which indicates that it is time for them to awake from the slumber of the colonial domination and fight for their rights.

In this struggle, however, this needs someone more intelligent to orient their fight. Here, Mr. Slime finds a fertile ground to achieve his plan of occupying the land for himself. That is why he calls the Jones and Creighton Shipping Company Limited workers for a strike, a call to which the workers responded effectively since they had put much confidence in him. In the mind of the villagers, this strike was necessary since they were convinced that it is the only possible way of increasing the workers' wages. It was a kind of pressure that can push the Jones and Creighton Shipping Company Limited owners to react in favor of the workers.

Since the company was owned by the white colonizers, to revolt against them also means to revolt against the colonial power. It would be, therefore, the

beginning of the struggle for self-assertion. This revolt is thus possible since there was something to protest. First of all, the revolt found a fertile ground in the relationship that existed between the workers and their masters, to be clear, between the classes into which, the society was divided. In the conversation between the Shoemaker, Mr. foster and the overseer's brother, we discover this kind of relationship. These characters observe when the strike had begun:

> I'll see if you ain't a proper pair of men, said the Shoemaker. If you ain't there to unload those boats, Christ, they can't unload of themselves. And the Great can't do it. They can give orders and all that, but they can't do one honest day's work.
>
> 'Tis true', said Mr. Foster, 'without we, work come to a stan'still.'
>
> 'Twill give the landlord something to think 'bout, said the overseer's brother. (96)

This conversation gives us a clear understanding that there was a plan of boycotting the job offered by the colonizers among them, they include the landlord, the Creighton village owner. Indeed, it is evident that the villagers can now understand their role in the colonial system, and that is no any other than serving the interests of the colonizer. This comes to assert that they must take responsibility of changing the society. It means that there is something they can do in order to impose a new order to their masters. We also learn that this role, if well used, can be their power to improve their conditions.

Further in chapter nine of the novel understudy, we are exposed a scene of riot held from the waterfront and the city till to the village .The rioters absolutely observed the orders given, not by the colonizer, but given by Mr. Slime and other politicians like him. In the riots, rioters got the opportunity to display their

discontent. As a consequence, many things were destroyed and damaged; even some lost their lives when the police tried to push back the rioters. The narrator recounts:

> A crowd of waterfront workers had assembled round the public square in the early morning. A small delegation, among whom were Mr. Slime and other politician, had gone to the Governor's House to get the Governor's advice on the calling of the strike. The sentry refused them entry to see the Governor and they insisted. The sentry summoned the guard of four policemen and the men were dispersed. There was a fight at the Governor's gate in which two of the workers were seriously wounded. The politicians and the other workers left, and an hour later the fight had taken place on a grander scale in the city. […] The rioters had done great damage, but they hadn't killed anyone, and so far, the only instance of death was that of the boy, Po King, who had been shot by the police. (199-200)

The above passage points out that the colonizing power resisted against the attack of the rioters. Understandably, it is normal that the governing power reacts to such a situation. But, more importantly, we have to know if they had equal forces between the two opponents. At any rate, the workers did not have fire weapons. And, the shooting of Po King is fact that shows unequal forces and the brutality of the colonial power. It is, therefore, a sign that the colonial system is powerful.

However, despite the shooting of Po King, workers do not give up the fight. The narrator shows us that the rioters extended the fight till the village. The villagers did not understand why the fight would spread till the village, but, the simple reason was the rioters' determination of attacking the landlord since he was among the owners of the shipping company. It is a kind of revenge since they did

not succeed in the city. But, some of the villagers did not like the landlord to be killed in the village. G recounts how Bob's father tried to rescue the landlord when some men came to trap him in the village as follows:

> Bob's father couldn't stand it either, and came out through the gateway. The men held him down. 'Not yet,' one said. 'Not yet.' They tried to explain among themselves. 'You too anxious,' they said. 'He's done you wrong, 'tis true, so you got to be careful you don't miss him this time.' Bob's father seemed to faint. They put the sick in his hand as the landlord approached. The men were waiting till he reached the next corner. They wanted to attack from the back. (206)

The cited passage leaves us a clear idea about the determination of the island population. It teaches us that they are totally fed up with the colonial power and that they want to end with it. In fact, this face to face attack to the landlord surely means that they do not pay him any respect anymore, to mean that they no longer obey his orders. From this, we can understand that Slime has gained the sympathy of the workers in such a way that they even wanted him to rule them, not the landlord.

In addition, when the landlord was trapped, he fled with a face covered by fear, and some villagers realized it. They came to discover his weaknesses. Indeed, it is the myth-breaking that white people are not superior beings, as they believed before. White people are capable of some things, but not all things, like other human beings. Neither are they saved from fear. It is probably in this same line of idea that Mr. Slime gained the sympathy of the villagers. In chapter four of the novel understudy, the Old Man Pa recounts to the Old Woman Ma how Slime got the villagers in his hands. He said:

> They all got they bank book, no matter how little it is, an' they got they Society card, an' proper funeral when 'tis time for them to go 'bout they business. An' that ain't all, cause he say in the speech he speak the other night how he goin' to make us owners o' this land. I couldn't sort o' catch my breath when I hear it, but 'tis a good thing to expect, an they all tell him in turn , an' twus only fair o' them to tell him, that he wus they chief an' they'll follow him till they die. (79)

This oath of this people, as we learn it from the above passage, explains why the workers went forward as their chief asked them. And they are convinced that they are going to arrive to the target of having their living conditions improved. They are also convinced that to have the land for themselves means to regain their dignity. That is why they want to chase the landlord from it. However, owning the land by the villagers means the loss of the land by the landlord, thus, the colonial power. That is why they should expect the colonial power resistance.

Meanwhile, we have already seen that Slime's project was suspected by the character of Ma. Concretely, Mr. Slime's behaviour yields a very speaking and significant expression of the success of the power-elite's ambitions. As the work understudy states it, the Landlord owns the land and held a responsibility of safe guarding the village. In turn, the villagers have to pay rents to him. Likewise, Mr. Slime has been able to create a Penny Bank and a Friendly society for the poor which helped them before. Further, he led the trade union in order to help the workers improve their living conditions. But, on contrast, his multilayered character hides behind the characteristics of the complex world that is coming, from the feudal structure to the capitalist one. The discrepancy here lies in that he speculates to shift power and change the social structure for his personal interests. The great disillusion now is in this sense that this change do not profit to the mass of the lower class.

When the landlord decided to sell the land to Slime, Mr. Slime had then become the new landlord. Instead of distributing the land to the villagers, he himself sold it to other speculators who were able to satisfy his personal interests, and the villagers, very poor to afford the high price of the land, were evicted from their spots of land. What is deceptive, he did not even take care of those who helped him to get the land. This is now the great disappointment to the villagers.

An unspeakable surprise for the villagers was that the overseer brought a notice informing them officially that the estate is no longer the property of the Creighton's, that it was sold. Worse of it was to hear that the spot of land were now the property of the poor man's Penny Bank and Friendly Society led by Slime. In other words, it means that the power shifted from the Creighton's to the hands of the middle class here epitomized by Mr. Slime. M. Slime was then the new Landlord. The Shoemaker himself was chased from his spot of land. He could not believe his ears to learn that the landlord has sold the land. He regrets and laments about his eviction in the following words:

> Why, Jesus Christ, you let me see what a black landlord would be, the shoemaker said. If we had a black landlord here all these years gone by, there's be more f…g movin' from here to there, there be more movin' than what John read 'bout. […] The shoemaker was crying. The tears fell in large drops down his face and on to his shirt. (235-236)

This passage leaves us a clear understanding of irony of the new system that the middle class fought for. Indeed, the new system established by Slime with other politicians who formed a part of the middle class was not meant to make the villagers owners of the land, but rather, it helped the middle class to gain it easily from the former landlord. It was simply a shift in power from the white landlord to the black landlord, as the Shoemaker expresses it. This shift in power has been a

result of the struggle first expressed long ago by the strike and the riots led by Slime and other politicians like him.

However, this strategy used to overturn the colonial power did not help the lower class. Indeed, the lower class was ignorant of the system; therefore, at the end of the day, nothing has changed for them. In fact, all that happens in the island was a plan that even some villagers already knew, but still took it as rumours. In chapter eight of the novel, when the old woman went to pay the rent to the landlord, she got the opportunity to talk friendly with him and leant about the project of selling the land by the landlord. Counting the news to the old man Pa, she says:

> Now 'twill happen what I always expect. Mr. Creighton swear in my presence, Pa, he swear by the dead an' the livin' that if the slightest thing happen to unsettle him, he'll get rid o' this land. He can't stand it no more. So he says first 'twus the flood an' what an' what with repairs to all roads. Then the strike an' the confusion on the what gettin' the men to go back to work, an' most o' them belongin' to the village. An' what with one little thing an' a next it wear his constitution down. Now this evil above everything else. That those vagabonds should think to do what they do. An' so he says he got friends who will be willing an' ready to buy it, an' then we'll see the difference. (188)

From this passage, one learns that the struggle for the villagers had started. There was a kind of awakening to the people and most of the leaders were politicians from the middle class, typically Mr. Slime who uses the innocent mass workers to take the landlord's power. However, what is regrettable is that the middle class is assimilated to the colonizer's culture, what in turn, will only be profitable to

speculators and not to the villagers. In this passage, the landlord reveals that he does not lament if the middle class takes over. Indeed, he is confident that this class is assimilated. That is why he says that he has friends who are willing and ready to by the land. In fact, he knows better about the effects of culture instillation and class domination on the mind of the Barbadians in particular, and of the Caribbean in general.

In fact, as an eloquent politician, Slime had held promises to his people of making them owners of the village. Visibly, he is the one who is able to manipulate the feelings of the villagers to his interests. He has been capable of revolting the workers to make the landlord understand that the villagers' will is into his hands. Evidently, Mr. Slime's leadership is quite similar to that of the Landlord's. Pa, in his reverie, does not find any difference. He points out that what Slime is doing to the villagers will not be different from what the colonizer has done since he is a product of his culture. He farther observes that the spirit that is governing in all is the strong will of getting power and collecting money, but not helping the poor people. Pa's reverie points it out in the following words:

> The only certainty these Islands inherit wus that sailor's mistake, and it's gone on and on from father to son, 'mongst the rich and the poor: in Slime and Creighton, landlord and politician, those who play at ruling and those at being ruled and those who are neither one nor the other: the mob that is always good but will never understand the face of the devil nor the equal smile of the deep blue sea. […] Silver is more than what pass from hand to hand. 'Tis also a way of what you call getting on. If the Islands be sick, 'tis no other reason than the ancient silver. Your motto now is price or power which mean the same same thing. Sinner and saint are alike in this matter. (211)

Pa's cited reverie yields a kind of disillusion and helps the protagonist to acquire a new consciousness that Slime can neither be compared with Moses as Pa believed it before, nor to Black Jesus as noticed Boy Blue. But rather, he is the same character as the landlord, thus, the same character as the colonizer since he was nurtured with the colonizer's culture. The same passage also states that all the Island's villagers, though innocent, are partakers and responsible of the conditions in which they are. Here, he points out the big mistake that makes up the source of their failure, and that is ignorance of their history. This suggests that, in whatever actions they may take, whether educated or not, the only success is first the duty of knowing their true history.

Among the characters who embody this idea, we can notice the shoemaker who got information about the colonized people's history and kept analyzing the different events that happen in the village as elsewhere in other Islands. His personality and perception is quite different from that of his fellows who are supposed to have higher education level given by the colonial power. This category is the middle class composed by people such as the different teachers, lawyers, doctors, intellectuals and other privileged villagers who have close contact with the colonizer like the overseers and civil servants. It was first believed that the strike will bloom good fruits since it was led by educated men. On contrast, it profited to the middle class, and this is due to the culture this category is nurtured with.

Indeed, all this explains the whole issue of identity crisis that they do suffer in this part of the world. However, Pa's reverie horns the villagers' determination of not going back to Africa because, not only the way to Africa is too long, but also the Barbadians do not have the African culture anymore. Rather, the only possible solution is to remain in the island and seek to redefine themselves in the new world. In other words, they are getting aware of their history which will help to know who they are, that they have lost their culture and then, trying to come

back to their roots. In this light, G and his people acquire a new consciousness which opens the gate to a true struggle for self-assertion.

After the riots at the dock, the protagonist affirms himself that the years had changed nothing. (209) Therefore, G, as a keen listener and observer of events, though a young boy, has to approach the old man Pa in order to learn from him a certain fundamental issue about his origin that is never talked about in any schools of the islands. The old man, regarding all that in the island, feels that there is a certain question that must be raised in order to overcome the difficulties that the island faces. That is the question of identity that he himself suffered from. That's why he questions:

> One question remain which we answer by quiet. Wherefore was Africa and the wilderness around it and the darkness above and beyond the sea? And sometimes one lay down and die with a question answered by quiet. (210)

The above cited passage teaches us that there still is a connection between the Barbadians and Africa. Since the true history about his people is not taught in schools, it thus must be learned from home, but unfortunately, many families are separated from many of their relatives. So no one could tell about their history. That is why this people suffer from identity crisis. Pa evokes the middle passage from Africa to be brought in many different parts of the world to be used for the interest of their masters. This signifies that this people have lost its dignity, its culture. It now suggests that the successful way of wining back the lost identity is to know first who they were apart from what they are in the new world.

In this light, G is sensitive to the issue of original culture even though his mother does not see clearly its importance. In his conversation with her mother on the eve of his departure to Trinidad, G was happy because it was for him an

opportunity to know more about carnival, but her mother did not regard it as a good idea. Their conversation puts it clear:

> 'What about the carnival?' I asked. Apart from the library there was nothing that excited my curiosity like the carnival.
>
> Well, I tell you something, the day I hear you jumpin' up in any street like a bloody hooligan, I'll come for you if I got to walk the sea to an' fro with the help o' the Lord I'll come for you.[…]
>
> But the law allows it, I said.
>
> I have nothing to do with the law, she said. The law is like the people who make it. I bring you up in the fear of God an' the love of your fellow –men. An' after all you come to tell me that you goin' to Trinidad to jump all 'bout the road like a lunatic, well I tell you I now see where all my time an' money gone, in Maxwell pond. (271)

This passage informs us about the deep thirst that G. has about the original culture. At the same time, one learns the great problem that he faces in his being brought up in a society without original culture. Now, as has already lent about its existence, he wishes to perform it. He does not leave other studies but he prefers to combine the two. This is the best struggle since every society is strengthened by culture. Before he says farewell to the land, Pa, himself ready to leave for the Alms House, gave him a blessing as a kind of mission of liberating his people. "*Tis the last thing the old man can give, he said, a kiss of blessing. P'raps you'll remember Pa 'cause you won't ever see him again*." (303)

Indeed, Pa suggests that, though separated with G, is confident of him in the best and true struggle for self-assertion. In fact, G. has learnt sufficiently from Pa about history of the villagers' origin. Now that he is grown up, he will be able to cope successfully with the fundamental question of identity. Pa believes that the deception occurred to Slime will not happen to G since he is nurtured with the true culture.

Trumper, on his part, has already known about all the colonizer's strategies when he came back to the Island from the United States. So, he is not surprised by the behaviour of Slime since he has lived in a part of the world where the system is their common life. Turned into a brilliant politician, he took the chance to reveal that he is engaged in independence movement led upon nationalism and Panafricanism since he had discovered that the capitalism brought by Slime is not an adequate answer to the villagers. He wishes G would know his true identity and be proud of it like the black Americans. He posits:

> Now there ain't a black man in all America who won't get up an' say I'm a Negro an' I'm proud of it. We all are proud of it. I'm going to fight for the rights o' Negroes, and I'll die fighting. That's what any black man in the States will say. (297)

In this passage, we realize that there is a new generation which knows its history. It also comes to stress the importance of breaking the boundaries in order to exchange views with other people who share the same experience with them. It is evident that Trumper got much knowledge about his true identity when he left Barbados to America. What he said to G horns the new consciousness and determination of this generation in a struggle for self-assertion based on the quest for the true history and identity of the Barbadian in particular, and the Caribbean in general.

In nutshell, this chapter has been exploring how the natives were struggling in the fight to bring back their lost identity. It revealed how the middle class profited from the bad conditions of the workers and revolted them. Strike and riot caused many damages, but, they did not resolve the fundamental question of the villagers. Indeed, the struggle led by Slime did not help the mass of poor majority of the lower class, but rather, reinforced its exploitation. The analysis has proved that it was due to the lack of ignorance of their original culture and history. Therefore, a new consciousness that G acquired pushed him to think of a true struggle of solving the question of identity by inquiring about one's own culture.

GENERAL CONCLUSION

This work has been analyzing the systems and the strategies of the colonizing enterprise to keep power over the colonized and exploit them. It sought to prove that cultural dislocation and Class domination lead to identity crisis. In this light, the study has thus been concerned with documenting the impact of cultural imposition and class domination as depicted in the novel of George Lamming, *In The Castle of My Skin.* The analysis of this work has explored the origin of cultural fragmentation in the Caribbean, and has proved that this was due to the settlement and displacement of people from their homeland, Africa, to a new world, the West Indies.

Because of the motto of the colonizing power which was largely based on exploitation, it has been realized that the colonial power profited from the fractured mind of the displaced people in order to impose them his own culture. The main strategy found in the work is first of all the education program which, as discovered, was simply meant to diverting the colonized from their ancestral culture, and oriented them to the culture of their masters, the British colonizer.

In this light, it has been realized that education is a good thing if it helps to open the eyes of someone who is receiving it. However, the contradiction in this colonial context is that, in this part of the world, the different programs of education were like a vehicle that is used to transmit the colonizer's values by sticking only on what is related to England, especially to what is helpful to the colonizer. The shoemaker observed that it perpetuates ignorance among the Caribbean since it did not talk about their true history of their origin. In this analysis, we have attempted to find out the impact of culture domination on the mind of the natives. Indeed, this new culture produced a new colonizer who is able to speculate even more than his master.

Moreover, the analysis of *In The Castle of My Skin* has demonstrated that the colonial structure of the society created a myth that the natives are inferior

people and the white colonizer is superior. As a matter of fact, the landlord and the inspector were paid much respect, and to be closer to them was like a privilege for the natives. This situation created the thirst of some villagers to resemble them by assimilating their culture, what consequently resulted in a misunderstanding between black natives. Indeed, the analysis demonstrated that all this sought to stabilize the colonial power and extensively helped it to prosper. It has also proved that the classes created by the white colonizer and the culture imposition brought about identity crisis and a total change of the status quo.

However, the different riots and strike of workers were a speaking fact that the villagers got conscious of their conditions and then, struggled to win back their lost identity. But, the research has noted that the lack of the original culture among the intellectuals and their ignorance of their history is a serious obstacle in that process of wining backs their identity. Thus, it concluded that the duty of intellectuals is first to break the boundaries and learn about their history in order to be able to build a society proper to themselves.

To draw to the conclusion, this work on George Lamming's *In The Castle of My Skin* is inconclusive, but rather, it is a contribution to literature in that it helps prolong the debate on culture and class consciousness in *In The Castle of My Skin*. We cannot therefore pretend to have exhaustively explored all its texts. Many areas are still wide open to be researched on. Future researches should be carried out on the issue of gender in order to explore the role of women in the Caribbean as depicted in *In The Castle of My Skin*.

Finally, we would first recommend the intellectuals to be fair to their own culture and to actively work for the positive social evolution. We would also should recommend the political leaders not to swallow the foreign cultures but rather to know the culture of their society and positively interpret their history so that their leadership be an appropriate answer to the need of their society. This political category is also asked not to divide people into classes or pone for an

exclusive leadership since this brings serious disturbances in the society, but rather, their leadership should be inclusive and work for the satisfaction of all. To the people in general, we would recommend them to be careful of the promises of the politicians, and logically analyze them before they take any action.

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